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**THE
ANATOMIE
OF
MELANCHOLY.**

The Argument of the Frontispiece.

TEn distinct Squares here seen apart. 6 *Beneath them kneeling on his knee,*
Are joyn'd in one by Cutters art. *A Superstitious man you see :*

1 *Old Democritus under a tree,*
Sits on a stone with book on knee ;
About him hang there many features,
Of Cats, Dogs, and suchlike creatures,
Of which he makes Anatomy,
The seat of black choler to see.
Over his head appears the skie,
And Saturn Lord of melancholy.

2 *Tot h' left a landskip of Jealousie,*
Presents it selfe unto thine eye.
A Kingfisher, a Swan, an Hern,
Two fighting Cocks you may discern ;
Two roaring Bulls each other hie,
To assault concerning Venery.
Symboles are these ; I say no more,
Conceive therest by that's afore.

3 *The next of Solitariness,*
A portraiture doth well express,
By sleeping dog, cat : Buck and Doe,
Hares, Conies in the desert go :
Bats, Owls the shady bowers over,
In melancholy darknesse hover.
Mark well : If't be not us't should be,
Blame the bad Cutter, and not me.

4 *It h' under Columne there doth stand*
Inamorato with folded hand ;
Down hangs his head, terse and polite,
Some ditty sure he doth indite.
His lute and books about him lie,
As symptomes of his vanity.
If this do not enough disclose,
To paint him, take thy self by th' nose.

5 *Hypocondriacus leans on his arm,*
Wind in his side doth him much harm,
And troubles him full sore God knows,
Much pain he hath and many woes.
About him pots and glasses lie,
Newly brought from's Apothecary.
This Saturn's aspects signifie,
You see them portraid in the skie.

He fasts, prayes, on his Idol fixt,
Tormented hope and fear betwixt :
For hell perhaps he takes more pain,
Then thou dost heaven it self to gain.
Alas poor Soul, I pitie thee,
What stars incline thee so to be ?

7 *But see the Madman rage down right*
With furious looks, a gastly sight.
Naked in chains bound doth he lie,
And roars amain he knows not why ?
Observe him ; for as in a glass,
Thine angry portraiture it was.
His picture keep still in thy presence ;
Twixt him and thee, ther's no difference.

8 9 *Borage and Hellebor fill two scenes,*
Soveraign plants to purge the veins
Of melancholy, and chear the heart,
Of those black fumes which make it smart ;
To clear the Brain of misty fogs,
Which dull our senses, and Soul clogs.
The best medicine that ere God made
For this malady if well assaid.

10 *Now last of all to fill a place,*
Presented is the Authors face ;
And in that habit which he wears,
His Image to the world appears.
His mind no art can well express,
That by his writings you may guess.
It was not pride, nor yet vain glory,
(Though others doe it commonly)

Made him do this : if you must know,
The Printer would needs have it so.
Then do not frown or scoffe at it,
Deride not, or detract a whit
For surely as thou dost by him,
He will doe the same again.
Then look upon't, behold and see,
As thou lik'st it, so it likes thee.

And I for it will stand in view.
Thine to command, Reader Adieu.



THE ANATOMY OF MELANCHOLY.

*What it is, with all the kinds causes,
Symptomes, Prognostickes, & Seuerall cures of it,
In three Partitions, with their severall
Sections, members & subsections,
Philosophically, Medicinally,
Historically, opened & cut vp.*

By.

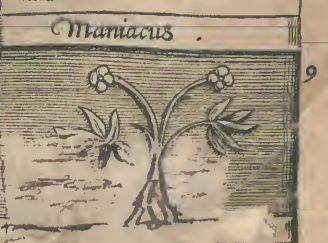
Democritus Junior.

*With a Satyricall Preface, Conducing
to the following Discourse.
The Seventh Edition, corrected and
augmented by the Author.*

Omne tulit punctum, qui miscuit utile dulci.



LONDON
Printed for Iohn Garway
at the Signe of
in Paults Chaine.
1660.



W. & Gayle gave this Book

To Wm. James August 7th 1711



HONORATISSI-
MO DOMINO NON
MINUS VIRTUTE SUA,

QUAM GENERIS
SPLENDORE,

ILLUSTRISSIMO,
GEORGIO BERKLEIO,
MILITI DE BALNEO,

BARONI DE BERKLEY
MOUBREY, SEGRAVE,
D. DE BRUSE,

DOMINO SVO

Multis Nominibus Observando,

HANC SUAM
MELANCHOLIAE
ANATOMEN,

JAM SEXTO
REVISAM,

D. D.
DEMOCRITUS, Junior:
(§ 2)



IONORATIS

MO DOMINO

MINUS

QUAM

SPES

OMNIBUS

GEORGIO

MILITE

ARMOR

IN

DE

DO

ARMOR

HAND

MELANCHOLIA

ARMOR

JAM

RETTA

DE

ARMOR

Vade liber, qualis, non ausum dicere, foelix,
Te nisi felicem fecerit Alma dies.
Vade tamen quocunque lubet, quascunque per oras,
Et Genium Domini fac imitere tui.
I blandas inter Charites, mystamque saluta
Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeasve palatia regum,
Submisse, placide, te sine dente geras.
Nobilis, aut si quis te forte inspexerit heros,
Da te morigerum, perlegat usque lubet.
Est quod Nobilitas, est quod desideret heros,
Gratior hæc forsán charta placere potest.
Si quis morosus Cato, tetricusque Senator,
Hunc etiam librum fortè videre velit,
Sive magistratus, tuus te reverenter habeto;
Sed nullus; muscas non capiunt Aquilæ.
Non vacat his tempus fugitivum impendere nugis,
Nec tales cupio; par mihi lector erit.
Si matrona gravis casu diverterit istuc,
Illustris domina, aut te Comitissa legat :
Est quod displiceat, placeat quod forsitan illis,
Ingerere his noli te modò, pande tamen.
At si virgo tuas dignabitur inclyta chartas
Tangere, sive schedis hæreat illa tuis:
Da modo te facilem, & quædam folia esse memento
Convenient oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dic utinam nunc ipse meus * (nam diligit istas)
In præsens esset conspiciendus herus.
Ignotus notusve mihi de gente togatæ
Sive aget in ludis, pulpita sive colet.
Sive in Lycæo, & nugas evolverit istas,
Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices; nam plurima vellet
Expungi, quæ jam displicuisse sciat.
Sive Melancholicus quisquam, seu blandus Amator,
Anlicus aut Civis, seu bene comptus Eques,
Huc appellat, age & tutò te crede legenti,
Multa istic forsán non malè nata leget.
Quod fugiat, caveat, quodque amplexabitur, ista
Pagina fortassis promere multa potest.
At si quis Medicus coram te sistet, amico
Fac circumspicere, & te sine labe geras:
Inveniet namque ipse meis quoque plurima scriptis,
Nix leve subsidium quæ sibi forsán erunt.

* Hæc comice
dicta cave ne
malè capias.

Democritus Junior ad Librum suum.

Si quis Causidicus chartas impingat in istas,
Nil mihi vobiscum, pessima turba vale;
Sit nisi vir bonus, & juris sine fraude peritus.
Tum legat, & forsan doctior inde fiet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, quæ velit ipse legat;
Candidus ignoscet, metuas nil, pande libenter,
Offensus mendis non erit ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
Limata & tersa, & qui bene cocta petit,
Claude citus librum; nulla hic nisi ferrea verba,
Offendent stomachum quæ minus apta sunt.
At si quis non eximius de plebe poeta;
Annue; namque istic plurima ficta leget.
Nos sumus è numero, nullus mihi spirat Apollo,
Grandiloquus Vates quilibet esse nequit.
Si Criticus Lector, tumidus Censorque molestus,
Zoilus & Momus, si rabiosa cohors:
Ringe, freme, & noli tum pandere, turba malignis
Si occurrat sannis invidiosa suis:
Fac fugias, si nulla tibi sit copia eundi,
Contemnes, tacite scommata quæque feres.
Frendeat, allatret, vacuus gannitibus auras
Impleat, haud cures; his placuisse nefas.
Verum age si forsan divertat purior hospes,
Cuique sales, ludi, displiceantque joci;
Objiciatque tibi sordes, lascivaque: dices,
Lasciva est Domino & Musa jocosa tuo;
Nec lasciva tamen, si pensitet omne; sed esto;
Sit lasciva licet pagina, vita proba est.
Barbarus, indoctusque rudis spectator in istam
Si messem intrudat, fuste fugabis eum,
Fungum pelle procul (jubeo) nam quid mihi fungo?
Conveniunt stomacho non minus ista suo.
Sed nec pelle tamen; lato omnes accipe vultu,
Quos, quas, vel quales, inde vel unde viros.
Gratus erit quicumque venit, gratissimus hospes
Quisquis erit, facilis difficilisque mihi.
Nam si culpârit, quædam culpâsse juvabit,
Culpando faciet me meliora sequi.
Sed si laudârit, neque laudibus efferar ullis,
Sit satis hisce malis, opposuisse bonum.
Hæc sunt quæ nostro placuit mandare libello,
Et quæ dimittens dicere jussit Herus.

When I goe musing all alone,
Thinking of divers things fore-known,
When I build Castles in the air,
Void of sorrow and void of fear,
Pleasing my self with phantasms sweet,
Me thinks the time runs very fleet.

All my joyes to this are folly,
Naught so sweet as Melancholy.

When I lye walking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannise,
Fear and sorrow me surprise,
Whether I tarry still or go,
Me thinks the time moves very slow.

All my griefs to this are jolly,
Naught so sad as Melancholy.

When to my selfe I act and smile,
With pleasing thoughts the time beguile.
By a brook side or wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures doe me bless,
And crown my soul with happines.

All my joyes besides are folly,
None so sweet as Melancholy.

When I lie, sit, or walk alone,
I sigh, I grieve, making great moone,
In a dark grove, or irksome den,
With discontents and Furies then,
A thousand miseries at once,
Mine heavy heart and soul enconce.

All my griefs to this are jolly,
None so sour as Melancholy.

Me thinks I hear, me thinks I see,
Sweet musick, wondrous melodie,
Towns, places and Cities fine;
Here now, then there; the world is mine,
Rare beauties, gallant Ladies shine,
What e're is lovely or divine.

All other joyes to this are folly,
None so sweet as Melancholy.

Me thinks I hear, me thinks I see
Ghosts, goblins, fiends; my phantasie
Presents a thousand ugly shapes,
Headless bears, black men, and apes,
Dolefull outcries, and fearfull sights,
My sad and dismall soul affrights.

All my griefs to this are jolly,
None so damn'd as Melancholy.

Me

Me-thinks I court, me thinks I kifs,
Me thinks I now embrace my mistrifs,
O bleffed dayes, O fweet content,
In Paradife my time is fpent.
Such thoughts may ftill my fancy move,
So may I ever be in love.

All my joyes to this are folly,
Naught fo fweet as Melancholy.
When I recount loves many frights,
My fighes and tears, my waking nights,
My jealous fits ; O mine hard fate
I now repent, but 'tis too late.
No torment is fo bad as love,
So bitter to my foul can prove.

All my griefs to this are jolly,
Naught fo harfh as Melancholy.
Friends and Companions get you gone,
'Tis my defire to be alone ;
Ne're well but when my thoughts and I
Do domineer in privacie.

No Gemm, no treasure like to this,
'Tis my delight, my Crown, my blifs.

All my joyes to this are folly,
Naught fo fweet as Melancholy.
'Tis my fole plague to be alone,
I am a beaft, a monfter grown,
I will no light nor company,
I find it now my misery.

The fcean is turn'd, my joyes are gone ;
Fear, difcontent, and forrowes come.

All my griefs to this are jolly,
Naught fo fierce as Melancholy.
Ile not change life with any King,
I raviſht am : can the world bring
More joy, then ftill to laugh and fmile ;
In pleaſant toys time to beguile ?
Do not, O doe not trouble me,
So fweet content I feel and fee.

All my joyes to this are folly,
None fo divine as Melancholy.
Ile change my ftate with any wretch,
Thou canſt from gaole or dunghill fetch :
My pain, paſt cure, another Hell,
I may not in this torment dwell,
Now deſperate I hate my life,
Lend me a halter or a knife.

All my griefs to this are jolly.
Naught fo damn'd as Melancholy.



DEMOCRITUS

JUNIOR TO THE READER.



Entle Reader, I presume thou wilt be very inquisitive to know what antick or personate actor this is, that so insolently intrudes upon this common theatre, to the worlds view, arrogating another mans name, whence he is, why he doth it, and what he hath to say; Although, as ^a he said, *Primum si noluerō, non respondebo,*

^a Seneca in *luz*
do in *mortem*
Claudii *Cæsaris.*

quis coacturus est? I am a free man born, and may chuse whether I will tell, who can compel me? If I be urged, I will as readily reply as that *Egyptian* in ^b *Plutarch*, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid, if the contents please thee, ^c and be for thy use, suppose the Man in the Moon, or whom thou wilt to be the Author; I would not willingly be known. Yet in some sort to give thee satisfaction, which is more then I need, I will shew a reason, both of this usurped name, title, and subject. And first of the name of *Democritus*; lest any man by reason of it should be deceived, expecting a pasquil, a satyre, some ridiculous treatise (as I my self should have done some prodigious tenent; or paradox of the earths motion, of infinite Worlds, *in infinito vacuo, ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidental collision of Motes in the Sun, all which *Democritus* held, *Epicurus* and their Master *Lucippus* of old maintained, and are lately revived by *Copernicus*, *Brunus*, and some others. Besides it hath been always an ordinary custom, as ^d *Gellius* observes, for later Writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a philosopher as *Democritus*, to get themselves credit, and by that means the more to be respected, as artificers usually do, *Novo qui marmore ascribunt Praxatitem suo.* 'Tis not so with me.

^b *Lib. de curiositate.*

^c *Modò hæc tibi usui sint, quemvis auctorem fingito.*
Wecker.

^d *Lib. 10. c. 12. Multa à male feriatis, in Democriti nomine commentata, nobilitatis, auctoritatisque ejus per fugio utentibus.*
^e *Martialis lib. 10. eigr. 14.*

^e *Non hic Centauros, non Gorgonas, Harpyasque Invenies, hominem pagina nostra sapit.*

§ Iuv. Sat. 1.
 g Auth. Pet.
 Bessæo edit.
 Colonia 1616.
 h Hip. Epist.
 Damaget.
 i Laert. lib. 9.
 k Hortulo sibi
 cellulam seli-
 gens, ibique se-
 possum inclu-
 dens, vivit so-
 litarius.
 l Floruit Olym-
 piade 80, 700.
 annis post Tro-
 jam.
 m Diacos. quod
 cunctis operi-
 bus facile ex-
 cellit, Laert.
 n Col. lib. x. c. 1.
 o Const. lib. de
 agric. passim.
 p Volucrum
 voces & lin-
 guas intelligen-
 re se dicit Ab-
 deritans Ep.
 Hip.
 q Sabellius
 exempl. lib. 10.
 oculis se pri-
 varit, ut meli-
 us contemplati-
 onem operam da-
 ret, sublimi
 vir ingenio,
 profundæ cogi-
 tationis, &c.
 r Naturalia,
 Moralia, Ma-
 thematica, libe-
 res, discipli-
 nas, artiumque
 omnium periti-
 am callebat.
 s Veni Athe-
 nas, & nemo
 me novit.
 t Idem contem-
 ptui & admi-
 rationi habitus.
 u Solebat ad
 portam ambu-
 lare, & inde,
 &c. Hip. Ep.
 Dameg.
 x Perpetuo vi-
 supulmonem
 agitare solebat
 Democritus.
 Juv. Sat. 7.
 y Non sum dig-
 nus præstare
 marella Mart.

No *Centaures* here, or *Gorgons* look to finde,
 My subject is of man, and humane kinde.
 Thou thy self art the subject of my discourse.

*Quicquid agunt homines, votum, timor, ira, voluptas,
 Gaudia, discursus, nostri farrago libelli.*

What ere men do, vows, fears, in ire, in sport,
 Joys, wandrings, are the sum of my report.

My intent is no otherwise to use his name, then *Mercurius Gallobelgi-
 cus, Mercurius Britanicus*, use the name of *Mercurie, & Democritus Chri-
 stianus, &c.* Although there be some other circumstances, for which I
 have masked my self under this visard, and some peculiar respects,
 which I cannot so well expresse, untill I have set down a brief chara-
 cter of this our *Democritus*, what he was, with an Epitome of his life.
Democritus, as he is described by ^h*Hippocrates* and ⁱ*Laertius*, was a little
 wearish old man, very melancholy by nature, averse from company in
 his latter days, ^k and much given to solitarinesse, a famous Philosopher
 in his age, ^l *conversus* with *Socrates*, wholly addicted to his studies at the
 last, and to a private life, writ many excellent works, a great Divine, ac-
 cording to the divinity of those times, an expert Physitian, a Politician,
 an excellent Mathematician, as ^m*Diacosmus* & the rest of his works do
 witnesse. He was much delighted with the studies of Husbandry, saith
ⁿ*Collumella*, and often I find him cited by ^o*Constantinus* and others,
 treating of that subject. He knew the natures, differences of all beasts,
 plants, fishes, birds; and, as some say, could ^p understand the tunes and
 voices of them. In a word, he was *omnisfariam doctus*, a general scho-
 lar, a great student; and to the intent he might better contemplate, ^q I
 find it related by some, that he put out his eys, and was in his old age
 voluntarily blind, yet saw more then all Greece besides, and ^r writ of
 every subject, *Nihil in toto opificio naturæ, de quo non scripsit*. A man of
 an excellent wit, profound conceit; and to attain knowledg the better
 in his younger years, he travelled to *Egypt* and ^t*Athens*, to confer with
 learned men, ^t *admired of some, despised of others*. After a wandering life,
 he settled at *Abdera*, a town in *Thrace*, and was sent for thither to be
 their Law-maker, Recorder or town-clerk as some will; or as others, he
 was there bred and born. Howsoever it was, there he lived at last in a
 garden in the suburbs, wholly betaking himself to his studies, and a pri-
 vate life, ^u *saving that sometimes he would walk down to the haven, & and
 laugh heartily at such variety of ridiculous objects, which there he saw.*
 Such a one was *Democritus*.

But in the mean time, how doth this concern me, or upon what refe-
 rencé do I usurp his habit? I confesse indeed that to compare my self
 unto him for ought I have yet said, were both impudency and arrogan-
 cie, I do not presume to make any parallel, *Antistat mihi millibus tre-
 centis, y parvus sum, nullus sum, altum nec spero, nec spero*. Yet thus much I
 will say of my self, & that I hope without all suspicion of pride, or self-
 conceit, I have lived a silent, sedentary, solitary, private life, *mihi & musis*
 in the University as long almost as *Xenocrates* in *Athens*, *ad senectam ferè*
 to

to learn wildom as he did, penned up most part in my study. For I have been brought up a student in the most flourishing Colledge of Europe, *z Augustissimo collegio*, and can brag with * *Jovius*, almost, *in ea luce do-* *micilii Vacicani, totius orbis celeberrimi, per. 37. annos multa opportunaque* didici; for 30 years I have continued (having the use of as good a Li- braries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy a Member of so learned and noble a Societic, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a Divine, yet *turbine raptus ingenii*, as ^b he said, out of a running wit, an unconstant unsetled mind, I had a great desire, (not able to attain to a superficial skil in any) to have some finishing in all, to be *aliquis in omnibus, nullus in singulis*, which Plato commends, out of him *Lipsius* approves and furthers, *as fit to be imprinted in all curious wits, not be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad, centum puer artium, to have an oar in every mans boat, to e tast of every dish, and sip of every cup*, which faith *Montaigne*, was wel performed by *Aristotle* & his learned country-man *Adrian Turnebus*. This roving humor (though not with like success) I have ever had, & like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, & may justly complain, & truly, *qui ubique est, nusquam est*, which ^g *Gesner* did in modesty, that I have read many books, but to little purpose, for want of good method, I have confusedly tumbled over divers authors in our Libraries, with small profit for want of art, order, memory, judgement. I never travelled but in Map or Card, in which my unconfined thoughts have freely expatiated, as having ever been especialy delighted with the study of *Cosmography*, ^h *Saturn* was Lord of my geniture, culminating &c. & *Mars* principal significator of manners, in partile conjunction with mine *Ascendent*; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in *Minerva's* tower. Greater preferment as I could never get, so am I not in debt for it, I have a competency (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiat student, as *Democritus* in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults & troubles of the world, *Et tanquam in specula positus*, (as he said) in some high place above you all, like *Stoicus Sapiens*, *omnia secula, praterita presentiaq; videns, uno velut intuitu*. I hear & see what is done abroad, how others, ^k run, ride, turmoil, & macerate themselves in court and country, far from those wrangling Law suits, *vanitatem, fori ambitionem, ridere mecum soleo*: I laugh at all, ^l only secure lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for. A meer spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversly presented unto me, as from a common theatre or scene. I hear new news every day, and those ordinary rumors of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns

^z Christ-Church in Oxford.
^a Præfat. hist.
^a Keeper of our colledg library lately revived by Orho Nicolson Esquire.
^b Scaliger.
^c In Theat.
^d Phil. Stoic. li. diff. 8. dogma cupidū & curiosis ingenii imprimendum, ut sit talis qui nulli rei serviat, aut exatē unum aliquid elaboret, alia negligens, ut artifices, &c.
^e Delibare gratiā de quocunq; cibo, & pitiſare de quocunq; dolio jucundum.
^f Effuies lib. 3.
^g Præfat. bibliothec.
^h Ambo fortes & fortunati, Mars idem magister domini iuxta primam Leovitii regulam.
ⁱ Henslow.
^k Calide ambientes, solliciti litigantes, aut misere excidentētes, voces strepitum, contentiones, &c.
^l Cyp. ad Donat. Unice securus, ne excidam in foro, aut in mari. Indico bonis eluz, de dote filie, patrimonio filii non sum sollicitus.

taken, cities besieged in *France, Germany, Turkey, Persia, Poland, &c.* daily musters and preparations, and such like, which these tempestuous times afford, battles fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarms. A vast confusion of vows, wishes, actions, edicts, petitions, lawsuits, pleas, laws, proclamations, complaints, grievances are dayly brought to our ears. New books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schismes, heresies, controversies in philosophy, religion, &c. Now come tydings of weddings, maskings, mummeries, entertainments, jubilies, embassies, tilts and tournaments, trophies, triumphs, revels, sports, playes: Then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kinds, funeralls, burials, death of Princes, new discoveries, expeditions; now comick, then tragical matters. To day we hear of new Lords and officers created, to morrow of some great men deposed, and then again of fresh honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh; he thrives, his neighbour turns bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps &c. Thus I dayly hear, and such like, both private and publick news, amidst the gallantry and misery of the world; jollity, pride, perplexities and cares, simplicity and villany; subtletie, knavery, candor and integrity, mutually mixt and offering themselves, I rub on *privus privatus*, as I have still lived, so I now continue, *statu quo prius*, left to a solitary life, and mine own domestick discontents: saving that sometimes, *ne quid mentiar*, as *Diogenes* went into the city, and *Democritus* to the haven to see fashions, I did for my recreation now and then walk abroad, looke into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoffe or laugh at all, but with a mixt passion.

^m *Bilem sèpè, jocum vestri movère tumultus.*

m Hor.
n Per.
o Hor.
p Secundum
menia locus
erat frondosis
populis opacus,
vitibusq; spon-
te natis, tenuis
prope aqua de-
fuebat, placide
murmurans, u-
bi sedile & do-
mus. Democriti
conspiciebatur.
q Ipse composi-
te considebat,
super genua vo-
lumen habens,
& utrinque ali-
a patentia pa-
rata, dissectaq;
animalia cumu-
latim strata,
quorum viscera
rimabatur.
x Cum mundus
extra se sit, &
mente captus
sit, & nesciat
se languere, ut
medelam adhi-
beat.

I did sometime laugh and scoffe with *Lucian*, and satyrically tax with *Menippus*, lament with *Heraclitus*, sometimes again I was ⁿ *petulanti sple-*ne *chachinno*, and then again, ^o *urere bilis jecur*, I was much moved to see that abuse which I could not amend. In which passion howsoever I may sympathize with him or them, 'tis for no such respect I shroud my self under his name, but either in an unknown habit, to assume a little more liberty and freedom of speech, or if you will needs know, for that reason and only respect, which *Hippocrates relates* at large in his Epistle to *Damegetus*, wherein he doth expresse, how coming to visite him one day, he found *Democritus* in his garden at *Abdera*, in the suburbs, p under a shady bower, q with a book on his knees, busie at his study, some- times writing, sometime walking. The subject of his book was melancholy and madnes, about him lay the carcases of many severall beasts newly by him cut up and anatomized, not that he did contemne Gods crea- tures, as he told *Hippocrates*, but to find out the seat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendred in mens bod- ies, to the intent he might better cure it in himself, by his writings & observations teach others how to prevent and avoid it. Which good in- tent

tent of his, *Hippocrates* highly commended: *Democritus Junior* is therefore bold to imitate, and because he left it unperfect, and it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute and finish in this treatise.

You have had a reason of the name; If the title and inscription offend your gravity, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantastical names. Howsoever it is a kind of policy in these days, to prefix a phantastical title to a book which is to be sold:

For as Larks come down to a day-net, many vain readers will tarry and stand gazing like silly passengers, at an antick picture in a painters shop, that will not look at a judicious peece. And indeed as *Scaliger* observes, *nothing more invites a reader then an argument unlooked for, unthought of, and sels better then a scurril pamphlet*, tum maxime cum novitas excitat * palatum. Many men, saith *Gellius*, are very conceited in their inscriptions, and able (as *Pliny* quotes out of *Seneca*) to make him loyter by the way, *that went in hast to fetch a mid-wife for his daughter, now ready to lie down*. For my part I have honourable^u prefixes for this which I have done: I will cite one for all, *Anthony Zarpap. Episc.* his *Anatomic of wit in four sections, members, subsections, &c.* to be read in our Libraries.

If any man except against the matter or manner of treating of this my subject, & will demand a reason of it, I can alledg more then one, I writ of melancholy, by being busie to avoid melancholy. There is no greater cause of melancholy then idleness, *no better cure then business*, as * *Rhassus* holds: and howbeit, *stultus labor est ineptiarum*, to be busied in toys is to smal purpose, yet hear that divine *Seneca*, *better aliud agere quam nihil*, better do to no end then nothing. I writ therefore, and busied my self in this playing labour, *otiosa q; diligentia ut vitarem corporem feriandi* with *Veetius* in *Macrobius*, atq; *otium in utile verterem negotium*.

y — Simul & jucunda & idonea dicere vita,
Lectorem delectando simul atque monendo.

To this end I write, like them, saith *Lucian*, *that recite to trees, & declaim to pillars for want of auditors*: as ² *Paulus Aegineta* ingeniously confesseth not that any thing was unknown or omitted, but to exercise my self, which course if some took, I think it would be good for their bodies, and much better for their souls; or peradventure as others do, for fame, to shew my self (*scire tuum nihil est, nisi te scire hoc sciat alter*.) I might be of *Thucydidis* opinion, ^a *to know a thing & not to express it, is all one as if he knew it not*. When I first took this task in hand, & quod ait *b* ille, *impellente genio negotium suscepi*, this I aimed at, *c* *vel ut leniem animum scribendo*, to ease my mind by writing, for I had *gravidum cor, sætum caput*, a kind of impostume in my head, which I was very desirous to be unladen of, & could imagin no fitter evacuation then this. Besides I might not wel refrain, for *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this maladie, shall I say my *Mistris melancholy*, my *Egeria*, or my *malus genius*, & for that cause as he that is stung with a scorpion, I would expel *clavum clavo*, & comfort one sorrow with another, idleness, with idleness, *ut ex vipera Theriacum*, make an Antidote out of that which was the prime cause of my disease.

f *Scaliger Ep. ad Patisonem.*

nihil magis lectorem invitat quam inopinatū argumentum, neque vendibilior merce est quam penulans liber.

* Lib. 20. c. 11. miras sequuntur inscriptionum festivitates.

t *Præfat. Nat. hist. parvi obstetricem parturienti filiae accessenti moram injicere possunt.*

u *Anatomic of poperie.*

Anatomic of immortalitie.

Angelus salus.

Anatomic of

Antimony, &c.

x *Cont. l. 4. c. 9.*

Non est cura

melior quam

labor.

y *Hor.*

z *Non quod de novo quid addere, aut à veteribus prætermisum, sed*

propriæ exercitationis causa.

a *Qui novit,*

neq; id quod

sensit exprimit, perinde est

ac si nesciver.

b *Jovius Præf. Hist.*

c *Erasmus.*

d *Otium otio*

dolorem dolore

sum solatus.

f Observat. l. x

g M. Joh. Rous
our Protobib.
Ozon.M. Hopper.
M. Guthridge,
&c.h *Quæ illi au-
dire & legere
solent, eorum
partim vidi
egomet, alia
gessi, quæ illi-
teris, ego mili-
tando didici,*
i *nunc vos existi-
mate facta an
dicta pluris sint.*
i Dido Virg.k Camden, Ipsa
elephantias
correpta ele-
phantiasis ho-
spicium con-
struxit.l *Iliada post
Homeron.*m *Nihil præ-
remissum quod
à quorundam dici
possit.*n *Martialis.*o *Magis impi-
um mpruorum
lucubrationes,
quam vestes
furari.*p *Ecccl. ult.*q *Libros Eunu-
chi gignunt, ste-
riles parunt.*r *D. King præ-
fat. l. 6. Jonas
the late right
reverend Lor.*

B. of London.

t *Homines fa-
melici gloriæ
ad ostentatio-
nem eruditio-
nis undique
converunt.*

Buchananus.

u *Effacinati e-
tiam laudis a-
more, &c. Ju-
stus Bayonius.*v *Eæ ruinis a-
lienæ existima-
tionis sibi gra-
dum ad famam
struunt.*x *Exercit. 288.*

Or as he did, of whom *Felix Plater* speaks, that thought he had some of *Aristophanes* frogs in his belly, still crying *Brec'ckex, coax, coax, oop, oop*, and for that cause studied physick seven years, and travelled over most part of *Europe* to ease himself: To do my self good I turned over such physitians as our libraries would afford, or my private friends impart, and have taken this pains. And why not? *Cardan* professeth he writ his book *De consolatione* after his sons death, to comfort himself; so did *Tully* write of the same subject with like intent after his daughters departure, i fit be his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my self, I can peradventure affirm with *Marius* in *Salust*,^h that which others hear or read of, I felt, & practised my self, they get their knowledge by books, I mine by melancholizing, *Ex-perto crede Roberto*. Something I can speak out of experience, *arumna-bilis experientia me docuit*, and with her in the Poet,ⁱ *Haud ignara mali miseris succurrere disco*. I would help others out of a fellow-feeling, and as that vertuous Lady did of old,^k being a leper her self, bestow all her portion to build an Hospital for Lepers, I will spend my time and know-ledge, which are my greatest fortunes, for the common good of all.

Yea but you wil infer that this is^l *actum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To what purpose?^m *Nothing is omitted that may wel be said*, so thought *Lucian* in the like theam. How many excellent Physitians have written just Volumes and elaborat tracts of this subject? no news here, that which I have is stoln from others,ⁿ *Dicitq; mihi mea pagina fur es*. If that severe doom of^o *Synesius* be true, *It is a greater offence to steal dead mens labors, than their clothes*, what shall become of most Writers? I hold up my hand at the bar amongst others, and am guilty of felony in this kind, *habes confitentem reum*, I am content to be pressed with the rest.

'Tis most true, *tenet insanabile multos scribendi cacoethes*, and *p* there is no end of writing of books, as the Wise-man found of old, in this scrib-ling age, especially wherein^r *the number of books is without number*, (as a worthy man saith) *presses be oppressed*, & out of an itching humor, that every man hath to shew himself, *t* desirous of fame and honor (*Scribi-mus indocti doctiq; ---*) he will write no matter what, & scrape together it boots not whence. *t* Bewitched with this desire of fame, *etiam mediis in morbis*, to the disparagement of their health, & scarce able to hold a pen, they must say something,^u & get themselves a name, saith *Scaliger*, though it be to the down-fall and ruine of many others. To be counted writers, *scriptores ut salutentur*, to be thought and held *Polumathes* & *Polyhistor*, *apud imperitum vulgus ob ventosa nomen artis*, to get a paper kingdom: *nulla spe quaestus sed amplà famæ*, in this precipate ambitious age, *nunc ut est sæculum, inter immaturam eruditionem, ambitiosum*. & *præceps* (tis^x *Scaligers* censure) and they that are scarce auditors, *vix auditores*, must be masters & teachers, before they be capable & fit hear-ers, They wil rush into all learning, *togatam, armatam*, divine, human au-thors, rake over all *Indexes* & Pamphlets for notes, as our merchants do strange havens for traffick, write great Tomes, *Cum non sint re vera do-x flores, sed loquaciores*, when as they are not thereby better scholars, but

but greater praters. They commonly pretend publick good, but as ^a *Ces-*
ner observes, 'tis pride and vanity that eggs them on, no news or ought
 worthy of note, but the same in other terms. *Ne feriantur fortasse ty-*
pographi, vel ideo scribendum est aliquid ut se vixisse testentur. As Apo-
 thecaries we make new mixtures every day, pour out of one vessel into
 another; and as those old *Romans* robd all the cities of the world, to set
 out their bad sited *Rome*, we skim off the cream of other mens wits,
 pick the choice flowers of their til'd gardens to set out our own steril
 plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant*
 (so ^{*} *Jovius* inveighs) They lard their lean books with the fat of others
 works. *Ineruditi fures, &c.* A fault that every Writer findes, as I do
 now, and yet faulty themselves, ^b *Trium literarum homines*, all theeves;
 they pilfer out of old Writers to stuff up their new Comments, scrape
Ennius dung-hills, and out of ^c *Democritus* pit, as I have done. By which
 means it comes to passe, ^d *that not only libraries & shops are full of our*
putid papers, but every close-stool and jakes, Scribunt carmina quæ legunt
cacantes; they serve to put under pies, to elap spice in, and keep rost-
 meat from burning. With us in France, saith ^f *Scaliger*, every man hath li-
 berty to write, but few ability. ^g *Heretofore learning was graced by judici-*
ous scholars, but now noble sciences are vilified by base and illiterate scri-
blers, that either write for vain-glory, need, to get money, or as Para-
sites to flatter and collogue with some great men, they put out h burras,
quisquiliasque ineptiasque. ⁱ *Amongst so many thousand Authors you*
shall scarce find one, by reading of whom you shall be any whit better, but
rather much worse, quibus inficitur potius, quàm perficitur, by which he
 is rather infected than any way perfected.

— ^k *Qui talia legit,*

Quid didicit tandem, quid scit nisi somnia, nugas?

So that oftentimes it falls out (which *Challimachus* taxed of old) a great
 Book is a great mischief. ^l *Cardan* finds fault with French men and Ger-
 mans, for their scribbling to no purpose, *non inquit ab edendo deterreo,*
modo novum aliquid inveniant, he doth not bar them to write, so that
 it be some new invention of their own; but we weave the same web still,
 twist the same rope again and again, or if it be a new invention, 'tis but
 some bauble or toy which idle fellows write, for as idle fellows to read,
 and who so cannot invent? ^m *He must have a barren wit, that in this scrib-*
ling age can forge nothing. ⁿ *Princes shew their armies, rich men want*
their buildings, souldiers their man-hood, and scholars vent their toys,
 they must read, they must hear whether they will or no.

o *Et quodcunque semel chartis ille verit, omnes*

Gestiet à furno redeuntes scire lacuque,

Et pueros & anus —

What once is said and writ, all men must know,

Old wives and children as they come and go.

What a company of Poets hath this year brought out, as *Pliny* complains
 to *Sossius Sinesius*; *P* This April every day some or other have recited, What
 a catalogue of new books all this year, all this age (I say) have our
Frank-furt Marts, our domestick Marts brought out? Twice a year,

^a *Proferunt*

^a Omnes filii
famam quaerunt
& quorum
modo in orbem
spargi contem-
dunt, ut novæ
alicujus rei ha-
beantur autho-
res. *Præf. bibli-*
oth.

^{*} *Præfat. hist.*
^b *Plautus.*

^c *E* *Democriti*
puteo.

^d *Non tam re-*
sertæ bibliothecæ
quam clo-
acæ.

^e *Et quicquid*
cartis amicitia
ineptia.

^f *Epist. ad Pe-*
taf. in regno
Franciæ omni-
bis scribendi
datur libertas,

^g *Olim literæ*
ob homines in
precio, nunc
sordent ob ho-
mines.

^h *Anf. pac.*

ⁱ *Inter tot mil-*
le volumina
vix unus a cu-
jus lectione
quis melior e-
vadat, immo
potius non

pæjor.

^k *Palingenius.*
^l *Lib. 3. de sup.*

^m *Sterile opor-*
ter esse ingeni-
um quod in hoc
scripturientum
prævitio, &c.

ⁿ *Cardan præf.*
ad consol.
^o *Hor. ser. 1.*
Sat. 4.

^p *Epist. Lib. 1.*
Magnum poe-
tarum proven-
tum annis hic
attulit, mensè
Aprili nullus
feredies quo
non aliquis re-
citavit.

a Idem.

b Principibus
& doctioribus
deliberandum
relinquo, ut ar-
gumtur autho-
rum furta &
millies repetita
collantur, &
temere scriben-
di libido coer-
ceatur, aliter
in infinitum
progressura.
c Onerabuntur
ingenia, nemo
legendis suffi-
cit.

d Libris obrui-
mur, oculi le-
gendo, manus
volitando do-
lent. Fam.
Strada Momo.
Lucretius.
e Quicquid
ubique bene di-
ctum facio me-
um, & illud
nunc meum ad
congendum,
nunc ad fidem
& authorita-
tem alienis ex-
primo verbis,
omnes authores
meos clientes
esse arbitror,
&c. Sarrubri-
ensis ad Poly-
crat. prol.
f In Epitaph.
Nep. illud Cyp-
hoc Lac. illud
Hilar. est, Ita
Victorinus, in
hunc modum
loquutus est.
Arnobius, &c.
g Præf. ad Syn-
tax. med.

a Proferunt se novia ingenia & ostentant, we stretch our wits out, and set them to sale, *magno conatu nihil agimus*. So that which b Gesner much desires, if a speedy reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this liberty, it will run on *in infinitum*. *Quis tam avidus librorum belluo*, Who can read them? As already, we shall have a vast Chaos and confusion of Books, we are c oppressed with them, d our eyes ache with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*, I do not deny it, I have only this of *Macrobius* to say for my self, *Omne meum, nihil meum*, tis all mine and none mine. As a good house-wife out of divers fleeces weaves one peece of cloth, a Bee gathers wax and honey out of many flowers, and makes a new bundle of all.

Floriferis ut apes insaltibus omnia libant,

I have laboriously e collected this *Cento* out of divers Writers, and that *sine injuriâ*, I have wronged no authors, but given every man his own; which *Hierom* so much commends in *Nepotian*, he stole not whole verses, pages, tracts, as some do now a dayes, concealing their Authors names, but stil said this was *Cyprians*, that *Lactantius*, that *Hillaricus*, so said *Minutius Felix*, so *Victorinus*, thus far *Arnobius*: I cite and quote mine Authors (which howsoever some illiterate scriblers account pedantical, as a cloak of ignorance, and opposite to their affected fine stile I must and will use) *sumpsi, non surripui*, and what *Varro lib. 6. de re rust.* speaks of Bees, *minimè maleficæ nullius opus vellicantes faciunt deterius*, I can say of my self, whom have I injured? The matter is theirs most part and yet mine, *apparet unde sumptum sit* (which *Seneca* approves) *aliud tamen quàm unde sumptum sit apparet*, which nature doth with the aliment of our bodies incorporate, digest, assimilate, I do *conquovere quod hâusi*, dispose of what I take. I make them pay tribute, to set out this my *Macronicon*, the method only is mine own, I must usurp that of *Wecker Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, & shews a Scholar. *Oribasius, Æsius, Avicenna*, have all out of *Galen*, but to their own Method, *diverso stilo, non diversâ side*, our Poets steal from *Homer*, he spews, saith *Ælian*, they lick it up. Divines use *Austins* words *verbatim* still, and our Story-dressers do as much, he that comes last is commonly best,

— *donec quid grandius ætas*

Postera forsque ferat melior. —

Though there were many Giants of old in Physick and Philosophy, yet I say with h *Didacus Stella*, *A dx arf standing on the shoulders of a Giant may see farther then a Giant himself*; I may likely add, alter, and see farther then my predecessors; And it is no greater prejudice for me to endite after others, then for *Ælianus Montaltus* that famous Physitian, to write *de morbis capitis* after *Jason Pratensis*, *Heurnius*, *Hildesheim*, &c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

*Allatres licet usque nos & usque,
Et gannitibus improbis laceffas,*

I solve it thus. And for those other faults of barbarism^a *Dorick* dialect, a *Nec araneorum textus i-*
extemporanean stile, tautologies, apish imitation, a rapsodie of rags ga-
thered together from several dung-hills, excrements of authors, toys *deo melior quia*
and fopperies confusedly tumbled out, without art, invention, judge-
ment, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, in-
discreet, ill-composed, indigested, vain, scurril, idle, dull and dry; I con-
fess all (tis partly affected) thou canst not think worse of me then I do *esse se fila gig-*
of my self. 'Tis not worth the reading, I yield it, I desire thee not to lose *nantur, nec no-*
time in perusing so vain a subject, I should be peradventure loth my self *ster ideo villor,*
to read him or thee so writing, 'tis not *opéra pretium*. All I say, is this, *quia ex alienis*
that I have^b presidents for it, which *Isocrates* calls *per fugium iis qui pec-*
cant, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fece-*
runt, others have done as much, it may be more, and perhaps thou thy *libamus ut a-*
self, *Novimus & quite, &c.* we have all our faults; *scimus, & hanc ve-*
niam, &c.^c thou censurest me, so have I done others, and may do thee, *pes. Lipsius ad-*
Cedimus inque vicem, &c. tis *lex talionis, quid pro quo*. Go now censure, *versus dialo-*
criticize, scotte and rail. *gist.*

^d *Nasutus sis usque licet, sis denique nasus :*

Non potes in nugas dicere plura meas,

Ipse ego quam dixi, &c.

Wer' it thou all scotts and flouts, a very *Momus*.

Then we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cried whore first, and in some mens
censures, I am afraid I have overshot my self, *Laudare se vani, vituperare*
stulti, as I do not arrogate, I will not derogate. *Primus vestrum non sum,*
nec imus, I am none of the best, I am none of the meanest of you. As
I am an inch, or so many feet, so many parasanges, after him or him, I
may be peradventure an ace before thee. Be it therefore as it is, wel or
ill, I have assayed, put my self upon the stage, I must abide the censure,
I may not escape it. It is most true, *stylus virum arguit*, our stile bewrays
us, and as^e hunters find their game by the trace, so is a mans *genius* de-
scribed by his works, *Multò melius ex sermone quam lineamentis, de mori-*
bus hominum judicamus; twas old *Cato's* rule. I have laid my self open
(I know it) in this treatise, turned mine inside outward, I shall be censu-
red, I doubt not, for to say truth with *Erasmus*, *nihil morosius hominum*
judiciis, there's naught so peevish as mens judgements, yet this is some
comfort, *ut palata sic judicia*, our censures are as various as our palats.

^f *Tres mihi convivæ prope dissentire videntur*

Poscentes vario multum diversa palato, &c.

^f *Hor.*

Our writings are as so many dishes, our readers guests, our books like
beauty, that which one admires, another rejects; so are we approved
as mens fancies are inclined.

Pro capiti lectoris habent sua fata libelli.

That which is most pleasing to one is *amaracum sui*, most harsh to ano-
ther. *Quot homines, tot sententia*, so many men, so many minds : that
which thou condemnest he commends.

^g *Quod petis, id sane est invisum acidumque duobus.*

^g *Hor.*

He respects matter, thou art wholly for words, he loves a loose and free
stile, thou art all for neat composition, strong lines, hyperboles, allego-
ries ;

* Antwerp. fol.
1607.

h *Mireris.*

i *Lipsius.*

k *Hor.*

l *Fieri non po-
test, ut quod
quisq; cogitat,
dicat unus.
Plinietus.
m Lib. i. de
ord. cap. II.
n Erasmus.*

* *Annal Tom.
3. ad annum
360. Est porcus
ille qui sa cer-
dotem ex am-
plitudine vedi-
tuum sordide
demetitur.
o Erasmus. dial.*

p *Epist. lib. 6.
Cujusque inge-
nium non sta-
tim emergit, ni-
si materiae fau-
tor, occasio,
commendator-
que contingat.
q *Pref. hist.
r Laudari à
laudato laus
est.
s Vit Persii.**

* *Minuit præ-
sentia famam.*

ries; he desires a fine frontispiece, entising pictures, such as Hieron: * *Natali* the Jesuit hath cut to the Dominicals, to draw on the readers attention, which thou rejectest; that which one admires, another explodes as most absurd & ridiculous. If it be not point blank to his humor, his method, his conceit, ^h *Si quid forsan omissum, quod is animo conceperit, si quæ dictio, &c.* If ought be omitted, or added, which he likes, or dislikes, thou art *mancipium paucae lectionis*, an idiot, an ass, *nullus es*, or *plagiarius*, a trifler a trivant, thou art an idle fellow; or else tis a thing of meer industry, a collection without wit or invention, a very toy. ⁱ *Facile sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labours vilified by fellows of no worth themselves; as things of nought, who could not have done as much? *unusquisque abundat sensu suo*, every man abounds in his own sense; and whilst each particular party is so affected, how should one please all?

k *Quid dem, quid non dem? Rennis tu quod jubet ille.*

How shall I hope to express my self to each mans humor & ^l conceit, or to give satisfaction to all? Some understand too little, some too much, *Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as ^m *Austin* observes, not regarding what, but who write, ⁿ *orexin habet authores celebritas*, not valuing the mettle, but stamp that is upon it, *Cantharum aspiciunt, non quid in eo*. If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce, but as * *Baronus* hath it of Cardinal *Caraffa's* works, he is a meer hog that rejects any man for his poverty. Some are too partial, as friends to overween, others come with a prejudice to carp, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est, omni contemptu contemptius judicant*) some as bees for hony, some as spiders to gather poyson. What shall I do in this case? As a dutch host, if you come to an Inn in Germany, & dislike your fare, diet, lodging, &c. replies in a surly tone, *aliud tibi queras diversorium*, if you like not this, get you to another Inn: I resolve, if you like not my writing, go read something else. I do not much esteem thy censure, take thy course, 'tis not as thou wilt, nor as I wil, but when we have both done, that *Pof Plinius Secundus* to *Trajan* will prove true, Every mans witty labour takes not, except the matter, subject, occasion, & some commending favorite happen to it. If I be taxed exploded by thee and some such, I shall haply be approved and commended by others, & so have been (*Expertus loquor*) & may truly say with ^q *Jovius* in like case (*absit verbo jactantia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasque gratias, & multorum bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthy men, so have I been vilified by others, and shall be. At the first publishing of this book; (which ^t *Probus* of *Persius* satyrs) *editum librum continuò mirari homines, atque avidè deripere cæperunt*, I may in some sort apply to this my work, The first, second, and third edition were suddenly gone, eagerly read, & as I have said, not so much approved by some, as scornfully rejected by others. But it was *Democritus* his fortune, *Idem admirationi & irrisioni habitus*. 'Twas *Seneca's* fate, that superintendent of wit, learning, judge-

judgement,^t *ad stuporem doctus*, the best of Greek and Latine writers, in Plutarch's opinion; That renowned corrector of vice, as ^u *Fabius* terms him, and painful omniscious philosopher, that writ so excellently and admirably well, could not please all parties, or escape censure : How is he vilified by * *Caligula*, *Agellius*, *Fabius*, and *Lipsius* himself, his chief pugnier? In eo pleraque pernitiōsa, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remiss, as *Agellius* observes, *oratio vulgaris & protrita, dicaces & ineptæ sententiæ, eruditio plebeia*, an homely shallow writer as he is, In par-tibus spinas & fastidia habet, saith * *Lipsius*, & as in all his other works, so especially in his epistles, *aliæ in argutiis & ineptiis occupantur, intri-catus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, he jumbles up many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? No man so absolute, y^e *Erasmus* holds, to satisfy all, except antiquity, prescription, &c. set a bar. But as I have proved in *Seneca*, this will not alwayes take place, how shall I evade? 'Tis the common doom of all writers, I must (I say) abide it, I seek not applause; z *Non ego ventosæ venor suffragia plebis*; again, *non sum adeo informis*, I would not be a vilified.

—^b *laudatus abunde.*

Non fastiditus si tibi lector ero.

I fear good mens censures, and to their favorable acceptance I submit my labors, —^c *& linguas Mancipiorum*

Contemno, —

As the barking of a dog, I securely contemn those malicious and scur-rile obloquies, flouts, calumnies of railers and detractors, I scorn the rest. What therefore I have said, *pro tenuitate meâ* I have said.

One or two things yet I was desirous to have amended if I could, con-cerning the manner of handling this my subject, for which I must apolo-gize, *deprecari*, and upon better advice give the friendly reader no-tice: It was not mine intent to prostitute my muse in *English*, or to di-vulge *secreta Minervæ*, but to have exposed this more contract in *La-tine*, if I could have got it printed. Any scurril pamphlet is welcome to our mercenarie Stationers in *English*, they print all,

— *caduntque libellos.*

In quorum foliis vix simia nuda cacaret;

But in *Latine* they will not deal; which is one of the reasons a *Nicholas Car* in his oration of the paucity of *English* writers, gives, that so many flourishing wits are smothered in oblivion, lye dead and buried in this our nation. Another main fault is, that I have not revised the copy, and amended the stile, which now flows remissly, as it was first conceived, but my leisure would not permit, *Feci nec quod potui, nec quod volui*, I con-fesse it is neither as I would, or as it should be.

^e *Cum relego scripsisse pudet, quia plurima cerno*

Me quoque quæ fuerant iudice digna lini.

When I peruse this tract which I have writ,

I am abash'd, and much I hold unfit,

^t *Lipsius Ju-dic. de Seneca.*
^u *Lib. 10. Plu-rimum studii,*

multam rerum cognitionem, omnem studio-rum materiam, &c. multa in eo probanda, multa admi-randa.

^x *Suet. Avena sine calce.*

^y *Introduc. ad Sen. y Judic. de Sen.*

Vix aliquis tam absolutus,

ut alteri per omnia satisfaciat, nisi longa

temporis præscriptio, semota

judicandi liber-tate, religione

quadam ani-mos occupavit.

^z *Hor. Ep. 1. lib. 19.*

^a *Æque turpe frigide laudari ac in se dantur vituperari.*

Phavorinus A. Gel. lib. 19.

^{cap. 2.}

^b *Ovid. trist. 1. eleg. 6.*

^c *Juvon. Sat. 5.*

^d *Aut artis in-Sciit, aut quæstus magni quam literis student.*

hab. Cantab. & Lond. Eas.

^e *Ovid. depont. Eleg. 1. 6.*

f Hor.

Et quod gravissimum, in the matter it self, many things I disallow at this present, which when I writ, *f Non eadem est etas, non mens*; I would willingly retract much, &c. but tis too late, I can only crave pardon now for what is amisse.

I might indeed (had I wisely done) observed that precept of the poet,
 — *nonnumque prematur in annum*,

And have taken more care: Or as *Alexander* the Physitian would have done by *Lapis Lazuli*, fifty times washed before it be used, I should have revised, corrected and amended this tract; but I had not as (I said) that happy leisure, no *Amanuenses* or assistants, *Pancrates* in *Lucian*, wanting a servant as he went from *Memphis* to *Coptus* in *Egypt*, took a door bar, and after some superstitious words pronounced (*Encrates* the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had don that service he desired, turn'd his man to a stick again.

I have no such skil to make new men at my pleasure, or means to hire them, no whistle to call like the master of a ship, and bid them run, &c.

I have no such authority, no such benefactors, as that noble * *Ambrosius* was to *Origen*, allowing him six or seven *Amanuenses* to write out his dictats, I must for that cause do my business my self, And was therefore enforced, as a Bear doth her whelps, to bring forth this confused lump,

I had not time to lick it into form, as she doth her young ones, but even so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean stile, as ^h I do commonly all other exercises, *effudi quicquid dictavit genius meus*, out of a confused company of notes, and writ with as smal deliberation as I do ordinarily speak, without all affectation of big words, sustain phrases, jingling terms, tropes, strong

lines, that like * *Acesta's* arrows caught fire as they flew, strains of wit, brave heats, eulogies, hyperbolical exornations, elegancies, &c. which many so much affect. I am ⁱ *aque potor*, drink no wine at all, which so much improves our modern wits, a loose, plain, rude writer, *ficum voco ficum*, & *ligonem ligonem*, & as free, as loose, *idem calamo quod in mente*,

^k I call a spade a spade, *animis hæc scribo, non auribus*, I respect matter, not words; remembering that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam, non quemadmodum*, rather what, then how to write. For as *Philo* thinks, ^l *He that is conversant about matter, neglects words, and those that excel in this art of speaking, have no profound learning*,

^m *Verba nitent phaleris, at nullas verba medullas Intus habent*——

Besides, it was the observation of that wise *Seneca*, ⁿ *when you see a fellow careful about his words, and neat in his speech, know this for a certainty, that mans mind is busied about toys, there's no solidity in him.*

Non est ornamentum virile concinnitas: as he said of a nightingale,
 — *vox es, præterea nihil*, &c.

I am therefore in this point a professed disciple of *Apollonius* a scholar of *Socrates*, I neglect phrases, and labor wholly to inform my reader's understanding, not to please his ear; tis not my study or intent to com-

pose

g Tom. 3. Philopseud. accepto pessulo, quum carmen quoddam dixisset, effecit ut ambularet, aquam hauriret, urnam pararet, &c.

* Eusebius eccl. Hist. lib. 6.

h Stans pede in uno, as hemade verses.

* Virg.

i Non eadem à summo expelles, minimos poetas.

k Stylus hic nullus præter parvæfiam.

l Qui rebus se esset, verba negligit, & qui caret artem dicendi, nullam disciplinam habet recognitam.

m Palingenius.

n Cuiuscunque orationem vides politam, & sollicitam, scilo animum in pusillis occupatū, in scriptis nil solidum. Epist.

lib. 1. 21.

o Philostratus lib. 8. vit. Apol.

Negligebat oratoriam facultatem, & penitus aspernabatur ejus professores, quod linguam duntaxat, non autem mentem redderent eruditorem.

Pose neatly, which an Orator requires, but to express my self readily & plainly as it happens. So that as a River runs sometimes precipitate and swift, then dul and flow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my stile flow: now serious, then light; now comical, then satyrical; now more elaborate, then remisse, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this treatise, it shall seem no otherwise to thee, then the way to an ordinary Traveller, sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soyl in another: by woods, groves, hills, dales, plains, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roscida cespitum, & glebosa camporum*, through variety of objects, that which thou shalt like and surely dislike.

* Hic enim, quod Seneca de Ponto, bos herbam, Ciconia lavisam, canis leporem, virgo florem legat.

p Pet. Nannius not. in Hor.

q Non hic colonus domicilium habeo, sed topiarii in movem, hinc inde florem vellio, ut canis Nilum lambens.

r Supra bis mille notabiles errores Laurentii demonstravi, &c.

s Philo de Cons

t Virg.

For the matter it self or method, if it be faulty, consider I pray you that of *Columella, Nihil perfectum, aut à singulari consummatum industria* no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in *Galen, Aristotle*, those great Masters. *Boni venatoris* (P one holds) *plures feras capere, non omnes*; He is a good Huntsman can catch some, not all: I have done my endeavor. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer, I confesse, a stranger, & here and there I pul a flower; I do easily grant, if a rigid censurer should criticize on this which I have writ he should not find three sole faults, as *Scaliger* in *Terence*, but 300. so many as he hath done in *Cardans* subtleties, as many notable errors as *Gul. Laurentbergius*, a late professor of *Rostock*, discovers in that anatomy of *Laurentius*, or *Barocius* the *Venetian* in *Sacro boscus*. And although this be a sixth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters do find out of experience, 'tis much better build a new sometimes, then repair an old house; I could as soon write as much more, as alter that which is written. If ought therefore be amisse, (as I grant there is) I require a friendly admonition, no bitter invective, *Sint musis socii Charites, Furia omnis abesto*, Otherwise as in ordinary controversies, *funem contentionis nectamus, sed cui bono*? We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

—^t *Archades ambo,*

Et cantare pares, & respondere parati.

If we do wrangle, what shal we get by it? Trouble & wrong our selves, make sport to others. If I be convict of an error, I wil yield, I wil amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto*. In the mean time I require a favorable censure of all faults omitted, harsh compositions, pleonasmes of words, tautological repetitions (though *Seneca* bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of tentes, numbers, printers faults, &c. My translations are sometimes rather paraphrases, then interpretations, *non ad verbum*, but as an author, I use more liberty, and that's only taken, which was to my purpose: Quotati-

ons are often inserted in the Text, which make the stile more harsh, or in the margent as it hapned. *Greek* authors, *Plato*, *Plutarch*, *Athenaus*, &c. I have cited out of their interpreters, because the originall was not so ready. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of authors names, ranked them *per accidens*, not according to Chronologie; sometimes Neotericks before Ancients, as my memory suggested. Some things are here altered, expunged in this sixth Edition, others amended, much added, because many good * authors in all kinds are come to my hands since, and tis no prejudice, no such *indecorum*, or oversight.

* *Pyrambesavius*, *Semmerius*, *Ferandus*, &c.

x *Ter. Adelp.*

x *Nunquam ita quicquam bene subducta ratione ad vitam fuit, Quin res, etas, usus, semper aliquid apportent novi, Aliquid moncant, ut illa quæ scire te credas, nescias, Et quæ tibi putaris prima, in exercendo ut repudias.*
Ne're was ought yet at first contriv'd so fit,
But use, age, or something would alter it;
Advise thee better, and upon peruse,
Make thee not say, and what thou tak'st, refuse.

But I am now resolv'd never to put this treatise out again, *Ne quid nimis*, I will not hereafter add, alter, or retract, I have done. The last and greatest acception is, that I being a divine have medled with physick,

y *Heaur. Act. I.*
scen. I.

— y *tantumne est ab re tua otii tibi, Aliena ut cures, eaque nihil quæ ad te attinent?*

z *Gellius. lib.*
18. cap. 3.

Which *Menedemus* objected to *Chremes*; have I so much leasure, or little businesse of mine own, as to look after other mens matters which concern me not? What have I to doe with physick? *quod medicorum est promittant medici.* The ^z *Lacedemonians* were once in counsell about state matters, a deboshed fellow spake excellent wel, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *dehonestabatur pessimo authore*, it had no better an author; let some good man relate the same, and then it should pass. This counsell was embraced, *factum est*, and it was registred forthwith, *Et sic bona sententia mansit, malus author mutatus est*, Thou saiest as much of me, stomachofus as thou art, & grantest peradventure this which I have written in physick, not to be amiss, had another done it, a professed physitian, or so; but why should I meddle with this tract? Hear me speak: There be many other subjects, I doe easily grant, both in humanity and divinity, fit to be treated of, of which had I written *ad ostentationem* only, to shew my selfe, I should have rather chofen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my self and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-streame, which as a rillet, is deducted from the main chanel of my studies, in which I have pleased and busied my selfe at idle hours, as a subject most necessary and commodious. Not that I prefer it before Divinity, which I doe acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinity I saw no such great need. For had I written positively,
there

there be so many books in that kind, so many commentators, treatises, pamphlets, expositions, sermons, that whole teemes of oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a Sermon at *Pauls-Crosse*, a Sermon in *St. Maries Oxon*, a Sermon in *Christ-Church*, or a Sermon before the right honorable, right reverend, a Sermon before the right worshipfull, a Sermon in latine, in english, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I have been ever as desirous to suppress my labours in this kind, as others have been to presse and publish theirs. To have written in controversie, had been to cut off an *Hydræ's* head: *lis literæ generat*, one begets another, so many duplications, triplications, & swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as *Alexander* the sixth Pope, long since observed, provoke a great Prince than a begging friar, a Jesuit, or a seminary Priest, I will add, for *inexpugnabile genus hoc nominum*, they are an irrefragable society, they must & will have the last word; and that with such eagerness, impudence, abominable lying, falsifying, and bitterness in their questions they proceed, that as he said, *furor ne secus, an rapit vis acrior, an culpa, responsum daret?* Blind fury, or error, or rashness, or what it is that eggs them, I know not, I am sure many times, which *Austin* perceived long since, *tempestate contentiois, serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is over-clouded, & there be too many spirits conjured up already in this kind in all sciences, and more then we can tell how to lay, which do so furiously rage, and keep such a racket, that as *Fabius* said, *It had been much better for some of them to have been born dumb, and altogether illiterate, then so far to dote to their own destruction.*

At melius fuerat non scribere, namque tacere

Tutum semper erit, —

'Tis a generall fault, so *Severinus* the Dane complains in physick, *unhappy men as we are, we spend our dayes in unprofitable questions & disputations*, intricate subtilties, *de lanâ caprinâ*, about moonshine in the water, leaving in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, & do not only neglect them our selves, but hinder, condemn, forbid and scoffe at others, that are willing to enquire after them. These motives at this present have induced me to make choice of this medicinall subject.

If any phyitian in the mean time shall infer, *Ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they doe by us. If it be for their advantage, I know many of their sect which have taken orders, in hope of a benefice, tis a common transition, and why may not a melancholy divine, that can get nothing but by simonie, profess physick? *Drusianus* an *Italian* (*Crucianus*, but corruptly, *Tritheimius* calls him) & because he was not fortunate in his practice, forsook his profession, and writ afterwards in divinity. *Marcilius Ficinus* was *semel & simul*, a priest & a physician at once, & *T. Linacer* in his old age took orders. The *Jesuits* profess both at this time, divers of them *permissu superiorum*, Chi-

a Et inde catena quedam fit, quæ hæredes etiam ligat. Cardan. Hensius.
b Malle se bellum cum magno principe gerere, quam cum uno exstratum mendicantium ordine.
c Horæpod. lib. od. 7.
d Epist. 86. ad Casulam presb. c Lib. 12. cap. 1. Mutos nasci, & omni scientia egere satius fuisset, quam sic in propriam perniciem insanire.
f Insalubris mortalitas inutilibus quæstionibus ac disceptationibus vitam traducimus, nature principes thesauris, in quibus gravissimæ morborum medicinæ collocatæ sunt, interintactos relinquimus. Nec ipsi solum relinquimus sed & alios prohibemus, impedimus, condemnamus, ludibriosque afficimus.
g Quod in præci minimis fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologia post modum scripsit; Gesthor Bibliotheca. H. P. Jo. vus.

turgions, panders, bawds, and midwives, &c. Many poor countrey-vicars for want of other means, are driven to their shifts; to turn mountebanks, quack-salvers, empiricks, and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as *Paul* did, at last turn taskers, malsters, costermongers, grasiers, sell Ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or indecorum, if all be considered aright, I can vindicate my self with *Georgius Brannus*, and *Hieronymus Hemingius*, those two learned Divines; who (to borrow a line or two of mine ⁱ elder brother) drawn by a natural love, the one of pictures and maps, perspectives and corographical delights, writ that ample theatre of Cities; the other to the study of genealogies, penned theatrum genealogicum. Or else I can excuse my studies with ^k *Lessius* the Jesuit in like case, It is a disease of the soul, on which I am to treat, and as much appertaining to a Divine as to a Physitian; and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physitian, a spiritual physitian at least, as our Saviour calls himself, and was indeed, *Mat.* 4. 23. *Luke* 5. 18. *Luke* 7. 8. They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as ^lour Regius professor of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desparation, pride, presumption, &c. by applying that spiritual physick; as the other use proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not find a fitter task to busie my self about, a more opposite theam, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physitian. A Divine in this compound mixt maladie, can do little alone, a physitian in some kinds of melancholy much less, both make an absolute cure.

ⁱ M.W. Burton Preface to his description of Leicestershire, printed at London by W. Jaggard for J. White, 1622.
^k In Hygiasticon, neque enim hæc tractatio aliena videri debet a theologo, &c. agit de morbo anime.
^l D. Clayton in comitiis, anno 1621.

^m Hor.

ⁿ Lib. de pestil.

^o In Nemarken in Notinghamshire. Cum duo edificasset castella, ad tollendam strutionis invidiam, & expiandam maculam, duo instituit cenobia, & colligis religiosi implevit.

^m *Alterius sic altera poscit opem.*

And tis proper to them both, and I hope not unbeseeming me, who am by my profession a Divine, and by mine inclination a physitian. I had *Jupiter* in my sixth house; I say with ⁿ *Beroaldus*, *Non sum medicus, nec medicina prorsus expers*, in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfie my self, which was a cause likewise of the first undertaking of this subject.

If these reasons do not satisfie thee good Reader, as *Alexander Muniticus* that bountiful prelate, sometimes bishop of *Lincoln*, when he had built six castles, *ad invidiam operis eluendam*, saith ^o *Mr. Camden*, to take away the envy of his work (which very words *Nubrigenis* hath of *Roger* the rich bishop of *Salisbury*, who in King *Stephens* time, built *Shirburn* castle, and that of *Devizes*) to divert the scandal or imputation, which might be thence inferred, built so many religious houses: If this my discourse be over medicinal, or favor too much of humanity, I promise thee, that I will hereafter make thee amends in some treatise of divinity. But this I hope shall suffice, when you have more fully considered of the

matter

matter of this my subject, *rem substratam*, melancholly, madnesse, and of the reasons following, which were my chief motives: the generality of the disease, the necessity of the cure, and the commodity or common good that will arise to all men by the knowledge of it; as shall at larg appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomize this humor aright, through all the members of this our *Microcosmos*, is as great a task, as to reconcile those Chronologicall errors in the Assyrian monarchy, find out the quadrature of a circle, the creeks and sounds of the north-east, or north-west passages, & all out as good a discovery as that hungry *p Spaniards* of *Terra australis Incognita*, as great trouble as to perfect the motion of *Mars & Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian Kalender*. I am so affected for my part, and hope as *q Theophrastus* did by his characters, *That our posterity, O friend Policles, shall be the better for this which we have written, by correcting and rectifying what is amisse in themselves by our examples, and applying our precepts and cautions to their own use.* As that great captain *Zisca* would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, wil drive away melancholy (though I be gone) as much as *Ziscaes* drum could terrifie his foes. Yet one caution let me give by the way to my present, or future reader, who is actually melancholy, that he read not the *r symptoms*, or prognosticks in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part doe) he trouble or hurt himself, and get in conclusion more harm then good. I advise them therefore warily to peruse that tract, *Lapides loquuntur* (so said *Agrippa de occ. Phil.*) & *caveant lectores ne cerebrum is excutiat*. The rest I doubt not they may securely read, and to their benefit. But I am over-tedious, I proceed.

p *Ferdinando de Quir.* anno 1612. *Amsterdami impress.*
q *Prefat. ad Characteres.*
r *O Policles* libros nostros meliores inde futuros, quod istiusmodi memoria mandata reliquerimus, ex preceptis & exemplis nostris ad vitam accomodatis, ut se inde corrigan.

r *Part. I. sect. 3.*

t *Ep. 2. l. 2. ad Donatum.*
Paulisper te crede subduci in ardui montis verticem celsiorem, speculare inde rerum ja centium facies, & oculis in diversa porrectis, fluctuantis mundi turbines intueri, jam simul aut ridere, aut misereberis.

Of the necessity and generality of this which I have said, if any man doubt; I shall desire him to make a brief survey of the world, as *t Cyprian* advised *Donat*, supposing himself to be transported to the top of some high mountain, and thence to behold the tumults and chances of this wavering world, he can't chuse but either laugh at, or pity it. *S. Hierom* out of a strong imagination, being in the wilderness, conceived with himselfe, that he then saw them dancing in *Rome*; and if thou shalt either conceive, or clime to see, thou shalt soon perceive that all the world is mad, that it is melancholy; dotes: that it is (which *Epichthonius Cosmopolites* expressed not many years since in a map) made like a fools head (with that Motto, *Caput heleboro dignum*) a crased head, *cavea stultorum*, a fools Paradise, or as *Apollonius*, a common prison of gulls, cheaters; flatterers, &c. and needs to be reformed. *Strabo* in the ninth book of his geographie, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* map, approves; The breast lies open from those *Acroceranunian* hills in *Epirus*, to the *Sunian* promontory in *Attica*; *Page & Magera* are the two shoulders; that *Isthmos* of *Corinth* the neck; and *Peloponesus* the head. If this allusion hold, tis sure a mad head; *Morea* may be *Moria*; and to speak what I think, the inhabitants of

modern Greece, swerve as much from reason, & true religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall find that Kingdomes and Provinces are melancholy, cities and families, all creatures, vegetall, sensible, and rationally, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* table, *omnes errorem bibunt*, before they come into the world, they are intoxicated by errors cup, from the highest to the lowest, have need of physick, and those particular actions in *Seneca*, where father & son prove one another mad, may be generall; *Porcius Latro* shall plead against us all. For indeed who is not a fool, melancholy, mad? — *Qui nil molitur inepte*, who is not brain-sick? Folly, melancholy, madnes, are but one disease, *Delirium* is a common name to all. *Alexander, Gordonius, Jason Pratenfis, Savanarola, Guiancrius, Montaltus*, confound them as differing *secundum magis & minus*; so doth *David*, *Psal. 37. 5. I said unto the fools, deal not so madly, & twas an old Stoical paradox, omnes stultos insanire*, y all fools are mad, though some madder then others. And who is not a foole, who is free from melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habits, if they persevere*, saith *Plutarch*, habits either are, or turn to diseases. Tis the same which *Tully* maintains in the second of his *Tusculanes, omnium insipientum animi in morbo sunt, & perturbatorum*, Fools are sick, and all that are troubled in mind: for what is sickness, but as *Gregory Tholosanus* defines it, *A dissolution or perturbation of the bodily league, which health combines*: And who is not sick, or ill disposed? in whom doth not passion, anger, envy, discontent, fear, and sorrow reigne? Who labours not of this disease? Give me but a little leave, & you shall see by what testimonies, confessions, arguments I wil evince it, that most men are mad, that they had as much need to goe a pilgrimage to the *Anticyra* (as in *Strabo's* time they did) as in our dayes they run to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seek for help; that it is like to be as prosperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of *Solomon*, *Ecc. 2. 12. And I turned to behold wisdom, madness and folly, &c. And ver. 23. All his dayes are sorrow, his travel grief, & his heart taketh no rest in the night*. So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, tis all one. Laughter it selfe is madnesse according to *Solomon*, and as *S. Paul* hath it, *worldly sorrow brings death. The hearts of the sons of men are evil, & madnes is in their hearts while they live, Ecc. 9. 3. Wise men them selves are no better, Ecc. 1. 18. In the multitude of wisdom is much grief, & he that increaseth wisdom increaseth sorrow, Cap. 2. 17. He hated life it selfe, nothing pleased him; he hated his labor, all, as he concludes, is sorrow, grief, vanity, vexation of spirit*. And though he were the wisest man in the world, *sanctuarium sapientiae*, & had wisdom in abundance, he will not vindicate himself, or justifie his own actions. Surely I am more foolish then any man, and have not the understanding of a man in me, *Pro. 30. 2. Be they Solomons words, or the words of Agur the son*

u *Comrov. 1. 2. cont. 7. & 1. 6. cont.*

x *Horatius.*

y *Idem Hor. 1. 2. Satyra 3.*

Damascippus

Stoicus probat omnes stultos insanire.

z *Tom. 2. sympos. lib. 5. c. 6.*

Animi affectiones, si diutius inhaereant, prae-

vos generant habitum.

a *Lib. 28. cap. 1. Syn. art. mir.*

Morbus nihil est aliud, quam

dissolutio quae

dam ac perturbatio fœderis in

corpore existentis sicut & san-

nitatis est consentientis bene

corporis consummatio quæ-

dam.

b *Lib. 9. Georg. Plures olim*

gentes navigabant illuc sancti-

tatis causa.

c *Eccles. 1. 24.*

son of *Jakeh*, they are canonicall. *David* a man after Gods own heart, confesseth as much of himself, *Ps.* 37. 21, 22. *So foolish was I & ignorant I was even as a beast before thee.* And condemns all for fools, *Ps.* 93. & 32. 9. & 49. 20. He compares them to *beasts, horses and mules, in which there is no understanding.* The Apostle *Paul* accuseth himself in like sort, *2 Cor.* 11. 21. *I would you would suffer a little my foolishnesse, I speak foolishly.* The whole head is sick saith *Esay*, and the heart is heavy, *Cap.* 1. 5. And makes lighter of them then of *Oxen and asses, The ox knows his owner, &c* read *Dent.* 32. 6. *Jer.* 4. *Amos* 3. 1. *Ephes.* 5. 6. *Be not mad, be not deceived, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithet of madnesse and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.

I know that we think far otherwise, and hold them most part wise men that are in authority, princes, magistrates, a rich men, they are wise men born, all Politicians and States-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgement, we esteem wise and honest men fools. Which *Democritus* well signified in an Epistle of his to *Hypocrates*: *c* The *Abderites* account virtue madnes, and so do most men living. Shall I tell you the reason of it? *f* Fortune and Vertue, Wisdome and Folly, their seconds, upon a time contended in the *Olympicks*; Every man thought that fortune and folly would have the worst, and pitied their cases. But it fell out otherwise. Fortune was blind and cared not where she stroke, nor whom, without laws, *Audabatarum instar, &c*. Folly rash and inconsiderate, esteemed as little what she said or did. Vertue and Wisdom gave place, were hissed out, and exploded by the common people; folly, and fortune admired, & so are all their followers ever since knaves and fools commonly fare and deserve best in worldlings eyes & opinions. Many good men have no better fare in their ages: *Achish*, *1 Sam.* 21. 14. held *David* for a mad-man. *h* *Elisha* & the rest were no otherwise esteemed, *David* was derided of the common people *Ps.* 9. 7. *I am become a monster to many.* And generally we are accounted fools for Christ, *1 Cor.* 14. *We fools thought his life madnesse, & his end without honour, Wisd.* 5. 4. Christ and his Apostles were censured in like sort, *Job.* 10. *Mar.* 3. *Act.* 26. And so were all christians in *Pliny's* time, *fuerunt & alii similis demencia, &c.* And called not long after, *k* *Vesaniae sectatores, eversores hominum, polluti novatores fanatici, canes, malefici, venefici, Galilaei homunciones, &c.* Tis an ordinary thing with us, to account, honest, devout, orthodox, divine religious, plain-dealing-men, idiots, asses, that cannot, or will not lye and dissemble, shif, flatter, accommodate se ad eum locum ubi nati sunt, make good bargains, supplant, thrive, patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, ceteraque quae promotionem ferunt & securitatem quae sine ambage felicem reddunt hominem, & verè sapientem apud nos; That cannot temporize as other men do, *l* hand and take bribe, &c. but fear God and make a conscience of their doings. But the holy Ghost that knowes better how to judge, he calls them fools. The fool hath said

d Jure hereditario sapere jubentur. Euphormio Satyr. e Apud quos virius, insania & furor esse dicitur.

f Calcagninus Apol. omnes mirabantur, putantes illisam in stultitiam.

g Sed praeter expectationem res venit, Audaci stultitia in eam irruit, &c. illa cedit irrisa, & plures hinc habet sectatores stultitiam.

h Non est respondendum stulto secundum stultitiam.

i 2 Reg. 7.

j Lib. 10. ep. 97.

k Aug. ep. 178.

l Quis nisi mentis inops, &c.

in Quid infan-
tis quam pro
momentania
felicitate ater-
na te mancipa-
re supplicii?
n In fine Phæ-
donis. Hic finis
fuit amici no-
stri, o Euerates,
nostro quidem
iudicio omnium
quos experti
simus optimi
& appime sa-
pientissimi, &
iustissimi.
o Xenop. l. 4. de
difficili Socrati
ad finem, talis
fuit Socrates
quem omnium
optimum &
felicissimum
statuam.

* Lib. 25. Pla-
tonis Convivio
* Lucetius.

p Anaxagoras
olim mens di-
tus ab antiquis
q Regula natu-
re, nature mi-
raculum, ipsa
eruditio demo-
nium hominis
sol scientiarum,
mare, Sophia,
antistes litera-
rum & sapien-
tiæ, ut Scioppi-
us olim de Scal.
& Hensius.

Aquila in mubi-
bus, Imperator
litterarum, co-
lumen litera-
rum, abyssus e-
ruditionis, ocel-
lus Europæ,
Scaliger.

r Lib. 3. de sap.
c. 17. & 20.
omnes Philoso-
phi, aut stulti,
aut infani; nul-
la anus, nullus
æger ineptius
deliravit.

f Democritus à
Leucippo do-
ctus, heredita-
tem stultitiæ
reliquit Epic.

t Hor. car. lib. 1.
od. 34. i. epi-
cru.

u Nihil interest inter hos & bestias nisi quod loquantur. de sa. l. 26. c. 2. x Cap. de vir.

in his heart, Ps. 53. 1. And their wayes utter their folly, Ps. 49. 14. m For
what can be more mad, than for a little worldly pleasure to procure unto
themselves eternal punishment? As Gregory and others inculcate unto us.

Yea even all those great philosophers, the world hath ever had in ad-
miration, whose works we do so much esteeme, that gave precepts of
wisdome to others, inventers of Arts and Sciences, Socrates the wisest
man of his time by the Oracle of Apollo, whom his two Scholars n Plato
and o Xenophon so much extol and magnifie with those honourable ti-
ties, best and wisest of all mortal men, the happiest, and most just; & as * Al-
cibiades incomparably commendeth him; Achilles was a worthy man, but
Bracides and others were as worthy as himself; Antenor and Nestor were
as good as Pericles, and so of the rest, but none present, before, or after
Socrates, nemo veterum neque eorum qui nunc sunt, were ever such, will
match, or come neer him. Those seven wise men of Greece, those Britain
Druides, Indian Brachmanni, Ethiopian Gymnosophists, Magi of the Per-
sians, Apollonius, of whom Philostratus, Non doctus sed natus sapiens, wise
from his cradle, Epicurus so much admired by his Scholar Lucretius;

Qui genus humanum ingenio superavit, & omnes

Perstrinxit Stellas exortus ut ætherius Sol.

Whose wit excel'd the wits of men as far,

As the Sun rising doth obscure a Star.

Or that so much renowned Empedocles,

* Ut vix humana videatur stirpe creatus.

All those of whom we read such p Hyperbolicall elogiums; as of Ari-
stotle, that he was wisdome it self in the abstract, q a Miracle of nature,
breathing libraries, as Eunapius of Longinus, lights of nature, gyants for
wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from
heaven, gods, spirits, lamps of the world, dictators,

Nulla ferant talem secula futura virum:

Monarchs, miracles, superintendents of wit and learning, Oceanus, Phæ-
nix, Atlas, Monstrum, portentum hominis, orbis universi musæum, ultimus
humane naturæ conatus, naturæ maritus,

merito cui doctior orbis

Submissis defert fascibus imperium.

As Ælium writ of Protagoras and Gorgias, we may say of them all, tantum
à sapientibus abfuerunt, quantum à viris pueri, they were children in re-
spect, infants, not eagles but kites; novices, illiterate, Eunuchi sapientiæ.

And although they were the wisest, and most admired in their age, as he
censured Alexander, I do them, there were 10000 in his army as worthy
Captains (had they been in place of command) as valiant as himself;
there were Myriades of men wiser in those dayes, & yet all short of what
they ought to be. * Laëtantius in his book of wisdom, proves them to be
dizards, fools, asses, mad-men, so full of absurd and ridiculous tenents,

and brain-sick positions, that to his thinking never any old woman or
sick person doted worse. f Democritus took all from Leucippus, and left
saith he, the inheritance of his folly to Epicurus, insanienti dum sapientiæ,

&c. The like he holds of Plato, Aristippus, and the rest, making no dif-
ference u betwixt them & beasts, saving that they could speak. x Theodoræ

in his tract *De cur. grec. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soon speak evill as of *Christ*, yet *re vera*, he was an illiterate idiot, as *Aristophanes* calls him, *irrisor* & *ambitiosus*, as his Master *Aristotle* terms him, *scurra Atticus*, as *Zeno*, an enemy to all arts & sciences, as *Athenens*, to Philosophers & Travellers, an opinative ass, a caviller, a kind of Pedant; for his manners, as *Theod. Cyrensis* describes him, a * *Sodomite*, an *Atheist*, (so convicted by *Anytus*) *iracundus* & *ebrius*, *dicax*, &c. a pot companion, by * *Plato's* own confession, a sturdy drinker; and that of all others he was most sottish, a very mad-man in his actions and opinions. *Pythagoras* was part philosopher, part magician, or part witch. If you desire to hear more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the apostate to *Christ*, I refer you to that learned tract of *Eusebius* against *Hyerocles*, & for them all to *Lucians* *Piscator*, *Icaromenippus*, *Necromantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate Treatises were full of dotage, which *Tully* ad *Atticum*, long since observed, *delirant plerumq; scripturos in libris suis*, their lives being opposite to their words, they commended poverty to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as *Seneca* tells them home) could moderate his affections. Their musick did shew us *scabiles modos*, &c. how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by Geometrie, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compass of reason and discretion. They can square circles, but understand not the state of their own souls, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vita rectum sit, ignorant*; so that as he said

Neb. & R. nis.

z Omnium disciplinarum ignorans.

* *Pulchrorum adolescentum causa frequenter gymnasium obibat, &c.*

Seneca. Scis rectunda metiri, sed non tuam animam.

Nescio an Anticyram ratio illis destinet omnem.

I think all the *Anticyra* will not restore them to their wits, a if these men now, that held *Xenodotus* heart, *Crates* liver, *Epictetus* lanthorn, were so sottish, and had no more brains then so many beetles, what shall we think of the commonalty? what of the rest?

a *Ab uberibus sapientia lactantia, ut cecutire non possunt.*

b *Cor Xenodoti & jecur Cratetis.*

Yea, but will you infer, that is true of *heathens*, if they be conferred with *Christians*, *I Cor. 3. 19. The wisdom of this world is foolishness with God*, earthly and devillish, as *James* calls it, *3. 15. They were vain in their imaginations, and their foolish heart was full of darkness*, *Rom. 1. 21, 22. When they professed themselves wise, became fools*. Their witty works are admired here on earth, whilest their souls are tormented in hell fire. In some sense, *Christiani Crassiani*, *Christians* are *Crassians*, and if compared to that wisdom, no better then fools. *Quis est sapiens? Solus deus*, * *Pythagoras* replies, *God is only wise*, *Rom. 16. Paul* determines only good, as *Austin* well contends, and no man living can be justified in his sight. *God* looked down from heaven upon the children of men to see if any did understand, *Psalms 53. 2, 3. but all are corrupt, erre. Rom. 3. 12. None doth good, no*

* *Lib. de nat. boni.*

not.

not one. *Jab* aggravates this, 4. 18. Behold he found no stedfastnesse in his servants, and laid folly upon his angels, 19. How much more on them that dwell in houses of clay. In this sense we are all as fools, and the *c* Scripture alone is *arx Minerva*, we and our writings are shallow and imperfect.

c Hic profumdissime Sophia fodine.

d Panegy. Trajano omnes actiones exprobrare stultitiam videntur.

e Ser. 4. in domi Pal. Minus qui ob antiquitatem deberet esse sapiens; semper stultizat, & rosis flagellum alteratur, sed ut puer vult rosis & floribus coronari. *f* Insanum te omnes pueri, clamantque pulle. Hor. *g* Plautus Aulular.

But I doe not so mean; even in our ordinary dealings, we are no better then fools. All our actions, as *d* Pliny told Trajan, upbraided us of folly, our whole course of life is but matter of laughter: we are not soberly wise; and the world it self, which ought at least to be wise by reason of his antiquity, as *e* Hugo de Prato Florido will have it. *semper stultizat*, is every day more foolish then other; the more it is whipped, the worse it is, and as a child, will still be crowned with roses and flowers. We are apish in it, as *in* bipedes, & every place is full *inversorum Apuleiorum*, of metamorphosed and two-legged asses; *inversorum Silenorum*, childish, *pueri instar bimuli*, tremula patris dormientis in ulna. Jovianus Pontanus, Antonio Dial, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes de hoc senex*, marvel not at him only, for *tota hac civitas delirium*, all our town dotes in like sort, *f* we are a company fools. Ask not with him in the Poet, *g* Larva hunc intemperie insanieque agit ant senem? What madnes ghosts this old man, but what madnes ghosts us all? For we are *ad unum omnes*, all mad, *semel insaniimus omnes*, not once, but alway so, & *semel*, & *simul*, & *semper*, ever and altogether as bad as he; & not *senex bis puer*, delira a nus, but say it of us all, *semper pueri*, young & old, all dote, as *Laetantius* proves out of *Seneca*; & no difference betwixt us and children, saving that, *majora ludimus*, & *grandioribus pupis*, they play with babies of clouts & such toys, we sport with greater bables. We cannot accuse or condemn one another, being faulty our selves, *deliramenta loqueris*, you talkidly, or as *h* Mitio upbraided Demea, *insanis, auferte*, for we are as mad our own selves, and it is hard to say which is the worst. Nay tis universally so, *i* *Vitam regit fortuna, non sapientia*.

h Adolph. ad. 5. scen. 8.

i Tully Tusc. 5. *k* Plato Apologia Socrati.

l Ant Dial.

m Lib. 3. de sap. pauci ut

video sane

mentis sunt.

n Stultie & in-

caute omnia

agi video.

o Insania non

omnibus eadem

Erasm. chil. 3.

cent. 10. nemo

mortalium qui

non aliqua in

re despit, licet

alius alio mor-

bo laboret, hic

libidinis, ille a-

varitie, ambi-

tionis, invidie.

p Hor. l. 2. sat. 3.

When *k* Socrates had taken great pains to find out a wise man, and to that purpose had consulted with philosophers, poets, artificers, he concludes all men were fools; and though it procured him both anger and much envy, yet in all companies he would openly profess it. When *l* Supputius in Pontanus had travelled all over Europe to confer with a wife man, he returned at last without his errand, and could find none. *m* Cardan concurs with him, Few there are (for ought I can perceive) well in their wits. So doth *n* Tully, I see every thing to be done foolishly and unadvisedly.

Ille sinister sum, hic dexter sum, unus utrique Error, sed variis illudit partibus omnes.

One reels to this, another to that wall.

'Tis the same error that deludes them all.

o They dote all, but not alike, *Μαρία ἡ πρώτη ἔρωτα*, not in the same kind, One is covetous, a second lascivious, a third ambitious, a fourth envious, as Damisippus the stoick hath well illustrated in the poet,

p Desipiunt omnes equè ac tu.

Tis an inbred maladic in every one of us, there is *seminarium stultitiae*, a seminarie

feminarie of folly, which if it be stirred up, or get a head, will run in infinitum, & infinitely varies, as we our selves are severally addicted, saith *Balthazar Castilio*: & cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *altæ radices stultitiæ*,^r so we are bred, and so we continue. Some say there be two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessary, by error we know them falsely. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that do not impinge on some one kind or other.^f *Sic plerumque agitat stultos inscitia*, as he that examines his own and other mens actions, shall find.

* *Charon* in *Lucian*, as he wittily faigns, was conducted by *Mercury* to such a place, where he might see all the world at once; after he had sufficiently viewed, and looked about, *Mercury* would needs know of him what he had observed: He told him, that he saw a vast multitude, and a promiscuous, their habitations like mole-hills, the men as emmets, he could discern Cities like so many hives of Bees, wherein every Bee had a sting, & they did nought but sting one another, some dominer like Hornets, bigger then the rest, some like filching wasps, others as drones. Over their heads were hovering a confused company of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were Brawling, some fighting, riding, running, *sollicitè ambientes, callidè litigantes*, for toys, and trifles, and such momentanie things. There Towns and Provinces meer factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion, he condemned them all for mad-men, fools, idiots, asses, *O stulti, quænam hæc est amentia?* O fools, O mad-men he exclaims, *insana studia, insani labores, &c.* Mad endeavors, mad actions, mad, mad, mad, ^t *O seclum insipiens & infacetum*, a giddy-headed age. *Heraclitus* the philosopher, out of a serious meditation of mens lives, fell a weeping, and with continuall tears bewailed their misery, madnes, and folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, and he was so far carried with this ironical passion, that the citizens of *Abdera* took him to be mad, and sent therefore Embassadors to *Hippocrates* the physician, that he would exercise his skill upon him. But the story is set down at large by *Hippocrates*, in his Epist. to *Damoetus*, which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is delivered by *Hippocrates* himself, with all the circumstances belonging unto it.

When *Hippocrates* was now come to *Abdera*, the people of the City came flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, he went to see *Democritus*, the people following him, whom he found (as before) in his garden in the suburbs all alone, sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busie at his study. The multitude stood gazing round about to see the congresse. *Hippocrates* after a little pause, saluted him by his name, whom he re-saluted, ashamed almost that he could not call him likewise by his, or that

q Lib. 1. de aulico.

Est in unoquoque nostrum seminarium aliquod stultitiæ, quod si quando exercetur, in infinitum facile escrescit.

r Præmaque lucæ vitæ prima juvenis erat.

f Tibullus, stulti prætereunt dies, their wits are a wooll-gathering.

So fools commonly dote.

* Dial. contemptantes, Tom. 2.

t Catullus

u Sub ramosâ platano sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genibus habentem.

When *Hypocrates* heard these words so readily uttered, without premeditation, to declare the worlds vanity, full of ridiculous contrariety, he made answer, That necessity compelled men to many such actions, and divers wils ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth & negligence. Besides, men cannot foresee future events, in this uncertainty of humane affairs; they would not so marry, if they could foretell the causes of their dislike and separation; or parents, if they knew the hour of their childrens death, so tenderly provide for them; or an husbandman sowe, if he thought there would be no increase; or a merchant adventure to sea, if he foresaw shipwrack; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, every man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations, and tranquility of the minde. Inasmuch, that if men would govern their actions by discretion and providence, they would not declare themselves fools, as now they do, and he should have no cause of laughter; but (quoth he) they swell in this life, as if they were immortal, and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can bear, they should lead contented lives, & learning to know themselves, would limit their ambition, & they would perceive then that Nature hath enough without seeking such superfluities, & unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and crosse inconveniences. There are many that take no heed what happeneth to others by bad conversation, & therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more then mad, quoth he) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other incurable vices, besides, your dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civility. Many things which they have left off, after a while they fall to again, husbandry, navigation; and leave again, fickle and unconstant as they are. When they are yong, they would be old, and old, yong. ^h Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is: and what is the cause

f Denique sit finis querendi, cumque habeas plus, pauperiem metuas minus, & finire laborem incipias, parvis quod augebas, utere.

l. or.

g Astutam vapidam servat sub pectore vulpem.

Et cum vulpo positus pariter vulpinarius.

Cretizandum cum Crete.

h Quid sit Mæcenas ut nemo quam sibi sortem, seu ratio dederit, seu fors adjecerit, illa contentus vivat, &c. Hor.

of all this, but that they know not themselves. Some delight to destroy, i one to build, another to spoil one countrey to enrich another and himself. k In all these things they are like children, in whom is no judgment or counsel, and resemble beasts, saving that beasts are better then they, as being contented with nature. l When shall you see a Lion hide gold in the ground, or a Bul contend for a better pasture? when a Boar is thirsty, he drinks what will serve him, and no more; and when his belly is full, he ceaseth to eat: But men are immoderate in both; as in lust, they covet carnal copulation at set times; men always, ruining thereby the health of their bodies. And doth it not deserve laughter, to see an amorous fool torment himself for a wench; weep, howl for a mis-shapen slut, a dowdy, sometimes that might have his choice of the finest beauties? Is there any remedy for this in physick? I do anatomize and cut up these poor beasts, m to see these distempers, vanities, and follies, yet such proof were better made on mans body, if my kinde nature would indure it: n Who from the hour of his birth is most miserable, weak and sickly; when he sucks he is guided by others, when he is grown great practiseth unhappinesse, o and is sturdy, and when old, a childe again, and repenteth him of his life past. And here being interrupted by one that brought books, he fell to it again, that all were mad, carelesse, stupid. To prove my former speeches, look into courts, or private houses. p Judges give judgment according to their own advantage, doing manifest wrong to poor innocents, to please others. Notaries alter sentences, and for money lose their Deeds. Some make false moneys, others counterfeit false weights. Some abuse their parents, yea corrupt their own sisters, others make long libels and pasquils, defaming men of good life, and extol such as are lewd and vicious. Some rob one, some another; q Magistrates make laws against theeves, and are the veriest theeves themselves. Some kill themselves, others despair, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilest others sigh, languish, mourn and lament, having neither meat, drink, nor clothes. r Some prank up their bodies, and have their mindes full of execrable vices. Some trot about s to bear false witness, and say any thing for money; and though Judges know of it, yet for a bribe they wink at it, and suffer false Contracts to prevail against Equity. Women are all day a dressing, to pleasure other men abroad, and go like sluts at home, not caring to please their own husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom t folly seems wisdom, will not be cured, and perceive it not?

It grew late, *Hypocrates* left him, and no sooner was he come away, but all the Citizens came about flocking, to know how he liked him. He told them in brief, that notwithstanding those small neglects of his attire, body, diet, u the world had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.

Calv. in 8. John. Serm. 1. t Sapientiam insanium esse dicunt. u Siquidem sapientiae suae admiratione me complevit, offendi sapientissimum virum, qui salvos potest omnes homines reddere.

Thus

Thus *Democritus* esteemed of the world in his time, and this was the cause of his laughter: and good cause he had.

^a *Olim jure quidem, nunc plus Democrite ride;
Quinrides & vita hæc nunc magè ridicula est.*

* E Græc. epig.

Democritus did well to laugh of old,
Good cause he had, but now much more,
This life of ours is more ridiculous
Then that of his, or long before.

Never so much cause of laughter, as now, never so many fools and mad men. Tis not one *Democritus* wil serve turn to laugh in these days, we have now need of a *Democritus* to laugh at *Democritus*, one Jester to flout at another, one fool to flear at another. A great *Stentorian Democritus*, as big as that *Rhodian Colossus*. For now, as ^z *Salisburiensis* said in his time, *totus mundus histrionem agit*, the whole world plays the fool; we have a new theatre, a new scene, a new comedie of errors, a new company of personate actors, *volupia sacra* (as *Calcagninus* wittily feigns in his Apologs) are celebrated all the world over, * where all the actors were mad men and fools, and every hour changed habits, or took that which came next. He that was a Marriner to day, is an Apothecary to morrow; a smith one while, a philosopher another, *in his volupia ludis*; a king now with his crown, robes, scepter, attendants, by and by drove a loaded asse before him like a carter, &c. If *Democritus* were alive now, he should see strange alterations, a new company of counterfeit vizards, whiffers, *Cumane* asses, maskers, mummers, painted Puppets, outsidés, phantastick shadows, guls, monsters, giddy-heads, butter-flies. And so many of them are indeed (y if all be true that I have read) For when *Jupiter* and *Juno's* wedding was solemnized of old, the gods were all invited to the feast, and many noblemen besides: Amongst the rest came *Crysalus* a *Persian* prince, bravely attended, rich in golden attires, in gay robes, with a majestical presence, but otherwise an asse. The gods seeing him come in such pomp and state, rose up to give him place, *ex habitu hominem metientes*; ^z but *Jupiter* perceiving what he was, a light, phantastick, idle fellow, turned him and his proud followers into butter-flies: and so they continue still (for ought I know to the contrary) roving about in pied coats, and are called *Chrysalides* by the wiser sort of men: that is, golden outsidés, drones, flies, and things of no worth. Multitudes of such, &c.

— *ubique invenies*

Stultos avaros, sycophantas prodigos.

Many additions, much increase of madnesse, folly, vanity, should *Democritus* observe, were he now to travel, or could get leave of *Pluto* to come see fashions, as *Charon* did in *Lucian* to visit our cities of *Moronia Pia*, and *Moronia Fælix*, sure I think he would break the rim of his belly with laughing.

^a *Si foret in terris rideret Democritus, seu, &c.*

A satyrical *Roman* in his time, thought all vice, folly, and madnesse were all at full sea,

^b *Omne in præcipiti vitium stetit.* —

y *Plures Democriti nunc non sufficiunt, opus Democritum, qui Democritum rideat. Eras. Movia.*
z *Pelycrat. lib. 3. cap. 8. è Petron.*
* *Ubi omnes delirabant. omnes insani, &c. hodie nauta, cras philosophus; hodie faber, cras pharmacopola; hic modo regem agebat multo satellitio, tiana, & sceptro ornatus, nunc villi amictus centiculo, asinum elirellarium impellit.*
y *Calcagninus Apol. Crysalus è cæteris auro dives, manicato pepio & tiara conspicuus, levius alioquin & nullius consilii, &c. magni fastu ingredienti affurgunt dii, &c.*
z *Sed hominis levitatem Jupiter perspiciens, at tu (inquit) esta bombilio, &c. protinusq; vestra illa manicata in alas versa est, & mortales inde Chrysalides vocant hujusmodi homines.*
a *Juvén.*
b *Juvén.*

* De bello Jud.
l. 8. c. 11. In-
iquitates vestrae
neminem la-
tent, inque dies
singulos certa-
men habetis
quis pejor sit.
c Hor.
d Lib. 5. Epist.
8.

* *Josephus* the historian taxeth his country-men *Jews* for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies; but we flow higher in madnesse, far beyond them.

c *Mox daturi progeniem vitiosorem,*

and the latter end (you know whose oracle it is) is like to be worst. 'Tis not to be denied, the world alters every day, *Ruunt urbes, regna transfe-
runtur, &c. variantur habitus, leges innovantur,* as ^d *Petrarch* observes, we change language, habits, laws, customs, manners, but not vices, not diseases, not the symptoms of folly and madnesse, they are still the same. And as a River we see, keeps the like name and place, but not wa-
ter, and yet ever runs,

* Hor.

* *Labitur & labetur in omne volubilis ævum;*

e Superstitio
est insanus ex-
ror.
f Lib. 8. hist.
Belg.
g Lucan.
h Father An-
gelo, the Duke
of Joyeux go-
ing bare-foot
over the Alps
to Rome, &c.

Our times and persons alter, vices are the same, and ever will be; look how *Nightingals* sang of old, *Cocks* crowed, *Kine* lowed, *Sheep* bleat-
ed, *Sparrows* chirped, *Dogs* barked, so they do still; we keep our
madnesse still, play the fools still, *nec dum finitus Orestes,* we are of the
same humors and inclinations as our predecessors were, you shall finde
us all alike, much at one, we and our sons,

Et nati naterum, & qui nascuntur ab illis,

And so shall our posterity continue to the last. But to speak of times
present.

h Si cui intueri
vacet quæ pati-
untur supersti-
tiosi, invenies
tam indecora
honestis, tam
indigna liberis,
tam dissimilia
sanis, ut nemo
fuerit dubita-
turis fovere
eos, si cum pau-
cioribus fure-
rent. Senec.
i Quid dicam
de eorum indul-
gentiis, oblatio-
nibus, votis, so-
lutionibus, jeju-
niis, cenobis,
somnia, horis,
organis, canti-
lenis, campanis,
simulacris,
missis, purgato-
ris, mitris, bre-
viariis, bullis,
lustralibus, a-
guis, vasis, a-
mationibus,
candelis, calici-
bus, crucibus,
mappis, cereis,
thuribulis, incantationibus, exorcismis, sputis, legendis, &c. Baleus de actis Rom. Pont.

If *Democritus* were alive now, and should but see the superstition of
our age, our e religious madnesse, as ^f *Meteran* calls it, *Religiosam insani-
am,* so many professed Christians, yet so few imitators of *Christ*, so
much talk of Religion, so much science, so little conscience, so much
knowledge, so many preachers, so little practise; such variety of sects,
such have and hold of all sides, — * *obvia signis Signa, &c.*
such absurd and ridiculous traditions and ceremonies: If he should meet
a g *Capuchin*, a *Franciscan*, a *Pharisaical Jesuite*, a man-serpent, a shave-
crowned *Monk* in his robes, a begging *Frier*, or see their three crown'd
Sovereign Lord the Pope, poor *Peters* successor, *servus servorum Dei*,
to depose Kings with his foot, to tread on Emperors necks, make them
stand bare-foot and bare-legg'd at his gates, hold his bridle and stirrup,
&c. (O that *Peter* and *Paul* were alive to see this!) If he should observe a
h Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals,
poor parish priests of old, now Princes companions; what would he say?
Cælum ipsum petitur stultitia. Had he meet some of our devout pilgrims
going barefoot to *Jerusalem*, our lady of *Lauretto*, *Rome*, *S. Jago*, *S. Tho-
mas Shrine*, to creep to those counterfeit and Maggot-eaten Reliques.
Had he been present at a Masse, and seen such kissing of Paxes, cruci-
fixes, cringes, duckings, their several attires and ceremonies, pictures of
saints, indulgences, pardons, vigils, fasting, feasts, crossing, knocking,
kneeling at *Ave-Maries*, bells, with many such;

— — *jucunda rudi spectacula plebi,*

praying in Gibberish, and mumbling of beads. Had he heard an old wo-

man say her prayers in latine, their sprinkling of holy water, and going a Procession, ——— * *incedunt monachorum agmina mille* ;

* To. Neageot.

Quid memorem vexilla, cruces, idolaque culta, &c.

Their Breviaries, bulls, hallowed beans, exorcisins, pictures, curious crosses, fables, and bables. Had he read the *Golden Legend*, the *Turks Alcoran*, or *Jews Talmud*, the *Rabbins Comments*, what would he have thought? How dost thou think he might have been affected? Had he more particularly examined a *Jesuits* life amongst the rest, he should have seen an hypocrite professe povertie,ⁱ and yet possess more goods and lands than many princes, to have infinite treasures & revenues; teach others to fast and play the gluttons themselves; like watermen, that rowe one way, and look another. ^k Vow virginity, talk of holinesse, and yet indeed a notorious Bawd, and famous fornicator,^l *lascivum pecus*, a very goat. Monks by profession, such as give over the world, and the vanities of it, and yet a *Machivilian* rout^m interested in all maner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred and malice, fire-brands, *adulta patriæ pestis*, traitors, assassins, *hæc itur ad astra*, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nicé and curious schismatics in another extream, abhor all ceremonies, and rather lose their lives and livings, then do or admit any thing Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terræ, cum sint omnium insulsißimi.*) Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporisers, ready to embrace and maintain all that is, or shall be proposed in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the down-fall of any: as ⁿ *Lucian* said in like case, what dost thou think *Democritus* would have done, had he been spectator of these things?

i Dum simulant
spemere, acqui-
siverunt sibi 30
annorum spatio
bii centena mil-
lia librarum
annua. Arnold.
^k Et quum in-
terdiu de vir-
tute loquuti
sunt, sero in la-
tibulis clunes
agitant labore
nocturno, A-
gryppa.

^l Tim. 3. 13.
But they shall
prevail no
longer, their
madnesse shall
be known to
all men.

^m Benignitatis
sinus solebat
esse, nunc liti-
um officina cu-
ria Romana.
Budæus.

ⁿ Quid tibi vi-
detur facturus
Democritus, si
horum specta-
tor contigisset?

Or had he but observed the common people follow like so many sheep, one of their fellows drawn by the horns over a gap, some for zeal, some for fear, *quò se cunque rapit tempestas*, to credit all, examine nothing, and yet ready to dye before they will abjure any of those ceremonies, to which they have been accustomed; others out of hypocrisie frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed usurers, gripers, monsters of men, harpies, devils in their lives to expresse nothing lesse.

What would he have said to see, hear, and reade so many bloody bat- tles, so many thousand slain at once, such streams of blood able to turn Mils: *unius ob noxam furiasque*, or to make sport for princes, without any just cause, * for vain titles (saith *Austin*) precedence, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, revenge, folly, madness, (goodly causes all, *ob quas universus orbis bellis & cadibus mis- ceatur*) whilst Statesmen themselves in the meantime are secure at home, pampered with all delights & pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor soldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calami- ties & oppressions that accompany such proceedings, they feel not, take

* Ob inanes di-
tionum titulos,
ob preceptum
locum, ob inter-
ceptum mulier-
culam, nec quod
è stultitia na-
tum, vel è ma-
litia, quod cu-
pido dominan-
di, libido ne-
cendi, &c.

no notice of it. So wars are begun, by the persuasion of a few deboished, hair-brain, poor, dissolute, hungry captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfy one mans private spleen, lust, ambition, avarice, &c. tales rapiunt scelerata in praelia cause. *Flos hominum*, Proper men, well proportioned, carefully brought up, able both in body and minde, sound, led like so many beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to *Pluto*, killed up as so many sheep, for devils food, 40000 at once. At once, said I, that were tollerable, but these wars last alwayes, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations.

—*ignoto cælum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, till all the world be consumed with fire. The ^a siege of *Troy* lasted ten years eight months, there died 870000 ^E *Grecians*, 670000 *Trojans*, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. *Cæsar* killed a million, ^b *Mahomet* the second *Turk* 300000 persons: *Sicinius Dentatus* fought in an hundred battels, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. *M. Sergius* had 32 wounds; *Scæva* the Centurion I know not how many; every nation hath their *Hectors*, *Scipio's*, *Cæsars* and *Alexanders*. Our ^c *Edward* the fourth was in 26 battels afoot: and as they do all, he glories in it, tis related to his honor. At the siege of *Hierusalem* 1100000 died with sword and famine. At the battel of *Canas*, 70000 men were slain, as ^{*} *Polibius* records, and as many at battle *Albye* with us; and tis no news to fight from sun to sun, as they did, as *Constantine* and *Licinius*, &c. At the siege of *Ostend* (the devils Academie) a poor town in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers; there were engines, fire-works, and whatsoever the devil could invent to do mischief with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. a *Who* (saith mine Author) can be sufficiently amazed at their stinty hearts, obstinacy, fury, blindness, who without any likelyhood of good succeſſe, hazard poor souldiers, and lead them without pitty to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths: ^{*} *quis malus genius, quæ furia, quæ pestis, &c.* what plague, what fury brought so devillish, so brutish a thing as war first into mens minds? Who made so soft and peaceable a creature, born to love, mercy, meeknesse, so to rave, rage like beasts, & run on to their own destruction? how may nature expostulate with mankind, *Ego te divinum animal finxi, &c.* I made thee a harmlesse, quiet, a divine creature: how may God expostulate, and all good men? yet *horum facta* (as ^{*} one condoles) *tantum admirantur, & heroum numero habent*: these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, piramids, obelisks to their eternal fame, that immortall *Genius* attends on them, *hæc itur ad astra*. When *Rhodes* was besieged, *fossæ urbis cadaveribus repleta sunt*, the ditches were full of dead carcases; and as when

p Bellum rem plane bellu- nam vocat Mo- ris. Trop. lib. 2.

a Münster. Cosmog. l. 5. c. 3. E Ditt. Cretens.

b Jovius vit. ejus.

c Cominens

* Lib. 3.

d Hist. of the siege of Ostend. fol. 23.

* Erasmus de bello, ut placidum illud animal benevolentie natum tam ferina vecordia in mutuam rueret perniciem.

* Rich. Dinot. præfat. Belli civilis Gal.

e Jovius.

when the said *Solyman* great Turk beleagred *Vienna*, they lay level with the top of the wals. This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by trechery or otherwise. — * *dolus an vertus? quis in hoste requirat?* leagues and laws of arms, (*silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt*; Gods and mens laws are trampled under foot, the sword alone determines all; to satisfy their lust and spleen, they care not what they attempt, say, or do.

* *Dolus, asperitas, in justitia propria bellorum negat*
Tertul.
f Tully

Rara fides, probitasque viris qui castra sequuntur,
Nothing so common as to have *h* father fight against the son, brother against brother, *kinsman* against *kinsman*, *kingdom* against *kingdom*, *province* against *province*, *christians* against *christians*: à quibus nec unquam cogitatione fuerunt læsi, of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruined, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids deflowered, *Virgines nondum thalamis jugatae*, *Et comis nondum positis ephæbi*; chaste matrons cry out with *Andromache*, * *Concubitum mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to ly with them that erst kil'd their husbands: to see rich, poor, sick, sound, Lords, servants, *eodem omnes incommodo maesti*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet*, & *perversa mens*, faith *Cyprian*, and whatsoever torment, misery, mischief, hell it self, the devill, i fury and rage can invent to their own ruin and destruction; so abominable thing is war, as *Gerbilius* concludes, *adeo fæda & abominanda res est bellum, ex quo hominum cades, vastationes*, &c. the scourge of God, cause, effect, fruit and punishment of sin, and not *transa humani generis*, as *Tertullian* calls it, but *ruina*. Had *Democritus* been present at the late civill wars in *France*, those abominable wars,

g *Lucan.*
h *Pater in filium, affinis in affinem, amicus in amicum,*
c. *Regio cum regione, regnum regno colliditur. Populus populo in mutuum perniciem, belluarum insar sanguinolente ruentium.*
* *Libanii declam.*

— *bellaque matribus detestata*,
i Where in lesse then ten years, ten hundred thousand men were consumed, faith *Collignius*, 20 thousand Churches overthrown; nay, the whole kingdom subverted (as *m Richard Dinoth* adds.) So many myriades of the Commons were butchered up, with sword, famine, war, *tanto odio utrinque ut barbari ad abhorrendam lanienam obstupescerent*, with such ferall hatred, the world was amazed at it: or at our late *Pharsalian* fields in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *York*, an hundred thousand men slain, * one writes, another, ten thousand families were rooted out, *that no man can but marvel*, faith *Cominens*, at that barbarous immanitie, ferall madness, committed betwixt men of the same nation, language and religion. o *Quis furor O cives? Why do the Gentiles so furiously rage*, faith the Prophet *David*. *Psal. 2. 1.* But we may ask, why do the Christians so furiously rage?

i *Ira enim & furor Bellonæ consultores, &c. dementes sacerdotes sunt.*
k *Bellum quasi bellua & ad omnia scelera furor immittitur.*
l *Gallorum decies centum millia ceciderunt, Ecclesiæ 20 millia fundamenti excussa.*

* *Arma volunt, quare poscunt, rapiuntque juventus?*
Unfit for Gentiles, much lesse for us so to tyrannize, as the *Spaniard* in the *West Indies*, that killed up in 42 years (if we may believe *p Bartholomæus à Casa* their own bishop) 12 millions of men, with stupend & exquisite torments; neither should I ly (said he) if I said 50 millions. I omit those

m *Belli civilis gal. l. i. hoc ferali bello & cadibus omnia repleverunt, & regnum amplissimum à fundamentis pene everterunt, plebis tot myriades gladio, bello same miserabiliter perierunt.*

ejusdem lingue, sanguinis, religionis exercebatur. o *Lucan.* * *Virg.* p Bishop of *Cusao* an eye-witness.

French

q Read *Mé-
ran* of his stu-
pendcruelties

r *Hensius Au-
striaco.*

s *Ving. Georg.*

t *Jansenius*

Gallobelgicus

1596. *Mundus*

furiosus, in-

scriptio libri.

* *Exercitat.*

250. *serm. 4.*

u *Fleat Hera-*

clitus an rideat

Democritus.

x *Curæ leves*

loquuntur, in-

gentes stupent.

y *Arma amens*

cipio, nec far-

rationis in ar-

ma.

z *Erasmus.*

* *Pro Mivena.*

Omnes urbanæ

res omnia stu-

dia, omnia fo-

rensis laus &

industria latet

in tenebra &

præcidio bellicæ

virtutis, & si

mul argue in-

crepuit suspicio

tumultus, artes

illoco nosstræ

conticescunt.

* *Ser. 13.*

a *Crudelesti-*

mos sevissi-

mosque latro-

nes, fortissimos

haberi propu-

natores, fidissi-

mos duces ha-

bent bruta

persuasione do-

nati.

b *Eobanus*

Hessius. Qui-

bis omnis in

armis vita pla-

cet, non ulla

juvat nisi mor-

te, nec ullam

esse putant vi-

tam, quæ non

assueverit ar-

ma.

c *Lib. 10. vit.*

Scanderbeg.

French Massacres, Sicilian Evensongs, q the Duke of Alvas tyrannies, our gunpowder machinations, and that fourth fury, as r one calls it, the Spanissh inquisition, which quite obscures those ten persecutions,

— *ſævit toto Mars impius orbe,*

Is not thist *Mundus furiosus*, a mad world, as he terms it, *insanum bellum?* are not these mad men, as * *Scaliger* concludes, *qui in prælio acerbâ morte, insaniam suæ memoriam pro perpetuo teste relinquunt posteritati*; which leave so frequent battels, as perpetual memorials of their madnesse to all succeeding ages? Would this, think you, have enforced our *Democritus* to laughter, or rather made him turn his tune, alter his tone, and weep with u *Heracitus*, or rather howl, * roar, and tear his hair in comiseration, stand amazed; or as the Poets saign, that *Niobe* was for grief quite stupified, and turned to a stone? I have not yet said the worst, that which is more absurd and y mad, In their tumults, seditions, civil and unjust wars, z *quod stultè suscipitur, impiè geritur, miserè finitur*, such wars I mean, for all are not to be condemned, as those phantastical *Anabaptists* vainly conceive. Our Christian Tacticks are all out as necessary as the *Roman Acies*, or *Grecian Phalanx*; to be a souldier is a most noble and honorable profession (as the world is) not to be spared, they are our best wals and bulwarks, and I do therefore acknowledg that of * *Tully* to be most true, *All our civil affairs, all our studies, all our plead- ing, industry and commendation lies under the protection of warlike ver- tues, and whensoever there is any suspicion of tumult, all our arts cease*; wars are most behovefull, & *bellatores agricolis civitati sunt utiliores*, as * *Tyrius* defends: and valor is much to be commended in a wise man, but they mistake most part, *auferre, trucidare, rapere, falsis nominibus virtutem vocant*, &c. (Twas *Galgacus* observation in *Tacitus*) they term theft, murder, and rapine, vertue, by a wrong name, rapes, slaughters, massacres, &c. *jocus & ludus*, are pretty pastimes, as *Ludovicus Vives* notes. a *They commonly call the most hair-brain blood-suckers, strongest theeves, the most desperate villains, trecherous rogues, inhumane murder- ers, rash, cruel and dissolute caitiffs, couragious and generous spirits, he- roical and worthy Captains*, b *brave men at arms, valiant and renowned souldiers, possessed with a brute perswasion of false honour*, as *Pontus Hu- ter* in his *Burgundiau historie* complains. By means of which it comes to passe that daily so many voluntaries offer themselves, leaving their sweet wives, children, friends, for six pence (if they can get it) a day, prostitute their lives and limbs, desire to enter upon breaches, ly sen- tinel, perdue, give the first onset, stand in the fore-front of the battell, marching bravely on, with a chearfull noise of drums and trumpets, such vigor and alacrity, so many banners streaming in the ayr, glitter- ing armours, motions of plumes, woods of pikes, and swords, variety of colours, cost and magnificence, as if they went in triumph, now victors to the Capitol, and with such pomp, as when *Darius* army marched to meet *Alexander* at *Issus*. Void of all fear they run into eminent dan- gers, *Canons* mouth, &c. *ut vulneribus suis ferrum hostium hebetent*, faith c *Barletius*, to get a name of valour, honour and applause, which lasts not neither, for it is but a meer flash this fame, and like a rose, *in- tra diem unum extinguitur*, tis gone in an instant. Of 15000 proletariies slain

slain in a battel, scarce fifteen are recorded in history, or one alone, the General perhaps, and after a while his and their names are likewise blotted out, the whole battel it self is forgotten. Those *Græcian* Orators, *summa vi ingenii & eloquentiæ*, set out the renowned overthrowes at *Thermopyla*, *Salamina*, *Marathro*, *Micale*, *Mantineæ*, *Cheronæa*, *Platæa*: The *Romans* record their battel at *Cannas*, & *Pharsalian* fields, but they do but record, & we scarce hear of them. And yet this supposed honor, popular applause, desire of immortality by this means, pride and vain-glory spurs them on many times rashly and unadvisedly, to make away themselves and multitudes of others. *Alexander* was sorry, because there were no more worlds for him to conquer, he is admired by some for it *animosa vox videtur*, & regia, twas spoken like a Prince, but as wise *d Seneca* censures him, twas *vox iniquissima & stultissima*, twas spoken like a bedlam fool: and that sentence which the same *e Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere pestes mortalium quam inundatio, quam conflagratio, quibus, &c.* they did as much mischief to mortall men as fire & water, those mercilesse elements when they rage. *f* Which is yet more to be lamented, they perswade them, this hellish course of life is holy, they promise heaven to such as venture their lives *bello sacro*, and that by these bloody wars, as ** Persians*, *Greeks*, and *Romans* of old, as modern *Turks* do now their Commons, to encourage them to fight, *ut cadant infelicitè, si they dy in the field, they go directly to heaven, & shall be canonized for saints*, (O diabolical invention) put in the *Chronicles*, *in perpetuam rei memoriam*, to their eternal memory: when as in truth, as some hold it, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal mens peevishness & folly) such brutish stories were suppressed, because *ad morum institutionem nihil habent*, they conduce not at all to manners, or good life. But they will have it thus nevertheless, & so they put a note of *divinity* upon the most cruel, & pernicious plague of humane kinde, adore such men with grand titles, degrees, statues, images, i honor, applaud & highly reward them for their good service, no greater glory then to die in the field. So *Africanus* is extolled by *Ennius*: *Mars*, and *k Hercules*, and I know not how many besides of old were deified, went this way to heaven, that were indeed bloody butchers, wicked destroyers, and troublers of the world, prodigious monsters, hell-hounds, ferall plagues, devourers, common executioners of human kinde, as *Lactantius* truly proves, & *Cyprian* to *Donat*, such as were desperate in wars, & precipitately made away themselves (like those *Celtes* in *Damascen*, with ridiculous valour, *ut decore putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seek to shun a canons shot, are base cowards, & no valiant men. By which means, *Madet orbis mutuo sanguine*, the earth wallows in her own blood, *a Savit amor ferri & scelerati insania belli*, & for that, which if it be done in private, a man shall be rigorously executed, *b and which is no less then murder it self, if the same fact be done in publike in*

d Nulli beatorum habitus, quoniam qui in præliis ceciderunt. *Brisonius* de rep. Persarum. l. 3. fol. 3. 44. Idem Lactantius de Romanis & Græcis. Idem Ammianus lib. 23. de Parthis. *Judicatur is solus beatus apud eos, qui in prælio fuderit animam.* De Benef. lib. 2. cap. 1. *e* Nat. quæst. lib. 3. *f* Boterius Amphiridion. Bugequius Turc. hist. Per cædes & sanguinem parare hominibus ascensum in celum putant, Lactan. de falsa relig. l. 1. cap. 8. *g* Quoniam bella acerbissima dei flagella sunt quibus hominum peccata puniunt, ea perpetua oblivione sepelientur potius quam memoriae mandanda plerique judicant. Rich. Dinorh. præf. hist. Gal. *h* Cruentam

humani generis pestem, & perniciem divinitatis nota insigniunt. i Et quod dolendum, applausum habent & occursum viri tales. k Herculi eadem porta ad celum patuit, qui magnam generis humani partem perdidit. a Virg. Aeneid. 7. b Homicidium quum committunt singuli, crimen est, quum publice geritur, virtus vocatur. Cyprianus.

c Seneca.

d Juven.

e De vanit. sci-
ent. de princip.
nobilitatib.

f Juven. Sat. 4.

g Pausa rapit,
quod Natta re-
liquit. Tu pes-simus omnium
latrones, as De-
metrius the Pi-
rat told Alex-
ander in Ciuri-u. h Non ausi mu-
rire, &c. Altop.

i Improbium &

stultum, si divi-
tem multos bo-

nos viros in

servitute ha-

bentem, ob id

diuturnius quod

ei contingat au-

reorum munif-

morum cumu-

lus, ut appendi-

ces, & addita-

menta munif-

morum. Morum

Utopia.

k Eorumq; de-

testantur Uro-

pienses insani-

am, qui divinos

honores is im-

pendunt, quos

sordidos & a-

varos agnos-

cunt; non alio

respectu hono-

rantes, quam

quod dices sint.

Idem. lib. 2.

l Cyp. 2. ad Do-

Wars, it is called manhood, and the party is honored for it. — c *prosperum & felix scelus Virtus vocatur* — We measure all as Turks do,

by the event, and most part, as Cyprian notes, in all ages, countreys, places, *sevitia magnitudo impunitatem sceleris acquirit*, the foulness of the

fact vindicates the offender. d One is crowned for that which another is tormented: *Ille crucem sceleris precium tulit, hic diadema.*

made a Knight, a Lord, an Earl, a great Duke, (as e Agrippa notes) for which another should have hung in gibbets, as a terror to the rest,

f & tamen alter,

Si fecisset idem, caderet sub iudice morum.

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save

himself from starving: but a g great man in office, may securely rob whole provinces, undo thousands, pill and pole, oppress *ad libitum*, flea,

grinde, tyrannize, enrich himself by the spoils of the Commons, be uncontrollable in his actions, and after all, be recompenced with turgent titles,

honored for his good service, and no man dare to find fault, or h mutter at it.

How would our Democritus have been affected, to see a wicked ca-
tiff, or i fool, a very idiot, a fudge, a golden ass, a monster of men, to have

many good men, wise men, learned men to attend upon him with all submis-
sion, as an appendix to his riches, for that respect alone, because he hath

more wealth and money, k and to honour him with divine titles, and bum-
bast Epithets, to smother him with fumes & eulogies, whom they know

to be a dizard, a fool, a covetous wretch, a beast, &c. because he is rich? To see *sub exuviiis leonis onagram*, a filthy loathsom carkasse, a Gorgons

head puffed up by parasites, assume this unto himself, glorious titles, in worth an infant, a Cuman ass, a painted sepulchre, an Egyptian Tem-
ple? To see a withered face, a diseased, deformed, canckred complexion,

a rotten carcass, a viperous minde, and Epicurean soul set out with ori-
ent pearls, jewels, diadems, perfumes, curious elaborate works, as proud

of his clothes, as a childe of his new coats; and a goodly person, of an
angel-like divine countenance, a Saint, an humble minde, a meek spirit

clothed in rags, beg, and now ready to be starved? To see a silly con-
temptible sloven in apparel, ragged in his coat, polite in speech, of a di-
vine spirit, wise? another neat in clothes, spruce, full of curtesie, emp-
ty of grace, wit, talk non-sense?

To see so many lawyers, advocates, so many tribunals, so little Ju-
stice; so many Magistrates, so little care of the common good; so many

Laws, yet never more disorders; Tribunal *litium segetem*, the Tribunal
a Labyrinth, so many thousand suits in one court sometimes, so violently

followed? To see *in iustissimum sepe juri presidentem*, impium religioni,
imperitissimum eruditioni, otiosissimum labori, *monstruosum humanitati* &

To see a lamb l executed, a wolf pronounce sentence, *latro* arraigned,
and *fur* sit on the bench, the Judge severely punish others, and do worse

himself, m *eundem furtum facere & punire*, a *rapinam plectere*, *quum sit*
ipse raptor & Laws altered, misconstrued, interpreted *pro* and *con*, as the

o Judge is made by friends, bribed, or otherwise affected as a nose of wax,
p good to day, none to morrow; or firm in his opinion, cast in his? Sen-
tence

q

r

s

t

tence prolonged, changed, *ad arbitrium judicis*, still the same case, *p one* *p* *Hic arcentur*
thrust out of his inheritance, another falsely put in by favor, false forged *hereditatibus*
deeds or wils. Incisa leges negliguntur, laws are made and not kept; or if *liberi. hic dona-*
put in execution, & they be some silly ones that are punished. As put case *tur bonis die-*
it be fornication; the father will dis-inherit or abdicate his child, quite *ni, fylum con-*
casheer him, (out villain be gone, come no more in my sight) a poor man *sultit, aliter te-*
is miserably tormented with losse of his estate perhaps, goods, fortunes, *stamentum cor-*
good name, for ever disgraced, forsaken, and must do penance to the *rumpit, &c.*
utmost; a mortall sin, and yet make the worst of it, Nunquid aliud fecit, *Idem.*
saith Tranio in the 1 poet, nisi quod faciunt summis nati generibus & he *q Vexat censu-*
hath done no more then what Gentlemen usually do. *ra columbas.*

Neque novum, neque mirum, neque secus quam alii solent.

Idem.

For in a great person, right worshiptul Sir, a right honorable Grandy, tis not a venial sin, no not a *peccadillo*, tis no offence at all, a common and ordinary thing, no man takes notice of it; he justifies it in publike, and peradventure brags of it,

Nam quod turpe bonis, Titio, Seioque, dicebat

Crispinum — — —

u Many poor men, yonger brothers,

&c. by reason of bad policie, and idle education (for they are likely brought up in no calling) are compelled to beg or steal, and then hang-
 ed for theft; then which, what can be more ignominious, *non minus enim*
turpe principi multa supplicia, quam medico multa funera, tis the gover-
 nours fault. *Libentius verberant quam docent*, as School-masters do ra-
 ther correct their pupils, then teach them when they do amisse. * *They*
had more need provide there should be no more theeves and beggars, as they
sought with good policy, and take away the occasions, then let them run on, as
they do to their own destruction: root out likewise those causes of wrang-
ling, a multitude of lawyers, and compose controversies, lites lastrales &
seculares, by some more compendious means. Whereas now for every
 toy and trifle they go to law. *Mugit litibus insanum forum, & sevit in-*
vicem, discordantium rabies, they are ready to pull out one anothers
 throats; and for commodity *z* to squeeze blood, saith Hierome out of their
 brothers heart, defame, lie, disgrace, backbite, rail, bear false witnesse,
 swear, forswear, fight and wrangle, spend their goods, lives, for-
 tunes, friends, undo one another, to enrich an Harpy advocate, that preys
 upon them both, and cries *Eia Socrates, Eia Xantippe*; or some corrupt
 Judg, that like the *Kite* in *Aesop*, while the mouse & frog fought, carried
 both away. Generally they prey one upon another as so many ravenous
 birds, brute beasts, devouring fishes, no *medium, omnes* *b* *hic aut captantur*
aut captant, aut cadavera quae lacerantur, aut corvi lacerant, either de-
 ceive or be deceived; tear others, or be torn in pieces themselves; like so
 many buckets in a Well, as one riseth another falleth, one's emptie, ano-
 ther's full; his ruine is a ladder to the third; such are our ordinary pro-
 ceedings. What's the market? A place according to *c* *Anacharsis*, where-
 in they cozen one another, a trap; nay, what's the world it self? *d* A vast
Chaos, a confusion of manners, as fickle as the air, *domicilium insano-*
rum, a turbulent troop full of impurities, a mart of walking spirits, gob-
 lins, the theatre of hypocrisie, a shop of knavery, flattery, a nursery of
 villanie, the scene of babling, the school of giddinesse, the academie
 of

t Juven. Sat. 4.

u Quod tot sint

fures & mendi-

ci, magistratu-

um culpa fit,

qui malos imi-

tantur praecep-

tores, qui disci-

pulos libentius

verberant

quam docent.

Morus Utop.

lib. 1.

x Decernuntur

furi gravi &

horrenda sup-

plicia quam

potius provi-

dendum multo

foret ne fures

sint, ne cuquam

tam dira fu-

randi aut pere-

undi sit necessi-

tas. Idem.

y Boterus de

augment. urb.

lib. 3. cap. 3.

z E fraterno

corde sangui-

nem, eliciunt.

a Milvus rapit

ac deglubit.

b Personius de

Crotone civit.

c Quid forum?

locus quo alius

alium circum-

venit.

d Vastum cha-

as, larvarum

emporium,

theatrum hypo-

crisios, &c.

e Nemo calum,
nemo jus juran-
dum, nemo Jo-
vem pluris fac-
cit, sed omnes
apertis oculis
bona sua com-
putant Petron.
f Plutarch. vit.
ejus. Indecorum
animatis ut cal-
ceis uti aut vi-
tris, quæ ubi
fracta abjici-
mus, nam ut de
seipso dicam,
nec bovem se-
nem vendide-
vam, nedum ho-
minem natu
grandem laboris
socium.

g Jovius. Cum
innumera illius
beneficia re-
pendere non
posset aliter, in-
terfici jussit.

h Beneficia eo-
usque lata sunt
dum videntur
solvi posse, ubi
multum ante-
venere pro gra-
tia odium red-
ditur. Tac.

i Paucis chari-
or est fides
quam pecunia.
Salust.

k Prima fere
vota & cunctis
etc.

l Et genus &
formam regina
pecunia donat.
Quantum quis-
que sua num-
morum servat
in arca, tan-
tum habet &
fidei.

m Non à peri-
tia sed ab or-
natu & vulgi
vocibus habemur excellen-
tes. Cardan. l.

2. de cons.
n Perjurata suo
postponit muni-
na lucro, Mer-
cator. Ut ne-
cessarium sit
vel Deo displi-
cere, vel ab hominibus contemni, vexari, negligi.

a Qui Curios simulant & Bacchanalia vivunt. b Tragelapho similis vel cen-
taurus, sive sum homines, deorsum equi.

of vice ; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be killed; wherein every man is for himself, his private ends, & stands upon his own guard. No charity, ^e love, friendship, fear of God, alliance, affinitie, consanguinitie, Christianitie can contain them, but if they be any ways offended, or that string of commodity be touch- ed, they fall foul. Old friends become bitter enemies on a suddain, for toyes and small offences, and they that erst were willing to do all mu- tual offices of love and kindness, now revile, & persecute one another to death, with more then *Vatinian* hatred, & wil not be reconciled. So long as they are behoveful, they love, or may bestead each other, but when there is no more good to be expected, as they do by an old dog, hang him up or casheer him: which *Cato* counts a great *indecorum*, to use men like old shoes or broken glassies, which are flung to the dunghil; he could not finde in his heart to sell an old Ox, much lesse to turn away an old servant: but they in stead of recompense, revile him, and when they have made him an instrument of their villany, as *Bajazet* the second Empe- ror of the *Turks*, did by *Acomethes Bassa*, make him away, or in stead of ^h reward, hate him to death, as *Silius* was served by *Tiberius*. In a word, every man for his own ends. Our *sumum bonum* is commodity, and the goddesse we adore *Dea moneta*, Queen money, to whom we daily offer sacrifice, which steers our hearts, hands, ⁱ affections, all: that most power- ful goddesse, by whom we are reared, depressed, elevated, ^k esteemed the sole commandresse of our actions, for which we pray, run, ride, go, come, labor, and contend as fishes do for a crum that falleth into the water. Its not worth, vertue, (that's *bonum theatrale*) wisdome, valor, learning, honesty, religion, or any sufficiency for which we are respected, but money, ^l greatnesse, office, honour, authority; honesty is accounted folly; knavery, policie; ^m men admired out of opinion, not as they are, but as they seem to be: such shifiting, lying, cogging, plotting, counter- plotting, temporizing, flattering, cozening, dissembling, ⁿ that of necessity one must highly offend God if he be conformable to the world, Cretizare cum Crete, or else live in contempt, disgrace, and misery. One takes up- on him temperance, holinesse, another austeritie, a third an affected kinde of simplicity, when as indeed he, and he, and he, and the rest are ^a hypocrites, ambodexters, out-sides, so many turning pictures, a lyon on the one side, a lamb on the other. How would *Democritus* have been affected to see these things?

To see a man turn himself into all shapes like a Camelion, or as *Proteus*, *omnia transformans sese in miracula rerum*, to act twenty parts & persons at once, for his advantage, to temporize & vary like *Mercury* the Planet, good with good, bad with bad; having a severall face, garb, & character for every one he meets; of all religions, humors, inclinations; to fawn like a Spaniel, *mentitis & mimicis obsequiis*, rage like a lion, bark like a Cur, fight like a dragó, sting like a serpent, as meek as a lamb, & yet again grin like a tygre, weep like a crocodile, insult over some, & yet others domi- neer over him, here cõmand, there crouch, tyrannize in one place, be ba- fflèd in another, a wise man at home, a fool abroad to make others merry.

To see so much difference betwixt words and deeds, so many parasites betwixt tongue and heart, men like stage-players act variety of parts, & give good precepts to others, fore aloft, whilest they themselves grovel on the ground.

To see a man protest friendship, kisse his hand, ^d*quem mallet truncatum videre*, e smile with an intent to do mischief, or cozen him whom he lutes, * magnifie his friend unworthy with hyperbolical elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the utmost livor and malice can invent.

To see a servant able to buy out his Master, him that carries the mace more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely forbids, *Epictetus* abhors. An horse that tils the gland fed with chaff, an idle jade have provender in abundance; him that makes shoes go bare-foot himself, him that sels meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, Castles built with fools heads, men like apes follow the fashions in tiores, gestures, actions: if the King laugh, all laugh;

^h*Rides? majore chachinno*

Concutitur, flet si lacrymas conspexit amici.

ⁱ*Alexander* stooped, so did his Courtiers; *Alphonsus* turned his head, and so did his parasites. ^k*Sabina* *Poppea*, *Nero's* wife, wore amber colour'd hair, so did all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without judgement; an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause: as fortunes fan turns, if a man be in favor, or commended by some great one, all the world applauds him; if in disgrace, in an instant all hate him, & as at the Sun when he is eclipsed, that erst took no notice, now gaze, and stare upon him.

To see a man ^m wear his brains in his belly, his guts in his head, an hundred oaks on his back, to devour, 100 oxen at a meal, nay more, to devour houses and towns, or as those *Anthropophagi*, ⁿ to eat one another.

To see a man roll himself up like a snow ball, from base beggery to right worshipfull and right honourable titles, unjustly to screw himself into honours and offices; another to starve his *genius*, damn his soul to gather wealth, which he shall not enjoy, which his prodigall son melts and consumes in an instant.

To see the *vanitas* of our times, a man bend all his forces, means, time, fortunes, to be a favorites, favorites, favorite, &c. a parasites, parasites, parasite, that may scorn the servile world as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran on arrands, now ruffle in silk and sattin, bravely mounted, jovial and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domineer over all.

To see a scholar crouch and creep to an illiterate peasant for a meals meat; a scrivener better paid for an obligation; a faulkner receive greater wages then a student; a lawyer get more in a day then a philosopher in a year, better reward for an hour, then a scholar for a twelve moneths stu-

c. Præcepta suis calum promittunt, ipsi interim pulverem terrent vilia mancipia.

d. Aeneas Silv. e. Aridere homines ut serviant, blandiri ut fallant. Cyp. ad Donatum.

f. Love & hate are like the two ends of a perspective glass, the one multiplies, the other makes less.

l. Ministri locupletiores iis quibus ministratur, servus majores opes habens quam patronus.

g. Qui terram colunt equi pascuntur; qui orantur caballi avena saginantur, discalceatus discurrit qui calcia alius facit.

h. Juven. i. Bodin. lib. 4. de repub. cap. 6. k. Plinius l. 37. cap. 3. capillos habuit succinosos, exinde factum ut omnes puella Romanae colorem illum affectarent.

l. Odit damnatos. Juven. in Agrippa ep. 28. l. 7. Quorum cerebrum est in ventre, ingenium in patina.

n. Psal. They eat up my people as bread.

o. Absumit heras ca cuba dignior servata centum clavibus. Et vero distinguit pavimentum superbo, pontificum potiore cenis. Hor.

* Qui Thaidem pingere, inflare tibiam, crispare crines. f. Doctus spectare lacunar.
t. Tullius. Est enim proprium stultitiæ aliorum cernere vitia, oblivisci suorum.
Idem Aristippus i. haridemo apud Lucianum. Ommino stultitiæ cuiusdam esse puto, &c.
* Execrari publice quod occultè agat. Salvarius lib. de pro. acres ulciscendū vitis quibus ipsi vehementer indulgent.
u. Adamus eccl. hist. cap. 212. Siquis damnatus fuerit, letius esse gloria est; nam lachrymas & planctum catarag; compunctionum genera quæ nos salubria censuræ, ita abominantur. Dani, ut nec pro peccatū nec pro defuncti amici ulli flere liceat.
* Orbi dat legos foras, viti famulum regit sine strepitu domi.
x. Quicquid ego vole hoc vult mater mea, & quod mater vult, facit pater.
y. Oves, olim mite pecus, nunc tam indomitum & edax ut homines devorent, &c.
Morus Diop. lib. i.
z. Diversos variis tribuit natura furores.

* Democrit. ep. præd. Hos dejerantes & potantes deprehendet, hos vomentes, illos litigantes, insidias molientes, suffragantes, venenantes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c.

die; him that can * paint *Thais*, play on a fiddle, curl hair, &c. sooner get preferment than a philologer or a poet.

To see a fond mother like *Æsops* ape, hug her child to death, a swit-tal wink at his wives honesty, and too perspicuous in all other affairs; one stumble at a straw, and leap over a block; rob *Peter*, and pay *Paul*; scrape unjust sums with one hand, purchase great Mannors by corruption, fraud and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Penny wise, pound foolish; Blind men judge of colours; wise men silent, fools talk; finde fault with others, and do worse themselves; * denounce that in publike which he doth in secret; and which *Aurelius Victor* gives out of *Augustus*, severely censure that in a third, of which he is most guilty himself.

To see a poor fellow, or an hired servant venture his life for his new Master that will scarce give him his wages at years end; A country colone toil and moil, till and drudg for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; A noble man in a bravado to encounter death, and for a small flash of honor to cast away himself; A worldling tremble at an Executioner, and yet not fear hel-fire, To wish and hope for immortality, desire to be happy, and yet by all means avoyd death, a necessary passage to bring him to it.

To see a fool-hardy fellow like those old *Danes*, qui decollari malunt quam verberari, die rather then be punished, in a fottish humor imbrace death with alacrity, yet u scorn to lament his own sins and miseries, or his dearest friends departures.

To see wise men degraded, fools preferred, one govern Towns and Cities; and yet a silly woman over-rules him at home; Command a Province, and yet his own servants or children prescribe laws to him, as *Themistocles* son did in *Greece*; x. *What I will* (said he) *my mother will, and what my mother will, my father doth*. To see horses ride in a Coach, men draw it; dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches; y. sheep demolish towns, devour men, &c. And in a word, the world turned upside downward. O viveret Democritus.

z To insist in every particular were one of *Hercules* labors, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane*? And who can speak of all? *Crimine ab uno disce omnes*, take this for a taste.

But these are obvious to sense, trivial and well known, easie to be discerned. How would *Democritus* have been moved, had he seen * the secrets of their hearts? If every man had a window in his brest, which *Momus* would have had in *Vulcans* man, or that which *Tully* so much wisht it were written in every mans forehead, *Quid quisque de republica sentiret*, what he thought; or that it could be effected in an instant, which *Mercurie* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros*.

*Spes hominum cacas, morbos, votumque labores,
Et passim toto volitantes æthere curas.*

Blinde hopes and wishes, their thoughts and affairs,
Whispers and rumors, and those flying cares.

That he could *cubiculorum obductas foras recludere, & secreta cordium penetrare*, which y *Cyprian* desired, open doors and locks, shoot bolts, as *Lucians Gallus* did with a feather of his tail: or *Gyges* invisible ring, or some rare perspective glasse, or *Otacousticon*, which would so multiply *species*, that a man might hear and see all at once (as z *Martianus Capella's* *Jupiter* did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth) observe cuckolds horns, forgeries of alchymists, the philosophers stone, new projectors, &c. and all those works of darknesse, foolish vows, hopes, fears and wishes, what a deal of laughter would it have afforded? He should have seen Wind-mills in one mans head, an Hornets nest in another. Or had he been present with *Icaromenippus* in *Lucian* at *Jupiters* whispering place, and heard one pray for rain, another for fair weather; one for his wives, another for his fathers death, &c. to ask that at Gods hand which they are ashamed any man should hear: How would he have been confounded? Would he, think you, or any man else, say that these men were well in their wits?

Hec sani esse hominis quis sanus juret Orestes?

Can all the *Hellebor* in the *Anticyra* cure these men? No sure, * an acre of *Hellebor* will not do it.

That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or seek for any cure of it, for pauci vident morbum suum, omnes amant, If our leg or arm offend us, we correct by all means possible to redresse it; and if we labor of a bodily disease, we send for a physician; but for the diseases of the minde we take no notice of them: Lust harrows us on the one side, envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wilde horses, one in disposition, another in habit; one is melancholy, another mad; and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the Candle, because the biting fleas should not finde him; he shrouds himself in an unknown habit, borrowed titles, because no body should discern him. Every man thinks with himself *Ego me videor mihi sanus*, I am well, I am wise, and laughs at others. And tis a generall fault amongst them all, that f which our forefathers have approved, dyet, apparel, opinions, humors, customs, manners, we deride and reject in our time as absurd. Old men account Juniors all fools, when they are meer dizzards; and as to failers

— terreque urbesque recedunt —

they move, the land stands still, the world hath much more wit, they dote themselves. *Turks* deride us, we them; *Italians* *Frenchmen*, accounting them light-headed fellows; the *French* scoffe again at *Italians*; and at their severall customs; *Greeks* have condemned all the world but themselves of barbarism, the world as much vilifies them now; we account *Germans* heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them.

requirat vel egrotare se agnoscat? ebullit ira, &c. Et nos tamen egros esse negamus. Incolumes medicum recusant. Præsens ætatis stultitiam præseu improbat. Bud. de affect. lib. 5. f. Senes pro stultis habent juvenes. Balb. Cass.

y Ad Donat ep. 2. l. 1. O si posses in specula sublimi consistiturus, &c. 7 Lib. 1. de nup. Philol. in qua quid singuli nationum populi quotidianis moribus agerent, relucebat. a O Jupiter contingat mihi aurum, hereditas, &c. Multos da Jupiter annos, Dementia quanta est hominum, turpissima vota diis infusiurant, si quis admovent aurem, conticefcunt; & quod scire homines nolunt, Deo narant. Senec. ep. 10. l. 1. * Plautus Menech. non potest hæc res Hellebori jugere obtineret. b Eoq; gravior morbus quo ignorantior periclitanti. c Quæ lædunt oculos festinas demere; si quid Est animum, differs curandi tempus in animum. Flor. d Si caput, crura dolet, brachium &c. Medicum accersimus, recte & honeste; si par etiam industria in animi morbo poneretur. Joh. Peletius Jesuita. lib. 2. de hum. affect. morborumque cura. e Et quotusquisque tamen est qui contra tot pestes medicum

h Clodius accu-
sar mæchos.
* Omnium stul-
tissimi qui au-
riculas studiose
tegunt. Sat.

Memp.
i Hor. Epist. 2.
k Prosper.

l Statim sapi-
unt, statim sci-
unt, neminem
reverentur, ne-
minem imitan-
tur, ipsi sibi
exemplo. Plin.
epist. lib. 8.
m Nulli ateri
sapere concedit,
ne desipere vi-
deatur. Agrip.
* Omnis orbis
perfectio à per-
fisis ad Lusita-
niam.

* 2 Florid.

n August.

Qualis in ocu-
lis hominum qui
inverfis pedi-
bus ambulat, ta-
lis in oculis sa-
piendum & an-
gelorum quasi
ibi placet, aut
aut passiones
dominantur.

o Plautus Me-
nechmi.

* Governor
of Asrich by
Cæsars ap-
pointment.

p Nunc sanita-
tis patrocinium
est insanienti-
um turba. Sen.

a Pro Roscio
Amerino, &
quod inter om-
nes constat in-
sanissimus, nisi
inter eos, qui
ipsi quoque in-
saniant.

b Necessè est
cum insanienti-
bus vivere, nisi
solus relinque-
ris. Petronius.

So are we fools and ridiculous, absurd in our actions, carriages, dyet, ap-
parel, customs and consultations; we h scoffe and point one at another,
when as in conclusion all are fools, * and they the veriest asses that hide
their ears most. A private man if he be resolved with himself, or set on an
opinion, accounts all idiots and asses that are not affected as he is.

i — nil rectum, nisi quod placuit sibi, ducit,

that are not so minded, k (quodque volunt homines se bene velle putant) all
fools that think not as he doth: he will not say with Atticus, *Suam quisq;
sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is
fair, *suis amor*, &c. and scorns all in respect of himself, l will imitate none,
hear none m but himself, as Pliny said, a law and example to himself. And
that which Hippocrates in his Epistle to Dyonysius, reprehended of old, is
verified in our times, *Quisque in alio superfluum esse censet, ipse quod non
habet nec curat*, that which he hath not himself or doth not esteem, he
accounts superfluity, an idle quality, a meer foppery in another: like
Æsops fox, when he had lost his tail, would have all his fellow foxes cut
off theirs. The Chinezes say, that we Europeans have one eye, they them-
selves two, all the world else is blinde: (though * Scaliger accounts
them Brutes too, *merum pecus*,) so thou and thy sectaries are only wise,
others indifferent, the rest beside themselves, meer idiots and asses. Thus
not acknowledging our own errors, and imperfections, we securely de-
ride others, as if we alone were free, and spectators of the rest, accounting
it an excellent thing, as indeed it is, *Alienâ optimum frui insanîâ*, to make
our selves merry with other mens obliquities, when as he himself is more
faulty then the rest: *mutato nomine, de te fabula narratur*, he may take
himself by the nose for a fool; and which one calls *maximum stultitiæ
specimen*, to be ridiculous to others, and not to perceive or take notice of
it, as Marsyas was when he contended with Apollo, *non intelligens se deri-
diculo haberi*; saith * Apuleius; tis his own cause, he is a convict mad-
man, as n Austin wel infers, *In the eyes of wise men and Angels he seems like
one, that to our thinking walks with his heels upward*. So thou laughest at
me, and I at thee, both at a third; and he returns that of the Poet upon us
again, o *Hei mihi, insanire me aiunt, quum ipsi ultrò insaniant*. We accuse
others of madnesse, of folly, and are the veriest dizards our selves. For
it it a great sign and propertie of a fool (which Eccl. 10. 3. points at) out
of pride and self-conceit, to insult, vilifie, condemn, censure, and call o-
ther men fools (*Non videmus manticæ quod à tergo est*) to tax that in o-
thers, of which we are most faulty; teach that which we follow not our
selves: For an inconstant man to write of constancy, a prophane liver
prescribe rules of sanctity and piety, a dizard himself make a treatise of
wisdom, or with Salust to rail down right at spoilers of countreys, and
yet in * office to be a most grievous poler himself. This argues weaknesse,
and is an evident sign of such parties indiscretion. p *Peccat uter nostrum
cruce dignius? Who is the fool now?* Or else peradventure in some places
we are q all mad for company, and so tis not seen, *Satietas erroris & de-
mentie, pariter absurditatem & admirationem tollit*. Tis with us, as it was
of old (in a Tullies censure at least) with C. Fimbria in Rome, a bold, hair-
brain, mad fellow, and so esteemed of all, such only excepted, that were
as mad as himself: now in such a case there is b no notice taken of it.

Nimirum

*Nimirum insanus paucis videatur; eò quod
Maxima pars hominum morbo jactatur eodem.*
When all are mad, where all are like oppress'd,
Who can discern one mad man from the rest?

But put case they do perceive it, and some one be manifestly convict of
madnes, c he now takes notice of his folly, be it in action, gesture, speech, c Quoniam non
a vain humor he hath in building, bragging, jangling, spending, gaming, est genus unum
courting, scribbling, prating, for which he is ridiculous to others, d on me insanire pu-
which he dotes, he doth acknowledge as much: yet with all the Rhetor- tas;
rick thou hast, thou canst not so recall him, but to the contrary notwith- d Stultum me
standing, he will persevere in his dotage. Tis *amabilis insania*, & *mentis* fateor, liceat
gratissimus error, so pleasing, so delicious, that he e cannot leave it. He concedere ve-
knows his error, but will not seek to decline it, tell him what the event rum, Atque eti-
will be, beggery, sorrow, sickness, disgrace, shame, losse, madness, yet am insanum.
f an angry man will prefer vengeance, a lascivious his whore, a thief his For.
booty, a glutton his belly before his welfare. Tel an Epicure, a covetous man, e Odi nec pos-
an ambitious man of his irregular course, wein him from it a little, pol sum cupiens
me occidistis amici, he cries anon, you have undone him, and as g a dog to nec esse, quod
his vomit, he returns to it again: no perswasion will take place, no coun- odi Ovid.
sell, say what thou canst, Errore grato
libenter omnes
insanimus.
f Amator scorum
vitæ præ-
ponit, iracundus
vindictam; fur
prædam, para-
situs gulam,
ambitosus ho-
mores, avarus
opes, &c. odi-
mus hæc &
accesimus.
Cardan. l. 2.
de conso.
g Prov. 26. 11.
h Phurarch.
Gryllo. suilli
homines sic
Clem. Alex. vo.
i Non persua-
debû, etiamsi
persuaserû.
k Tully.
l Malo cum il-
lû insanire,
quam cum aliis
bene sentire.
m Qui inter
hos enuriuntur,
non magis
sapere possunt,
quam qui in
culinâ bene ole-
re. Peron.
n Persius.
o Hor. 2. ser.
p Vesanius ex-
agitant pueri,
innuptæque pu-
ellæ.
q Plautus.

Clames licet & mare cælo

— *Confundas, surdo narras*, demonstrate as *Ulysses* did to h El-
penor and *Gryllus*, and the rest of his companions *those swinish men*, he is
irrefragable in his humor, he will be a hog still; bray him in a mortar, he
will be the same. If he be in an heresie, or some perverse opinion, settled as
some of our ignorant Papists are, convince his understanding, shew him
the several follies, and absurd fopperies of that sect, force him to say,
veris vincor, make it as cleer as the sun, i he will erre still, peevish and ob-
stinate as he is; and as he said k *si in hoc erro, libenter erro, nec hunc errorem*
auferri mihi volo, I will do as I have done, as my predecessors have done,
l and as my friends now do: I will dote for company. Say now, are these
men m mad or no, n *Hæc age responde?* are they ridiculous? *cedo quemvis*
arbitrum, are they *sana mentis*, sober, wise, and discreet? have they com-
mon sense? — o *uter est insanior horum?*

I am of *Democritus* opinion for my part, I hold them worthy to be laugh-
ed at; a company of brain-sick disards, as mad as p *Orestes* and *Athamas*,
that they may go *ride the ass*, and all sail along to the *Anticyra*, in the ship
of fools for company together. I need not much labor to prove this
which I say otherwise then thus, make any solemn protestation, or swear,
I think you will believe me without an oath; say at a word, are they
fools? I refer it to you, though you be likewise fools and madmen
your selves, and I as mad to ask the question; for what said our comical
Mercurie?

q *Justum ab injustis petere insipientia est.*

He stand to your censure yet, what think you?

But for as much as I undertook at first, that Kingdoms, Provinces, fa-
milies, were melancholy as well as private men, I will examin them in

particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief.

^a *Nunc accipe quare desipiant omnes aequae ac tu.*

^a Hor. l. 2. sat. 2.

Superbam stultitiam Plinius vocat. 7 epist. 21. quod semel dicit, sicum ratumq; sit.

My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Pro. 3. 7. *Be not wise in thine own eyes.* And 26. 12. *Seest thou a man wise in his own conceit? more hope is of a fool then of him.* Ifay pronounceth a woe against such men. cap. 5. 21. *that are wise in their own eyes, and prudent in their own sight.* For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especiall argument to convince them of folly. Many men (saith ^b Seneca) had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way, too forward, too ripe, *præproperi*, too quick and ready, *citò prudentes, citò pii, citò mariti, citò patres, citò sacerdotes, citò omnis officii capaces & curiosi*, they had too good a concept of themselves, and that marred all; of their worth, valour, skill, art, learning, judgement, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better then fools. In former times they had but seven wise men, now you can scarce find so many fools. *Thales* sent the golden *Tripod*, which the Fishermen found, and the oracle commanded to be ^{*} given to the wisest, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women-politicians, children metaphysicians; every silly fellow can square a circle, make perpetual motions, find the Philosophers stone, interpret *Apocalypsis*, make new Theoricks, a new systeme of the world, new Logick, new Philosophie, &c. *Nostra utique regio*, saith *Petronius*, *our countrey is so full of deified spirits, divine souls, that you may sooner find a God than a man amongst us*, we think so well of our selves, and that is an ample testimony of much folly.

^b Multi sapientes procul dubio fuissent, si se non putassent ad sapientie summum pervenisse.
^c Idem.

^{*} Plutarchus Solone. Detur sapientiori.

^d Tam praesentibus plena est auminibus, ut facilis possis Deum quam hominem invenire.
^e Pulchrum his discere non nocet.

My second argument is grounded upon the like place of Scripture, which though before mention'd in effect, yet for some reasons is to be repeated (and by *Plato's* good leave, I may do it, *cis το καλόν ενδέρει δέν βαλάντι*) Fools (saith *David*) by reason of their transgressions, &c. *Psal. 107. 17.* Hence *Musculus* infers all transgressors must needs be fools. So we reade *Rom. 2. Tribulation and anguish on the soul of every man that doth evil; but all do evil.* And *Ifay 65. 14. My servants shall sing for joy, and I ye shall cry for sorrow of heart, and vexation of minde.* Tis ratified by the common consent of all philosophers. *Dishonesty* (saith *Cardan*) is nothing else but folly and madnesse. ^g *Probus quis nobiscum vivit?* Shew me an honest man. *Nemo malus qui non stultus*, tis *Fabius* aphorism to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will account him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem* that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith ^h *Musculus*) that prefers momentany pleasures to eternity, that spends his Masters goods in his absence, forthwith to be condemned for it? *Ne quicquam sapit qui sibi non sapit*, who will say that a sick man is wise, that eats & drinks to overthrow

^f Malefactoris.
^g Who can finde a faithful man? Pro. 20. 6.
^h In *Psal. 49. Qui momentanea sempiternis, qui delapidat heri absentis bona, mori in his vocandus & dammandus.*

throw the temperature of his body? Can you account him wise or discreet that would willingly have his health, and yet will do nothing that should procure or continue it? ⁱ *Theodoret* out of *Plotinus* the Platonist, holds it a ridiculous thing for a man to live after his own laws, to do that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, and contemns the means, to think to be delivered by another: who will say these men are wise?

A third argument may be derived from the precedent, ^k all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate the vertues they should love, and love such vices they should hate. Therefore more then melancholy, quite mad, bruit beasts, and void of reason. so *Chrysostome* contends; or rather dead and buried alive, as ^l *Philosophus* concludes it for a certainty, of all such that are carried away with passions, or labour of any disease of the minde. Where is fear and sorrow, there ^m *Lactantius* stiffly maintains, wisdom cannot dwell.

— qui cupiet, metuet quoque porro,
Qui metuens vivit, liber mihi non erit unquam.

Seneca & the rest of the *Stoicks* are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as ⁿ *Lactantius* urgeth, then to hear how *Xerxes* whipped the *Hellepont*, threatened the Mountain *Athos*, and the like. To speak adrem, who is free from passion? *Mortalis nemo est quem non attingat dolor, morbusve*, as ^p *Tully* determines out of an old Poem, no mortal men can avoid sorrow & sickness, and sorrow is an unseparable companion of melancholy. ^q *Chrysostome* pleads farther yet, that they are more then mad, very beasts, stupified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an ass, neighest like a horse after women, ravest in lust like a bull, ravenest like a bear, stingest like a scorpion, rakest like a wolf, as subtle as a fox, as impudent as a dog: shall I say thou art a man, that hast all the symptomes of a beast? How shall I know thee to be a man by thy shape? That affrights me more, when I see a beast in likeness of a man.

^r *Seneca* calls that of *Epicurus*, *magnificam vocem*, an heroicall speech, A fool still begins to live, and accounts it a filthy lightneske in men, every day to lay new foundations of their life, but who doth otherwise? One travels, another builds; one for this, another for that businesse? and old folks are as far out as the rest; *O dementem senectutem*, *Tully* exclaims. Therefore yong, old, middle age, all are stupid, and dote.

^s *Aeneas Sylvius* amongst many other, sets down three special wayes to finde a fool by. He is a fool that seeks that he cannot finde: He is a fool that seeks that, which being found will do him more harm then good: He is a fool, that having variety of wayes to bring him to his journeyes end, takes that which is worst. If so, me thinks most men are fools; examine their courses, and you shall soon perceive what dizards and mad men the major part are.

formam hominis habeo, Id magis terret, quam feram humana specie videre me putem. r *Epist. lib. 2. 13. Stultus semper incipit vivere, sed a hominum levitas, nova quotidie fundamenta vitae ponere, novus spes, &c. * De curial. miser. Stultus, qui querit quod nequit invenire, stultus qui querit quod nocet invenit, stultus qui cum plures habet calles, deteriore deligit. Mihi videntur omnes deliri, amentes, &c.*

ⁱ Perquam ridiculum est homines ex animi sententia vivere, & quae Diis ingrata sunt exequi, & tamen a solis Diis velle salvos fieri, quum propriae salutis curam absece-
^k *Theod. c. 6. de provid. lib. de curat. graec. affect.*
^l *Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7.*
^m *Conclus. lib. de vic. offer. certum est animi morbu laborantes pro mortuo confendos.*
ⁿ *Lib. de sap. Ubi timor adest, sapientiae adesse nequit.*
^o *Quid infans Xerxes Hellepontum verberante, &c.*
^p *Eccl. 21. 12. Where is bitterness, there is no understanding.*
^q *Prov. 12. 16. An angry man is a fool.*
^r *p. 3. Tusc. Injuriam in sapientem non calit.*
^s *Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, bimias ut equus post mulieres, ut usus ventri indulgas, quam rapias ut lupus, &c. at inquis*

Beroaldus will have drunkards, afternoon men, and such as more then ordinarily delight in drink, to be mad. The first pot quencheth thirst, so *Ponyasis* the Poet determines in *Athenaus*, *secunda gratiis*, *horis* & *Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a catalogue of mad men shall we have? what shall they be that drink four times four? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more then mad, much worse then mad.

b Ep. Demagete.

c *Amicis nostris Rhodi dicitur, ne nimium rideant, aut nimium tristes sint.*

d *Per multum visum poteris cognoscere stultum.*

Offic. 3. c. 9.

e *Sapientes liberi, stulti servi, libertas est potestas, &c.*

f *Hov. 2. ser. 7.*

The *Abderites* condemned *Democritus* for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hæc Patria* (saith *Hypocrates*) *obrisum furere & insanire dicunt*, his countrey men hold him mad because he laughs; and therefore he desires him to advise all his friends at *Rhodes*, that they do not laugh too much, or be over-sad. Had those *Abderites* been conversant with us, and but seen what a fleering and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

Aristotle in his *Ethicks* holds, *felix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemque sapiens honestus*. Tis *Tullies* paradox, *wise men are free, but fools are slaves*, liberty is a power to live according to his own Laws, as we will our selves: who hath this liberty? who is free?

— *i sapiens sibi que imperiosus,*

Quem neque pauperies, neque mors, neque vincula terrent,

Responsare cupidinibus, contemnere honores

Fortis, & in seipso totus teres atque ratundus.

He is wise that can command his own will,

Valiant and constant to himself still,

Whom poverty nor death, nor bands can fright,

Checks his desires, scorns honours, just and right.

But where shall such a man be found? If no where, then *è diametro*, we are all slaves, senseless, or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise.

Juvon.

Rari quippe boni—

For one vertue you shall finde ten vices in the same party; *pauci Promethei, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favor, as *Carolus Sapiens*, *Philippus Bonus*, *Lodowicus Pius*, &c. and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus*, *Castilio a Courtier*, *Galen Temperament*, An aristocrasie is described by *Policians*. But where shall such a man be found?

Vir bonus & sapiens, qualem vix repperit unum

Millibus è multis hominum consultus Apollo.

A wise, a good man in a million,

Apollo consulted could scarce finde one.

A man is a miracle of himself, but *Trismegistus* adds, *Maximum miraculum homo sapiens*, a wise man is a wonder: *multi Thirsigeri, pauci Bacchi*. *Alexander* when he was presented with that rich and costly casket of *King Darius*, and every man advised him what to put it in, he reserved it to keep *Homers* works, as the most precious Jewell of humane wit, and yet

yet ^a *Scaliger* upbraids *Homers* Muse, *Nutricem insanæ sapientiæ*; a nursery of madness, ^b impudent as a Court Lady, that blushes at nothing. *Jacobus Mycillus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a fool. *Plutarch* extols *Seneca's* wit beyond all the *Greeks*, *nulli secundus*, yet ^c *Seneca* saith of himself, *when I would solace myself with a fool, I reflect upon myself, and there I have him*. *Cardan* in his 16 book of *Subtillties*, reckons up twelve supereminent, acute Philosophers, for worth, subtilltie, and wisdom: *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber*, that first inventor of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triumviri terrarum* far beyond the rest, are *Ptolemaeus*, *Plotinus*, *Hippocrates*. *Scaliger exercitat.* 224. scoffs at this censure of his, calls some of them carpenters, and mechanicians, he makes *Calen simbriam Hippocratis*, a skirt of *Hippocrates*: & the said ^d *Cardan* himself elsewhere. condemns both *Galen* and *Hippocrates* for tediousness, obscurity, confusion. *Paracelsus* will have them both meer idiots, infants in physick and philosophie. *Scaliger* and *Cardan* admire *Suisset the Calculator*, *qui pene modum excessit humani ingenii*, and yet ^e *Lod. Vives* calls them *nugas Suisseticas*: and *Cardan* opposite to himself in another place, contemns those ancients in respect of times present, *et Majoresque nostros ad presentes collatos justè pueros appellari*. In conclusion the said ^g *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, ^h but only Prophets and Apostles; how they esteem themselves, you have heard before. We are worldly-wise, admire our selves, and seek for applause: but hear *Saint Bernard*, *quandò magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more fool to thy self. I may not deny but that there is some folly approved, a divine furie, a holy madness, even a spiritual drunkenness in the Saints of God themselves; *Sanctam insaniam Bernard* calls it (though not as blaspheming ^k *Vorstus*, would infer it as a passion incident to God himself, but) familiar to good men, as that of *Paul*, *2 Cor.* he was a fool, &c. and *Rom. 9.* he wisheth himself to be anathematized for them. Such is that drunkenness which *Ficinus* speaks of, when the soul is elevated and ravished with a divine taste of that heavenly Nectar, which poets deciphered by the sacrifice of *Dionysius*, and in this sense with the Poet, *1 insanire lubet*, as *Austin* exhorts us, *ad ebrietatem se quisque paret*, let's all be mad and ^m drunk. But we commonly mistake, and go beyond our commission, we reel to the opposite part, ⁿ we are not capable of it, ^o and as he said of the *Greeks*, *Vos Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools.

Proceed now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or induction. Every multitude is mad, ^p *bellua multorum capitum*, precipitate and rash without judgement, *stultum animat*, a roaring rout. ^q *Roger Bacon*

^a *Hypocrit.*
^b *Ut mulier aulica nullius pudens.*

^c *Epist. 33.*
Quando fatuo delectari volo, non est longe querendus, me video.

^d *Primo contradicentium.*
^e *Lib. de causis corrupt. artium.*
^f *Astione ad subtil. in Scal. fol. 1226.*

^g *Lib. 1. de Sap.*
^h *Vide miser homo, quia totum est vanitas, totum stultitia, totum demencia, quicquid facit in hoc mundo, præter hoc solum quod propter Deum facit. Ser. de miser. hom.*

ⁱ *In 2 Platonis dial. 1. de justo.*
^k *Dum iram & odium in Deo revera ponit.*
^l *Virg. 1. Eccl. 3.*
^m *Ps. inebriabuntur ab ubertate domus.*
ⁿ *In Psal. 104.*

Austin.
^o *In Platonis Tim. sacerdos Egyptiæ.*
^p *Hor. vulgus insanum.*

^q *Patet ea dicta visio probabilis, &c. ex Arist. Top. lib. 1. c. 8. Rog. Bac. Epist. de secret. art. & nar. c. 8. non est judicium in vulgo:*

proves

proves it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) and thou thy self art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approved in nought you say or do, meer idiots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall finde them all alike, *never a barrell better herring.*

Copernicus, *Atlas* his successor, is of opinion, the earth is a planet, moves and shines to others, as the Moon doth to us, *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *hypothesis* of his in sober sadness, and that the Moon is inhabited: if it be so that the Earth is a Moon, then are we also giddy, vertigenous and lunatick within this sub-lunary Maze.

I could produce such arguments till dark night: If you should hear the rest,

Ante diem clauso componet vesper Olympo:

but according to my promise, I will descend to particulars. This melancholy extends it self not to men only, but even to vegetals and sensibles. I speak not of those creatures which are *Saturnine*, melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it self, of which *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owls, Bats, Nightbirds, but that artificial, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in Date trees, as you may reade at large in *Constantines* husbandry, that antipathy betwixt the Vine and the Cabbage, Wine and Oyl. Put a bird in a cage, he will dye for sullenness, or a beast in a pen, or take his yong ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogs are most subject to this maladie, in so much some hold they dream as men do and through violence of melancholy, run mad; I could relate many stories of dogs, that have dyed for grief, and pined away for loss of their Masters, but they are common in every ^b Author.

Kingdoms, Provinces, and politick bodies are likewise sensible and subject to this disease, as *c Boterus* in his politicks hath proved at large. As in humane bodies (saith he) there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversly happen from severall distempers, as you may easily perceive by their particular symptomes. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, and flourish, to live in peace, in unity and concord, a Country well tilled, many fair built and populous Cities, *ubi incolæ nitent*, as old *c Cato* said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth; and which *f Aristotle Polit. lib. 3. cap. 4.* calls *Commune bonum*, *Polibius lib. 6.* *optabilem & selectum statum*, That countrey is free from melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdoms

a *De occult. Philosoph. l. 1. c. 25. & 19. ejusd. l. Lib. 10. cap. 4.*

b See *Lipsius* *epist.*
c *De politia illustrium lib. 1. cap. 4. ut in humanis corporibus variae accidunt mutationes corporum, animique, sic in republica, &c.*
d *Ubi reges philosophantur, Plato.*
e *Lib. de re rust. & vel publicam utilitatem: salus publica suprema lex esto.*
Beata civitas non ubi pauci beati, sed ubi tota civitas beata. *Plato quarto de republica.*

doms of *Europe*. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggery, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land ly untilld, waste, full of bogs, fens, desarts, &c. cities decayed, base and poore townes, villages depopulated, the people squalid, ugly, uncivil; that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their own default, or some accidental inconvenience: as to be sitte in a bad clime, too far North, sterill, in a barren place, as the desart of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayr, as at *Alaxandretta*, *Bantam*, *Pisa*, *Durazzo*, *S. John de Ullua*, &c. or in danger of the seas continual inundations, as in many places of the Low-countries and elsewhere, or neer some bad neighbors, as *Hungarians* to *Turks*, *Podolians* to *Tartars*, or almost any bordering countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are cities by reason ^a of wars, fires, plagues, inundations, ^b wilde beasts, decay of trades, barred havens, the seas violence, as *Antwerp* may witnesse of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* & *Dover* with us, and many that at this day suspect the seas fury and rage, and labor against it, as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when religion & Gods service is neglected, innovated or altered, where they do not fear God, obey their Prince, where Atheism, Epicurism, Sacriledg, Simony, &c. And all such impieties are freely committed, that countrey cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said, sure the fear of God was not in that place. ^c *Cyprian Echovius* a *Spanish* Chorographer, above all other Cities of *Spain*, commends *Borcino*, in which there was no begger, no man poor, &c. but all rich and in good estate, and he gives the reason, because they were more religious then their neighbors: why was *Israel* so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of Gods word, for sacriledge, even for one *Achans* fault? And what shall we expect that have such multitudes of *Achans*, church-robbers, simonical Patrons, &c. how can they hope to flourish, that neglect divine duties, that live most part like Epicures?

Other common grievances are generally noxious to a body politick; alteration of laws and customs, breaking priviledges, generall oppressions, seditions, &c. observed by ^d *Aristotle*, *Bodin*, *Boterus*, *Junius*, *Arniscus*, &c. I will only point at some of the chiefeſt. ^e *Impotentia gubernandi*, *atxia*, confusion, ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, idiots, children, proud, wilful, partial, undiscreeit, oppressors, giddy heads, tyrants, not able or unfit to mannage such offices: ^f many noble cities and flourishing kingdoms by that means are desolate, the whole body grones under such heads, and all the members must needs be misaffected, as at this day those goodly Provinces in *Asia Minor*, &c. grone under the burthen of a *Turkish* government; and those vast king-

^a Mantua vix
miseræ nimium
vicina Cremonæ.

^b Interdum à
feris, ut olim
Mauritania,
&c.

^c Deliciis Hispaniæ Anno
1604. Nemo
pauper, optimus
quisque atque
ditissimus.

^d Pie, sancteque
vivebant sum-
mag; cum vene-
ratione, & ti-
more divino
cultui, sacrisq;
rebus incumben-
bant.

^e Polit. l. 5. c. 3.
Boterus polit.
lib. 1. c. 1. um

nempe princeps
rerum gerenda-
rum imperitus,
segnis, osci-
tans, suisque
muneribus imma-
mor, aut fatuus
est.

^f Non viger
reſpublica cu-
jus caput infir-
mat. Salisbu-
rienſis. c. 22.

doms

g See D. Fletcher's relation, and Alexander Gaguinus historie.

h Abundans omni divitiarum affluentia, incolarum multitudine splendore ac potentia.

a Not above 200 miles in length, 60 in breadth, according to Aricomius.

b Romulus Amasem.

c Sabellicus. Si quis incola verus, non agnosceret, si quis peregrinus ingenueretur.

d Polit. l. 5. c. 6.

e Cruditatis principum, immitis scelerum, violatio legum pecuniarum publicæ, &c.

f Epist.

g De increm.

urb. cap. 20.

subditi miseri, rebelles, desperati, &c.

h R. Dallington, 1596. conclusio libri.

i Boetius l. 9. c. 4. Polit. 2uo

fit ut aut rebus desperatis exul-

lent, aut conjuratione subdito-

rum crudelissi-

me tandem trucidentur.

j Mutuus odiis & cæcibus

exhausti, &c.

k Lucra ex malis, sceleratiffis causis.

l Salsus.

in For most part we mistake the name

of Politicians, accounting

such as reade rate, ignorant, Empericks in policie,

ubi deest facultas, m virtus (Aristot. Machiavel & Tacitus, great statesmen, that can dispute of political precepts, supplant and overthrow their adversaries, enrich themselves, get honours, dissemble; but what is this to the bene esse, or preservation of a Common-wealth?

doms of *Muscovia, Russia*, g under a tyrannizing Duke, Who ever heard of more civil and rich populous countreys then those of *Greece, Asia Minor*, abounding with all^h wealth, multitude of inhabitants, force, power, splendor and magnificences and that miracle of countreys, a^a the Holy land, that in so small a compass of ground could maintain so many Towns, Cities, produce so many fighting men? *Egypt* another Paradise, now barbarous and desert, and almost waste, by the despotical government of an imperious Turk, *intolerabili servitutis jugo premitur* (b one saith) not only fire and water, goods or lands, sed ipse spiritus ab insolentissimi victoris pendet nutu, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoys all wheresoever he comes, inso-much that an^c Historian complains, *if an old inhabitant should now see them, he would not know them, if a traveller, or stranger, it would grieve his heart to behold them.* Whereas d Aristotle notes, *Nova exactiones, nova onera imposita*, new burdens and exactions daily come upon them, like those of which Zosimus lib. 2. so grievous, *ut viri uxores, patres filios prostituerent ut exactoribus è questu, &c.* they must needs be discontent, *hinc civitatum gemitus & ploratus*, as e Tully holds, hence come those complaints and tears of Cities, poor, miserable, rebellious, and desperate subjects, as f Hippolitus adds: and g as a judicious countrey-man of ours observed not long since in a survey of that great Dutchy of *Tuscany*, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kinde. *That the State was like a sick body which had lately taken physick, whose humors are not yet well settled, and weakened so much by purging, that nothing was left but melancholy.*

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: *Quid hypocrisis fragilis?* what so brittle and unsure? what sooner subverts their estates then wadding & raging lusts, on their subjects wives, daughters? to say no worse. They that should *facem præferre*, lead the way to all vertuous actions, are the ringleaders oftentimes of all mischief and dissolute courses, and by that means their countries are plagued, h and they themselves often ruined, banished or murdered by conspiracy of their subjects, as *Sardanapalus* was, *Dionysius Junior, Heliogabalus, Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sforzia, Alexander Medices, &c.*

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they tear a Common-wealth asunder, as so many *Guelfes* and *Gebellines* disturb the quietness of it; and with mutual murders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, k covetous, *avaritie mancipia*, ravenous as wolves, for as Tully writes; *qui præest prodest, & qui pecudibus præest, debet eorum utilitati inservire*: or such as prefer their private before the publick good. For as l he said long since, *res privata publicis semper officere*. Or whereas they be illiterate, ignorant, Empericks in policie, *ubi deest facultas, m virtus* (Aristot.

pol. 5. cap. 8) & *scientia*, wife only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault, & a great defect: because as an old Philosopher affirms, such men are not alwayes fit. Of infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turn to the confusion of a State.

For as the ^a Princes are, so are the people; *Qualis Rex, talis grex*: and which ^b *Antigonus* right well said of old, *qui Macedonia regem erudit, omnes etiam subditos erudit*, he that teacheth the King of Macedon, teacheth all his subjects, is a true saying still.

*For Princes are the glass, the school, the book,
Where subjects eyes do learn, do read, do look,*

Velocius & citius nos

Corrumpunt vitiorum exempla domestica, magnis

Cum subeant animos auctoribus

their examples are soonest followed, vices entertained, if they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the commons most part be idle, unthrifts, prone to lust, drunkards, and therefore poor and needy (*ἡ πτωχὴ πόλις ἐκ τῆς κακίας ἀνθρώπων*) for poverty begets sedition and villany) upon all occasions ready to mutine and rebel, discontent still, complaining, murmuring, grudging, apt to all out-rages, thefts, treasons, murders, innovations, in debt, shifters, cozeners, outlaws. *Profligata fama ac vite*. It was an old ^c Politicians Aphorism, *They that are poor and bad, envy rich, hate good men, abhor the present government, wish for a new, and would have all turned topsie turvie*. When *Cateline* rebelled in Rome, he got a company of such deboshed rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, *Jack Cade*, *Tom Straw*, *Kette*, and his companions.

Where they be generally riotous and contentious, where there be many discords, many laws, many law-suits, many Lawyers, and many Physicians, it is a manifest signe of a distempered, melancholy state, as ^d *Plato* long since maintained: for where such kinde of men swarm, they will make more work for themselves, and that body politick diseased, which was otherwise sound. A general mischief in these our times, an unsensible plague, and never so many of them: which are now multiplied (saith *Mat. Geraldus*, ^e a Lawyer himself,) as so many Locusts, not the parents, but the plagues of the Country, & for the most part a supercilious, bad, covetous, litigious generation of men. ^f *Crumenimulga natio*, &c. A purse-milking nation, a clamorous company, gowned vultures, ^g *qui ex injuria vivunt & sanguine civium*, thieves and Seminaries of discord; warre then any polers by the high-way side, *auri accipitres*, *auri exterebronides*, *pecuniarum hamiola*, *quadruplatores*, *Curie harpagones*, *fori tintinabula*, *monstra hominum*, mangones, &c. that take upon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catch-poles (I mean our common hungry Pettefoggers, *rabulas forenses*, love and honour in the meane time, all good laws, and worthy Lawyers, that are so many ^k Oracles and

n Imperium suapte sponte corrui.

o Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores genere nobiles, & consularibus pauci boni, & bonis adhuc pauci eruditi.

a Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem, plura; exemplo quam peccato nocent. Cic. t. de legibus.

b Epist. ad Zen. Juven. Sat. 4.

Pauperas seditionem gignit & malefium, Arist. pol. 2. c. 7.

c Salust. Semper in civitate quibus opes nullae sunt bonis invident, vetera odere, nova exoptant, odio suarum rerum mutari omnia petunt.

d De legibus. profligata in repub. disciplina est indicium juris peritorum numerus, & medicorum copia. e In praef. stud. juris. Multiplacantur nunc in terris ut locustae non patriae parentes, sed pestes, pessimi homines, majore caparia superciliosi, contentiosi, &c. licitum latrocinium exercent.

f Douss. epist. loquiescit turba, vultures togari.

g Barc. Argenti iuris consulti domus oraculi civitatis. Tully.

k Lib. 3.

Pilots of a well governed Common-wealth.) Without Art, without Judgement, that do more harm, as ^a *Livy* said, *quam bella externa, famas, morbiue*, then sicknesse, wars, hunger, diseases; and cause a most incredible destruction of a Common-wealth, saith ^b *Sesellius*, a famous civilian sometimes in *Paris*, As *Ivie* doth by an Oke, imbrace it so long, untill it hath got the heart out of it, so do they by such places they inhabit; no counsel at all, no justice, no speech to be had, *nisi eum præmulseris*, he must be fed still, or else he is as mute as a fish, better open an Oyster without a knife. *Experto crede* (saith ^c *Salisburien(sis)*) *in manus eorum millies incidi*, & *Charon* immieis qui nulli pepercit unquam, his longè clementior est, *I speak out of experience, I have been a thousand times amongst them, & Charon himself is more gentle then they;* ^d *he is contented with his single pay, but they multiply stil, they are never satisfied*: besides, they have *damnicas linguas*, as he terms it, *nisi funibus argenteis vincias*, they must be fed to say nothing, and ^{*} get more to hold their peace, then we can to say our best. They will speak their clients fair, and invite them to their tables, but as he follows it, ^e *of all injustice, there is none so pernicious as that of theirs, which when they deceive most, will seem to be honest men*. They take upon them to be peace-makers, & *fovere causas humilium*, to help them to their right, *patrocinantur afflictis*, ^f but all is for their own good, *ut loculos pleniorum exhauriant*, they plead for poor men *gratis*, but they are but as a stale to catch others. If there be no jar, ^g they can make a jar, out of the law it self find itill some quirk or other, to set them at odds, and continue causes so long, *lustra aliquot*, I know not how many years before the cause is heard, and when tis judged and determined by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first; and so they prolong time, delay suits till they have enriched themselves, and beggered their clients. And as ^h *Cato* inveighed against *Isocrates* Scholars, we may justly tax our wrangling Lawyers, they do *consensescere in litibus*, are so litigious and busie here on earth, that I think they will plead their clients causes hereafter some of them in hell. ⁱ *Simlerus* complains amongst the *Suissers* of the Advocates in his time, that when they should make an end, they began controversies, and *protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking then the thing is worth, or they shall get by the recovery*. So he that goes to law as the proverb is, ^k holds a wolfe by the ears, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; what difference? they had wont heretofore, saith *Austin*, to end matters, *per communes arbitros*; and so in *Switzerland*, (we are informed by ^m *Simlerus*,) they had some common arbitrators, or dayesmen in every Town, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means. At ⁿ *Fez* in *Africk*, they have neither Lawyers nor

Advocates; but if there be any controversies amongst them, both parties plaintiff and defendant come to their *Alfakins* or chief Judge, & at once without any farther appeals, or pitiful delays, the cause is heard and ended. Our forefathers, as^o a worthy Corographer of ours observes, had wont *pauculis cruculis aureis*, with a few golden crosses, and lines in verse, make all conveyances, assurances. And such was the candor & integrity of succeeding ages, that a Deed (as I have oft seen) to convey a whole Manor was *implicité* contained in some twenty lines, or thereabouts; like that *scede* or *Sytala Laconica*, so much renowned of old in all contracts, which *P Tully* so earnestly commends to *Atticus*. *Plutarch* in his *Lyfander*, *Aristotle polit: Thucydides lib. 1.9 Diodorus* and *Suidas* approve and magnifie, for that *Laconick* brevity in this kind, and well they might, for according to *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words. And so was it of old throughout: but now many skins of parchment will scarce serveturn, he that buys and sels a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say) but we find by our woful experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately penned by one, which another wil not find a crack in, or cavil at, if any one word be misplaced, any little error, all is disannulled. That which is law to day is none to morrow, that which is sound in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandie one against another. And that which long since *Plutarch* complained of them in *Asia*, may be verified in our times. *These men here assembled, come not to sacrifice to their gods, to offer Jupiter their first fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their controversies and law suits.* *Tis multitudo perditionum & percuntium*, a destructive rout, that seek one anothers ruine. Such most part are our ordinary suiters, termers, clients, new stirrs every day, mistakes, errors, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitternesse in following, so many flights, procrastinations, delays, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, lawyers, clients, laws, both or all: but as *Paul* reprehended the *Corinthians* long since, I may more appositely infer now: *There is a fault amongst you, & I speak it to your shame, Is there not a wise man amongst you, to judge between his brethren? but that a brother goes to law with a brother.* And * *Christis* counsel concerning Law-suits, was never so fit to be inculcated, as in this age: * *Agree with thine adversary quickly, &c. Matth. 5. 25.*

Camden: 1

p Lib. 10. epist.
ad Atticum,
epist. 11.
q Biblioth. l. 3:
r Lib. de Anim.

f Lib. major
morb. corp. an
animi. Hi non
conveniunt ut
dixi more majorum
sacra faci-
ant, non ut Iovi
primitias offer-
rant, aut Bac-
cho commessa-
tiones, sed an-
niversarias
morbus exasperans
Asiam huc
eos coegit, ut
contentiones
hic peragant.
t 1 Cor. 6. 5, 6.
u Multi quando
denuum sapie-
ntia? Ps. 49. 8.
x Of which
text read two
learned Ser-
mons, * so in-
titled, and
preached by
our Regius
Professor, D.
Prideaux:
printed at
London by
Felice Kingston.

I could repeat many such particular grievances, which must disturb a body politick; To shut up all in brief, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happinesse is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil, a Paradise is turned to a wilderness. This Island amongst the rest, our next neighbours the French

a *Sapientia bona materia cessat sine artifice.*
Sabellicus de Germania. Si quis videret Germaniam urbibus hodie exultant non dicere ut olim ristem cultu, asseram celo terram informem.
 b By his Majesties Attorney General there.
 b As Zeipland, Bembster in Holland, &c.
 d From Gaant to Sluce, from Bruges to the Sea, &c.
 e *Ortelius, Boterus, Mercator, Meteyanus, &c.*
 f *Iminde non belli gloria, quam humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit Camden Brit. de Normannis.*
 g *Geog. Kecker*
 h Tam hieme quàm aestate invēpide sultant Oceanum, & duo illorum duces non minore audaci quàm fortuna totius orbem terra circumnavigarunt. *Amphitheatro Boterus.*
 i A fertile soil, good air, &c.
 k *Tota Britannia unica velut ars.* Boter.

and *Germanes* may be a sufficient witnesse, that in a short time by that prudent policy of the *Romans*, was brought from barbarism; see but what *Cæsar* reports of us, and *Tacitus* of those old *Germanes*, they were once as uncivil as they in *Virginia*, yet by planting of Colonies and good laws, they became from barbarous outlaws, ^a to be full of rich and populous cities, as now they are, and most flourishing Kingdoms. Even so might *Virginia*, and those wild *Irish* have been civilized long since, if that order had been heretofore taken, which now begins, of planting Colonies, &c. I have read a ^b discourse, printed Anno 1612. *Discovering the true causes, why Ireland was never intirely subdued, or brought under obedience to the Crown of England, untill the beginning of his Majesties happy reign.* Yet if his reasons were thoroughly scanned by a judicious Politician, I am afraid he would not altogether be approved, but that it would turne to the dishonour of our Nation, to suffer it to lye so long waste. Yea, and if some travellers should see (to come neerer home) those rich, united Provinces of *Holland, Zeland, &c.* over against us; those neat cities and populous towns, full of most industrious artificers, ^c so much land recovered from the Sea, and so painfully preserved by those artificial inventions, so wonderfully approved, as that of *Bembster* in *Holland*, *ut nihil huic par aut simile invenias in toto orbe*, saith *Bertius* the Geographer, all the world cannot match it, ^d so many navigable channels from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lie drowned, our cities thin, and those vile, poor, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficial use of transportation, wholly neglected, so many Havens void of ships and towns, so many Parks and Forrests for pleasure, barren Heaths, so many Villages depopulated, &c. I think sure he would finde some fault.

I may not deny but that this Nation of ours, doth *bene audire apud exteros*, is a most noble, a most flourishing kingdom, by common consent of all ^e Geographers, Historians, Politicians, tis *unica velut arx*, and which *Quintius* in *Livy* said of the inhabitants of *Peloponessus*, may be well applied to us, we are *testudines testâ suâ inclusæ*, like so many Tortoises in our shels, safely defended by an angry Sea, as a wal on all sides; Our Islands hath many such honorable Elogiums; and as a learned countryman of ours right wel hath it, ^f *Ever since the Normans first coming into England, this country both for military matters, and all other of civility, hath been paralleld with the most flourishing kingdoms of Europ, & our Christi-an world, a blessed, a rich country, and one of the fortunate Isles: and for some things preferred before other countries, for expert seamen, our laborious discoveries, art of navigation, true Merchants, they carry the bel away from all other Nations, even the Portugals and Hollanders themselves; without all fear, saith Boterus, furrowing the Ocean Winter and Summer, and two of their Captains, with no less valor then fortune, have sailed round about the world.* ⁱ We have besides many particular blessings, which our neighbours want, the Gospel truly preached, Church discipline establisshed, long peace and quietnesse free from exactions, forraign fears, invasions, domestical seditions, well manured, ^k fortified by Art, and

and Nature, and now most happy in that fortunate union of *England* and *Scotland*, which our forefathers have laboured to effect, and desired to see: But in which we excel all others, a wise, learned, Religious King; another *Numa*, a second *Augustus*, a true *Josiah*, most worthy Senators, a learned Clergy, an obedient Commonalty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politick, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed:

The first is idlenesse, by reason of which we have many swarms of rogues and beggers, theeves, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbos reipub.* the boils of the commonwealth) many poor people in all our Towns, *Civitates ignobiles*, as ^a *Polydore* calls them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile we may not deny, full of all good things, and why then doth it not abound with cities, as well as *Italy*, *France*, *Germany*, the Low-countries? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idleness is the *malus Genius* of our nation. For as ^b *Boterus* justly argues, fertility of a country is not enough, except Art and Industry be joyned unto it, according to *Aristotle*, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coines, &c. Many kingdoms are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neer so populous as those which are more barren. ^c *England*, saith he (*London only excepted*) hath never a populous City, and yet a fruitful Country, I finde 46 cities and walled towns in *Alsazia*, a small Province in *Germany*, 50 castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are untilled, as ^d *Munster* informeth us. In ^e *Greichgea* a small territory on the *Necker*, 24 *Italian* miles over, I read of 20 walled towns, innumerable Villages, each one containing 150 houses most part, besides castles and Noblemens Palaces. I observe in ^f *Turinge* in *Dutchland* (twelve miles over by their scale) 12 counties, and in them 144 cities, 200 villages, 144 towns, 250 castles. In ^g *Bavaria* 34 cities, 46 towns, &c. ^h *Portugallia interamnensis*, a small plot of ground hath 1460 parishes, 130 monasteries, 200 bridges. *Malta* a barren Island, yeelds 20000 inhabitants. But of all the rest, I admire *Lues Guicciardines* relations of the Low-countries. *Holland* hath 26 cities, 400 great villages. *Zeland* 10 cities, 102 parishes. *Brabant* 26 cities, 102 parishes. *Flanders* 28 cities, 90 towns, 1154 villages, besides Abbies, castles, &c. The Low-countries generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent channels made by art, and opportune havens, to which they build their Cities: all which we have in like measure, or at least may have. But their chiefest Lodestone which draws all manner of commerce and merchandize, which maintains their present estate, is not fertility of soyl, but industry that enricheth them, the gold mines of *Peru*, or *Nova Hispania*

^a Lib. 1. hist.

^b Increment. urb. l. 1. cap. 9.

^c Anglia, ecce-
p. o. Londino,
nulla est civi-
tas memorabi-
lis, licet ea na-
tio verum om-
nium copia a-
bundet.

^d Cosmog. lib. 3.
cap. 119. Villa-
rum non est nu-
merus, nullus
locus otiosus
aut incultus.

^e Chytrenus o-
rat. edit. Fran-
cos. 1583.

^f Maginus
Geog.
^g Ortelius d.
Vaseo & Per.
de Medina.
^h An hundred
families in
each.

Hispania may not compare with them. They have neither gold nor silver of their own, wine nor oyl, or scarce any corn growing in those united Provinces, little or no Wood, Tin, Lead, Iron, Silk, Wool, any stuff almost, or Mettles; and yet *Hungary, Transilvania*, that brag of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France, Tarentum, Apulia, Lombardy*, or any part of *Italy, Valence* in *Spain*, or that pleasant *Andalusia*, with their excellent fruits, Wine and Oyl, two Harvests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good ships, of well built cities, so abounding with all things necessary for the use of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policy, and commerce. Industry is a Load-stone to draw all good things; that alone makes countries flourish, cities populous, ^a and will enforce by reason of much manure, which necessarily follows, a barren soyl to be fertile and good, as Sheep, saith ^b *Dion*, mend a bad pasture.

^a Populi multitudine diligenter cultura facundat solum. *Bo-ter. l. 8. c. 3.*
^b *Orat. 35. Terra ubi oves stabulantur optima agricolis obfercus.*
^c *De re rust. l. 2. cap. 1.*

Tell me Politicians, why is that fruitful *Palestina*, noble *Greece, Egypt, Asia Minor*, so much decayed, and (meer carcasses now) fallen from that they were? The ground is the same, but the government is altered, the people are grown sloathful, idle, their good husbandry, policy, and industry is decayed. *Non fatigata aut effœta humus*, as ^c *Columella* well informs *Sylvius*, *sed nostrâ sit inertia*, &c. May a man believe that which *Aristotle* in his politicks, *Pausanias, Stephanus, Sophianus, Gerbelius* relate of old *Greece*? I find heretofore 70 Cities in *Epirus* overthrown by *Paulus Æmilius*, a goodly Province in times past, ^d now left desolate of good towns and almost inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I find 30 in *Laconia*, but now scarce so many Villages, saith *Gerbelius*. If any man from Mount *Taigetis* should view the countrey round about, and see *tot delicias, tot urbes per Peloponesum dispersas*, so many delicate and brave built cities with such cost and exquisite cunning, so neatly set out in *Peloponesus*, ^e he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu*, &c. And as he laments, *Quis talia fando Temperet a lachrymis? Quis tam durus aut ferreus*, (so he prosecutes it) Who is he that can sufficiently condole, and commiserate these ruins? Where are those 4000 cities of *Egypt*, those 100 cities in *Crete*? Are they now come to two? What saith *Pliny* and *Ælian* of old *Italy*? There were in former ages 1166 cities: *Blondus* and *Machiavel*, both grant them now nothing neer so populous, and full of good towns as in the time of *Augustus* (for now *Leander Albertus* can find but 300 at most) and if we may give credit to *Livy*, not then so strong and puissant as of old: *They mustered 70 Legions in former times, which now the known world will scarce yeeld*, *Alexander* built 70 cities in a short space for his part, our *Sultans* and *Turks* demolish twice as many, and leave all desolate. Many will not beleieve but that our Island of Great Britain is now more populous then ever it was; yet let them read *Bede, Leland*, and others, they shall finde it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time was far better inhabited, then at this present. See that *Domesday-Book*, and shew me those thousands of Parishes, which are now decayed, cities ruined, Villages

^d *Hodie urbis desolata, & magna ex parte incolis destituitur.*
Gerbelius de Græciæ lib. 6.

^e *Videbit eas fere omnes aut everfas, aut solo æquatas, aut in ruderâ fœdissime dejectas.*
Gerbelius.

^f *Lib. 7. Septuaginta oim legiones scriptæ dicuntur: quas vires hodie, &c.*

Villages depopulated, &c. The lesser the Territory is, commonly the richer it is. *Parvus sed bene cultus ager.* As those *Athenian, Lacedaemonian, Arcadian, Ælian, Sycionian, Messenian, &c.* Common-wealths of Greece make ample proof, as those Imperial Cities, and free States of Germany may witness, those Cantons of *Switzers, Rheti, Grisons, Walloons*, Territories of *Tuscanie, Luke and Senes* of old, *Piedmont, Mantua, Venice in Italy, Raguse, &c.*

That Prince therefore as *Boterus* adviseth, that will have a rich g *Polit. l. 3. c. 8.* Countrey, and fair Cities, let him get good Trades, Priviledges, painful inhabitants, Artificers, and suffer no rude Matter unwrought, as Tin, Iron, Wool, Lead, &c. to be transported out of his Country. h A thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of Trade so much avails to the ornament and enriching of a Kingdom; Those ancient i *Massilians* would admit no man into their city that had not some Trade. *Selym* the first Turkish Emperor procured a thousand good Artificers to be brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry Duke of Anjou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as k *Buchanan* writes) sent for k *Hist. Scot. lib. 10. Magni propositis præmiis, ut Scoti ab eis edocerentur.* the best Artificers he could get in *Europe*, and gave them great rewards to teach his Subjects their several Trades. *Edward* the third, our most renowned King to his eternal memory, brought clothing first into this Island, transporting some families of Artificers from *Gaunt* hither. How many goodly cities could I reckon up, that thrive wholly by Trade, where thousands of Inhabitants live singular well by their fingers ends: As *Florence* in *Italy* by making cloth of Gold; great *Millan* by Silke, and all curious Works; *Arras* in *Artois* by those fair Hangings; many cities in *Spain*, many in *France, Germany*, have none other maintenance, especially those within the Land. l *Mecha* in *Arabia Petrea*, stands in a most unfruitful country, that wants water, amongst the Rocks (as *Vertomanus* describes it) and yet it is a most elegant and pleasant city, by reason of the traffik of the East and West. *Ormus* in *Persia* is a most famous Mart-Town, hath nought else but the opportunity of the haven to make it flourish. *Corinth* a noble city (*Lumen Græciæ*, *Tully* calls it) the Eye of Greece, by reason of *Cenchreus* and *Lecheus*, those excellent Ports, drew all that traffick of the *Ionian* and *Ægean* seas to it; and yet the country about it was *curva & superciliosa*, as m *Strabo* terms it, rugged and harsh. We may say the same of *Athens, Actium, Thebes, Sparta*, and most of those towns in Greece. *Noremberg* in *Germany* is seated in a most barren soil, yet a noble Imperial city, by the sole industry of Artificers, and cunning Trades, they draw the riches of most countries to them, so expert in Manufactures, that as *Salust* long since gave out of the like, *Sedem animæ in extremis digitis habent*, their soul, or *intellectus agens*, was placed in their fingers ends; & so we may say of *Basil, Spire, Cambray, Frankfurt, &c.* It is almost incredible to speak what some write of *Mexico*, and the Cities adjoyning to it, no place in the world at their first discovery more populous, n *Mat. Riccius* the Jesuite and some others, relate of the industry of the *Chinaes* most populous countrys, not a begger, or an idle person to be seen, and how by that means they prosper and flourish.

g *Polit. l. 3. c. 8.*

h For dying of cloaths and dressing, &c. i *Valer. l. 2. c. 1.*

k *Hist. Scot. lib. 10. Magni propositis præmiis, ut Scoti ab eis edocerentur.*

l *Manz. cosm. l. 5. c. 7. Agri omnium rerum infecundi. Jmo aqua indigente inter saxa, &c. ubi tamen elegantissima, ob Orientis negotiationes &c. Occidentis.* m *Lib. 8. Geogr. ob asperum - sium.*

n *Lib. Edit. a Nic. Tregant. Belg. A. 1615. expedit. in Sinis.*

flourish. We have the same means, able bodies, pliant wits, matter of
o Ubi nobiles
probriloco ha-
bent artem ali-
quam profiteri.
Cleonard. ep. l. i.
p. Lib. 13. Belg.
Hist. non tam
laboriosi ut
Belgæ, sed ut
Hispani otia-
tores vitam ut
plurimum otio-
sam agentes:
artes manua-
rie quæ pluri-
mum habent in
se laboris &
difficultatis,
majoremque re-
quirunt indu-
striam, à pere-
grinis & extre-
nis exercentur;
habitant in pi-
scosissimo mari,
interea tantum
non piscantur
quantum insule
suffecerit sed
a vicinis emere
coguntur.
q Grotii Liber.
x Urbs animâ
numeroque po-
tens, & robore
gentis. Scaliger
f Camden.
t York, Bristol,
Normitch, Wor-
cester, &c.
u M. Gains-
fords Argu-
ment. Because
Gentlemen
dwell with us
in the Coun-
try. villages,
our Cities are
lesse, is no-
thing to the
purpose: put
three hun-
dred or four
hundred vil-
lages in a
shire, and
every village
yeeld a Gen-
tleman, what
is four hun-
dred families
to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of
seven thousand, theirs consists of forty thousand inhabitants. x Maxima pars victus in carne consistit. Polyd. Lib. 1.
Hist. y Refrenate monopolii licentiam, pauciores alantur otio, redintegretur agricolario, lanificiûm instauretur, ut sit hone-
stum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam. Mor. Diop. Lib. 1. z Mancipit
lo:uples eget aris Cappadocum rex. Hor.
 all sorts, Wool, Flax, Iron, Tin, Lead, Wood, &c. many excellent
 subjects to work upon, only industry is wanting. We send our best com-
 modities beyond the seas, which they make good use of to their neces-
 sities, set themselves a work about, and severally improve, sending the
 same to us back at dear rates, or else make toys and bables of the Tails
 of them, which they sel to us again, at as great a reckoning as they
 bought the whole. In most of our cities, some few excepted, like *Spanish*
 loyterers, we live wholly by Tipling-Inns and Ale-houses; Malting are
 their best ploughs, their greatest traffick to sell Ale. *p Meteran* and some
 other object to us, that we are no whit so industrious as the *Hollanders*:
Manual trades (saith he) *which are more curious or troublesome, are wholly*
exercised by strangers: they dwell in a Sea full of Fish, but they are so idle,
they will not catch so much as shall serve their own turns, but buy it of
their neighbors. Tush! *Mare liberum*, they fish under our noses, and
 sell it to us when they have done, at their own prices.

— — — *Pudet hac opprobria nobis*

Et dici potuisse, & non potuisse refelli.

I am ashamed to hear this objected by strangers, and know not how
 to answer it.

Amongst our Towns, there is only *London* that bears the face of a
 City, *f Epitome Britannia*, a famous *Emporium*, second to none beyond
 Seas, a noble Mart: But *sola crescit, de crescentibus aliis*; and yet in my
 slender judgement, defective in many things. The rest (some few ex-
 cepted) are in mean estate, ruinous most part, poor and full of beggars,
 by reason of their decayed trades, neglected or bad policy, idleness of
 their Inhabitants, riot, which had rather beg or loyter, and be ready to
 starve, then work.

I cannot deny but that something may be said in defence of our Ci-
 ties, *u* that they are not so fair built, (for the sole magnificence of this
 Kingdom (concerning buildings) hath been of old in those *Norman*
 Castles and Religious Houses) so rich, thick sited, populous, as in some
 other countries; besides the reasons *Cardan* gives, *Subtil. lib. 11.* we want
 Wine and Oyl, their two Harvests, we dwell in a colder Air, and for
 that cause must a little more liberally *x* feed of Flesh, as all Northern
 Countries do: Our provision will not therefore extend to the mainte-
 nance of so many: yet notwithstanding we have matter of all sorts, an
 open Sea for traffick, as well as the rest, goodly Havens. And how can
 we excuse our negligence, our riot, drunkenness, &c. and such enormi-
 ties that follow it? We have excellent laws enacted, you will say, severe
 statutes, houses of correction, &c. to small purpose it seems, it is not
 houses will serve, but cities of correction, *y* our trades generally ought
 to be reformed, wants supplied. In other countries they have the same
 grievances, I confesse, but that doth not excuse us, *z* wants, defects,
 enormities, idle drones, tumults, discords, contention, Law-suits, many
 to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of
 seven thousand, theirs consists of forty thousand inhabitants. *x Maxima pars victus in carne consistit. Polyd. Lib. 1.*
Hist. y Refrenate monopolii licentiam, pauciores alantur otio, redintegretur agricolario, lanificiûm instauretur, ut sit hone-
stum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam. Mor. Diop. Lib. 1. z Mancipit
lo:uples eget aris Cappadocum rex. Hor.

Laws made against them to repress those innumerable brawls and Law-suits, excesses in Apparel, Diet, decay of Tillage, Depopulations, * especially against Rogues, Beggars, Egyptian vagabonds (so termed at least) which have a swarmed all over Germany, France, Italy, Poland, as you may read in ^b Munster, Cranzius, and Aventinus; as those Tartars, and Arabians at this day do in the Eastern countries: Yet such hath been the iniquity of all ages, as it seems to small purpose. *Nemo in nostrâ civitate mendicusesto*, saith Plato, he will have them purged from a ^c Common-wealth, ^d as a bad humor from the body, that are like so many Ulcers and Boils, and must be cured before the Melancholy body can be eased.

What *Carolus Magnus*, the Chinese, the Spaniards, the Duke of Saxony, and many other states have decreed in this case, read *Arniseus cap. 19. Boterus libro. 8. cap. 2. Osorius de Rebus gest. Eman. lib. 11.* When a country is over-stored with people, as a pasture is oft overlaid with cattle, they had wont in former times to disburden themselves, by sending out Colonies, or by wars, as those old Romans, or by employing them at home about some publick buildings, as Bridges, Rode-ways, for which those Romans were famous in this Island: As *Augustus Caesar* did in Rome, the Spaniards in their Indian Mines, as at *Potosa* in Peru, where some 30000 men are still at work, 6000 Furnaces ever boyling, &c. ^e Aqueducts, Bridges, Havens, those stupend works of *Trajan*, *Claudius* at *Ostium*, *Dioclesiani Therma*, *Fucinus Lacus*, that *Pireum* in Athens, made by *Themistocles*, *Ampitheatrum* of curious Marble, as at *Verona*, *Civitas Philippi*, and *Heraclea* in Thrace, those *Appian* and *Flaminian* wayes, prodigious works all, may witness: And rather then they should be ^g idle, as those ^h Egyptian Pharaohs, *Mæris* and *Sesostris* did, to task their subjects to build unnecessary Pyramides, Obelisks, Labyrinths, Chanels, Lakes, Gigantian works all, to divert them from Rebellion, Riot, Drunkenesse, ⁱ *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another eye-fore is that want of conduct and navigable rivers, a great blemish as ^k *Boterus*, ^l *Hippolitus a Collibus*, and other Politicians hold, if it be neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalfe, in the Dutchy of *Milan*, Territory of *Padua* in ^m France, Italy, China, and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to drean Fens, Bogs, and Moors. *Massinissa* made many inward parts of *Barbarie*, and *Numidia* in *Africk* before his time incult and horrid, fruitful and bartable by this means. Great industry is generally used all over the Eastern Countries in this kinde, especially in *Ægypt*, about *Babylon* and *Damascus*, as *Vertomannus* and ⁿ *Gotardus Arthus* relate; about *Barcelona*, *Segovia*, *Murtia*, and many other places of Spain, *Millan* in Italy, by reason of which, their Soil is much impoverished, and infinite commodities arise to the Inhabitants.

The Turks of late attempted to cut that *Istmos* betwixt *Africk* and Asia, which ^o *Sesostris* and *Darius*, and some Pharaohs of *Ægypt* had formerly undertaken, but with ill success, as ^p *Diodorus Siculus* records, and navigabiles, &c. *Boterus* de Galliâ. ⁿ *Horodotus*. ^o *Ind. Orient. cap. 2.* Rotam in medio flumine constituent, sui ex pellibus animalium confitos uteres appendunt, hi dum rota moveatur, aquam per canales, &c. ^p Centum pedes lata fossa 30. alta.

* *Regis dignitatis non est exorcere imperium in mendicatos. Non est regni seculi, sed carceris esse custos. Idem.*
a *Colluvies hominum mirabiles excocti solo, immundi vestes fædi visu, fæti imprimis acres, &c.*

b *Cosmog. l. 3. cap. 5.*

c *Seneca. Haud minus turpia principi multa supplicia, quam medico multa funera.*

d *Ac pituitam & bilema corpora (ut de leg.) omnes vult exterminari.*

e See *Lipsius Admiranda.*

f *De quo Suet. in Claudio & Plinius c. 36.*

g *Ut egestati simul & ignavia occurratur, opificia condiscantur, remues subleventur,*

Bodin. l. 6. c. 2. num. 6, 7.

h *Amasis Ægypti Rex legem promulgavit, ut omnes subditi quorundam rationem redderent unde viverent.*

i *Buscoldus discursu polit.*

cap. 2.

k *Lib. 1. de increment. Urb.*

cap. 6.

l *Cap. 5. de increment urb.*

Quas flumen, lacus, aut mare alluit.

m *Incredibilem commoditatem; vestitur à mercium tres fluvii*

Rotam in medio flumine constituent, sui ex pellibus animalium confitos uteres appendunt, hi dum rota moveatur, aquam per canales, &c. p Centum pedes lata fossa 30. alta.

q Contrary to *Pliny*, for that Red-sea being three cubits higher then *Ægypt*, would have drowned all the countrey, *capto destiterant*, they left off; yet as the same *Diiodorus* writes, *Ptolomy* renewed the work many years after, and absolved it in a more opportune place. That *Istmos* of *Corinth* was likewise undertaken to be made navigable, by *Demetrius*, by *Julius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy passage, and less dangerous, from the *Ionian* and *Ægean* seas; but because it could not be so well effected, the *Peloponesians* built a wall like our *Piſts* wall about *Schanute*, where *Neptunes* Temple stood, and in the shortest cut over the *Istmos*, of which *Diiodorus lib 11*. *Herodotus l. 8*. *Vran*. Our latter writers call it *Hexamilium*, which *Amurath* the Turk demolished, the *Venetians* anno 1453. repaired in 15 days with 30000 men. Some, saith *Acoſta*, would have a passage cut from *Panama* to *Nom-bre de Dios* in *America*, but *Thuanus* & *Sérres* the French historians speak of a famous Aqueduct in *France*, intended in *Henry* the fourths time, from the *Loyr* to the *Seine*, and from *Rodanus* to *Loyr*. The like to which, was formerly assayed by *Domitian* the Emperor, from *Arar* to *Mosſella*, which *Cornelius Tacitus* speaks of in the 13 of his *Annals*, after by *Charls* the great and others. Much cost hath in former times been bestowed in either new making or mending chanel of rivers, and their passages, (as *Aurelianus* did by *Tybur* to make it navigable to *Rome*, to convey corn from *Ægypt* to the city, *vadum alvei tumentis effodit* saith *Vopiscus*, & *Tyburis ripas extruxit*, he cut fords, made banks, &c.) decayed havens, which *Claudius* the Emperor with infinite pains and charges attempted at *Ostia*, as I have said, The *Venetians* at this day to preserve their City; many excellent means to enrich their Territories, have been fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst us, Silk-worms, the very Mulberry leaves in the Plains of *Granado*, yeeld 30000 crowns per annum to the King of *Spains* coffers, besides those many trades and artificers that are busied about them in the kingdom of *Granado*, *Murcia*, and all over *Spain*. In *France* a great benefit is raised by salt, &c. whether these things might not be as happily attempted with us, and with like successe, it may be controverted, Silk-worms (I mean) Vines, Fir-trees, &c. *Cardan* exhorts *Edward* the sixth to plant Olives, and is fully perswaded they would prosper in this Island. With us, navigable rivers are most part neglected; our streams are not great, I confess, by reason of the narrownes of the Island, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foming *Rhodanus* and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spain*, with cataracts and whirl-pools, as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linz*, and *Cremmes*, to endanger navigators; or broad shallow, as *Néckar* in the *Palatinat*, *Tibris* in *Italy*; but calm and fair as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotes* in *Laconia*, they gently glide along, and might as well be repaired many of them (I mean *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feel in the mean time) as the river of *Lee* from *Ware* to *London*. B. *Atwater* of old, or as some will *Henry 1.* made a chanel from *Trent* to *Lincoln*, navigable; which now, saith *Mr. Camden* is decayed, and much mention is made of anchors, & such like monuments found about old *Verulamium*, good

q Contrary to
that of Archi-
medes, who
holds the su-
perficies of all
waters even.

r Lib. 1. cap. 3.

a Dion. Pauſa-
nias, & Nic.
Gerbelius.

Munſter. Coſm.

lib. 4. cap. 36.

ut brevior foret

navigatio &

minus pericu-

loſa.

b Charls the

great went a-

bout to make

a chanel from

Rhine to Danu-

biius. Bil. Pirki-

merus deſcript.

Ger. the ruins

are yet ſeen

about Weſſen-

berg from Red-

nich to Alti-

mul. Ut navi-

gabilia inter ſe

Q. cidentis &

Septentrionis.

littora ſerent.

c Maginus

Geogr.

Simlerus de

rep. Helvet.

lib. 1. deſcri-

bit.

d Camden in

Lincolnſhire.

Foſſedike.

* Near S.

Albons.

good ships have formerly come to *Exeter*, and many such places, whose Channels, Havens, Ports are now barred and rejected. We contemn this benefit of carriage by waters, & are therefore compelled in the inner parts of this Island, because portage is so dear, to eat up our commodities our selves, & live like so many boars in a sty, for want of vent and utterance.

We have many excellent havens, royal havens, *Falmouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana* old *Brundisium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which have few ships in them, little or no traffick or trade, which have scarce a village on them, able to bear great cities, *sed viderint politici*. I could here justly tax many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkenness, &c. & many such, *quæ nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not overshoot my self, *Sus Minervam*, I am forth of my element, as you peradventure suppose, and sometimes *veritas odium parit*, as he said, *verjuice and oatmeal is good for a Parret*. For as *Lucian* said of an Historian, I say of a Politician. He that will freely speak and write, must be for ever no subject, under no prince or law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.

We have good laws, I deny not, to rectifie such enormities, and so in all other countries, but it seems not always to good purpose. We had need of some general visitor in our age, that should reform what is amiss; a just army of *Rosie* crossie men, for they will amend all matters, (they say) religion, policy, maners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to strive with *Achelous*; *Augæ stabulum purgare*, to subdue tyrants, as he did *Diomedes* and *Busiris*: to expel theeves, as he did *Cacus* & *Lacinus*: to vindicate poor captives, as he did *Hesione*: to passe the Torrid Zone, the deserts of *Lybia*, and purge the world of monsters and *Centaures*: Or another *Theban Crates* to reform our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* purged the world of Monsters, and subdued them, so did he fight against envy, lust, anger, avarice, &c. and all those feral vices and monsters of the minde. It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as *Timotheus* desired in *Lucian*, by vertue of which he should be as strong as 10000 men, or an army of gyants, go invisible, open gates & castle doors, have what treasure he would, transport himselfe in an instant, to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself. He might reduce those wandring *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; and tame the vagabond *Arabians* that rob and spoil those *Eastern* countries, that they should never use more *Caravans*, or *Tapisaries* to conduct them. He might root out Barbarism out of *America*, and fully discover *Terra Australis Incognita*, find out the North-east, and North-west passages, drean those mighty *Maotian* fens, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. cure us of our Epidemical diseases, *Scorbutum*, *Plica*, *morbus Neapolitanus*, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheism, impiety,

*eLisim Giralda
Nat. comes.*

*f Apuleius lib.
4. Flor. Lar. fa-
miliars inter
homines ætatis
sue cultus est;
litium omnium
et jurgiorum
inter propin-
quos arbitror.
Et disceptator.
Adversus iracundiam, invidia-
m, avaritiam, libidinem ceteraq; animi humani
vitia et mentis
Philosophus iste Hercules fuit. Pe-
stes eas memi-
nus ecegit om-
nes, &c.
eVotum Navis*

impiety, heresie, schism and superstition, which now so crucifie the world, catechise grosse ignorance, purge *Italy* of luxury and riot; *Spain* of superstition and jealousy, *Germany* of drunkenness, all our Northern country of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigal sons, enforce idle persons to work, drive drunkards off the alehouse, repress theeves, visit corrupt and tyrannizing magistrates, &c. But as *L. Licinius* taxed *Timolaus*, you may say. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, ^h *Boccalinus* may cite Common-wealths to come before *Apollo*, and seek to reform the world it self by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere quando esse desinet*, so long as they can wag their beards, they will play the knaves and fools.

^h *Raggnalios*
part. 2. cap. 2.
^h *part. 3. c.*
17.

ⁱ *Valent Andrea.* Apolog.
manip. 604.
^k *Qui sordidus est,* sordescat
adhuc.

Because therefore it is a thing so difficult, impossible, and far beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the ⁱ Apologist will, *Resp. tussi, & graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them ^k tyrannize, epicurize, oppress, luxuriate, consume themselves with factions, superstitions, law-suits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with *Ulysses* companions, *stultos jubeo esse libenter*. I will yet to satisfy and please my self, make an *Utopia* of mine own, a new *Atlantis*, a poetical Commonwealth of mine own, in which I will freely domineer, build cities, make laws, statutes, as I list my self. And why may I not?

^l *Hor.*

^l *Pictoribus atque Poetis, &c.*

Ferdinando
Quir. 1612.

^{*} *Vide Acoffa*
[&] *Laiet.*

You know what liberty Poets ever had, and besides, my predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a law-maker as some say, and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australi Incognita*, there is room enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, have yet discovered half of it) or else one of those floating Islands in *Mare del Zur*, which like the *Cyanian* Isles in the *Euxine* sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate Isles, for who knows yet where, or which they are? there is room enough in the inner parts of *America*, and northern coasts of *Asia*. But I will chuse a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the *Aequator*, that ^{*} Paradise of the world, *ubi semper virens laurus, &c.* where is a perpetual Spring: the longitude for some reasons I will conceal. Yet be it known to all men by these presents, that if any honest gentleman will send in so much money, as *Cardan* allows an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporal or spiritual office or dignity, (for as he said of his Archbishoprick of *Utopia*, tis *sanctus ambitus*, and not amisse to be sought after) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; & because we shall admit of no deputies or advousons, if he be sufficiently qualified,

lified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into 12 or 13 Provinces, and those by hills, rivers, rode-ways, or some more eminent limits exactly bounded. Each province shall have a *Metropolis*, which shall be so placed as a center almost in a circumference, and the rest at equall distances, some 12 *Italian* miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *statis horis & diebus*, no market towns, markets or fairs, for they do but beggar cities (no village shall stand above 6, 7, or 8 miles from a city) except those Emporiums which are by the sea side, generall Staples, Marts, as *Antwerp*, *Venice*, *Bergen* of old; *London*, &c. cities most part shall be situat upon navigable rivers or lakes, creeks, havens, and for their form, regular, round, square, or long square, ^m with fair, broad and strait ⁿ streets, houses uniform, built of brick and stone, like *Bruges*, *Bruxels*, *Rhegium Lepidi*, *Berna* in *Switzerland*, *Millan*, *Mantua*, *Crema*, *Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, & those of baser building, wals only to keep out man and horse, except it be in some frontier towns, or by the sea side, & those to be fortified ^o after the latest manner of fortification, and site upon convenient havens, or opportune places. In every so built City, I will have convenient churches, and se parate places to bury the dead in, not in Church-yards; a *citadella* (in some, not all) to command it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattel, fuel, &c. commodious courts of Justice, publike hals for all societies, burser, meeting places, armories, ^p in which shall be kept engines for quenching of fire, artillery gardens, publike walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitalls of all kinds, for children, orphans, old folks, sick men, mad men, souldiers, pest-houses, &c. not built *precario*, or by gowty benefactors, who, when by fraud and rapin they have extorted all their lives, oppressed whole provinces, societies, &c. give somthing to pious uses, build a satisfactory almshouse, school, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steal a goose, and stick down a feather, rob a thousand to relieve ten: And those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number (as in ours) just so many and no more at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico arario*, and so still maintained, *non nobis solum nati sumus*, &c. I will have conduits of sweet and good water, aptly disposed in each town, common ^q granaries, as at *Dresden* in *Misnia*, *Stretein* in *Pomerland*, *Noremburg*, &c. Coledges of mathematicians, musicians, and actors, as of old at *Lacedum* in *Tonia*, ^r alchemists, physicians, artists and Philosophers; that all Arts and sciences may sooner be perfected & better learned; and publick historiographers, as amongst those ancient ^s *Perfians*, *qui in commentarios referebant quæ memoratu digna gerebantur*, informed and appointed by the state to register all famous acts, & not by each insufficient scribier, partial or parasitical pen-dant, as in our times. I will provide publick schools of all kinds, singing, dancing, fencing, &c. especialy of Grammar & languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travelers learn abroad, & nurses teach their children: as I wil have

^m Vide Patri-
tium lib. 8. tit.
10. de Insti-
Reipub.
ⁿ Sic olim Hip-
podamus Mile-
sius Arist. politic.
cap. 11. & Vi-
truvius l. 1. c.
ult.

^o With wals
of earth, &c.

^p De his. Plin.
epist. 42. lib. 2.
& Tacit. An-
nal. 13. lib.

^q Vide Briseni-
um de regno
Per se lib. 3. de
hæ. & Vegeti-
um lib. 2. cap. 3.
de Annona.

^r Not to make
gold, but for
matters of
physick.

^s Brissonius Io-
sephus lib. 21.
antiquit. Iud.
cap. 6. Herod.
lib. 3.

^t So Lod. Vivet
thinks best,
Comminius,
and others.

u Plato 3. de
leg. *Ædiles*
creari vult, qui
fora, fontes, vi-
as, portus, pla-
teas, & id ge-
nus alia procu-
rent. Vide Isaac-
cum Pontanum
de civ. Amstel.
hæc omnia,
&c. Gotardum
& alios.

x De increm-
urb. cap. 13. In-
genue fateor,
me non inteli-
gere cur igno-
bilis sit urbes
bene munitas
colere nunc
quam olim, aut
case rustice
præesse quam
urbi. Idem V-
bertus Foliot,
de Neapoli.

y No tantillum
quidem soli in-
cultum relin-
quitur, ut ve-
rumne sit polli-
cem quidem a-
gri in his regi-
onibus sterilem
aut infecun-
dam repariri.

Marcus He-
mingius Augu-
stinus de regno
Chinae l. i. c. 3.

z M. Caven in
his survey of
(Cornwall, faith
that before
that country
was inclosed,
the husband-
men drank
water, did eat
little or no
bread. fol. 66.

lib. i. their ap-
parel was
course, they
went bare
legged, their
dwelling was
correspon-
dent; but since

inclosure, they live decently, and have money to spend (fol. 23.) when their fields were common, their wooll was course, Cornish hair; but since inclosure, it is almost as good as Cotswol, and their soil much mended. Tussar. cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The Country inclosed I praise: The other delighteth not me, For nothing of wealth it doth raise, &c. a Incredibilis navigiorum copia, nibilo pauciores in aquis, quam in continenti commorantur. M. Ricceus expedit in Sinus, l. i. c. 3. b To this purpose, Arist. polit. 2. c. 6. allows a third part of their revenues, Hippodamus half. c Ita lex Agraria olim Romæ. d Hic segetes, illis veniunt felicitis uvæ, Arborei sætus alibi, atque injussa virescunt Gramina. Virg. l. Georg. e Lucanus l. 6. * Virg. f Joh. Valent. Andreas, Lord Verulam. e So is it in the Kingdome of Naples and France.

all such places, so will I ordain^u publicke governors, fit officers to each place, Treasurers, Ædiles, Questors, Overseers of pupils, widdows goods, and all publick houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoyd confusion, & sic fiet ut non absument (as Pliny to Trajan,) quod pudeat dicere. They shall be subordinate to those higher Officers, and governors of each City, which shall not be poore Tradesmen, and mean Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those towns they dwel next, at such set times and seasons: for I see no reason (which^x Hippolitus complains of (that it should be more dishonourable for Noblemen to govern the City, then the Country, or unseemly to dwell their now, then of old. y I will have no bogs, fens, marishes, vast woods, desarts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every mans, is no mans; the richest countries are still inclosed, as Essex, Kent, with us, &c. Spain, Italy; and where inclosures are left in quantity, they are best^z husbanded, as about Florence in Italy, Demascus in Syria, &c. which are liker gardens then fields. I will not have a barren acre in all my Territories, not so much as the tops of Mountains: where nature fails, it shall be supplied by art: a lakes and rivers shall not be left desolate. All common high-ways, bridges, banks, corrivations of waters, aqueducts, chanel, publicke works, building, &c. out of a b common stock, curiously maintained and kept in repair, no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amisse, how to help it,

Et quid quæque ferat regio, & quid quæque recuset,

what ground is aptest for wood, what for corn, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every village, (not one domineering house greedily to swallow up all, which is too common with us) what for Lords, c what for tenants: and because they shall be better encouraged to improve such lands they hold, manure, plant trees, drean, fence, &c. they shall have long leases, a knowne rent, and known fine to free them from these intollerable exactions of tyrannizing Landlords. These supervisors shall likewise appoint what quantity of land in each mannor is fit for the Lords Demesns, d what for holding of Tenants, how it ought to be husbanded,

Vt e magnetis equis, Minya gens cognita remis,

how to be manured, tilled, rectified, * hic segetes veniunt, illic sæcilius uvæ Arborei sætus alibi, atque injussa virescunt gramina, and what proportion is fit for all callings, because private professors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publick good.

Vtopian parity is a kind of government, to be wished for, f rather then

effected, *Respub. Christianopolitana*, *Campanella's* city of the Sun, and that new *Atlantis*, witty fictions, but meer *Chimera's* and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence. I will have severall orders, degrees of nobility, and those hereditary, not rejecting yonger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every *Barony*, he that buyes the land, shall buy the *Barony*, he that by riot consumes his patrimony, & ancient demceans, shall forfeit his honours. As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks*, *Prebends*, the *Bassa's* palaces in *Turky*, the ^h *procurators* houses & offices in *Venice*, which like the golden apple, shall be given to the worthiest, & best deserving both in War and peace, as a reward of their worth and good service as so many goals for all to aime at, (*honos alit artes*) and encouragements to others. For I hate these severe, unnatural, harsh, *German*, *French*, and *Venetian* Decrees, which exclude Plebeians from honors, be they never so wise, rich, vertuous, valiant, and well qualified, they must not be *Patritians*, but keep their own rank, this is *naturæ bellum inferre*, odious to God and men, I abhor it. My form of government shall be Monarchicall.

* ——— *nunquam libertas gratior extat,*

Quam sub Rege pio, &c.

few lawes, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or priviledge, by which it shall be chiefly maintained: and Parents shall teach their children, one of three at least, bring up and instruct them in the mysteries of their own trade. In each Town these severall tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metal-men, &c. shall dwell apart by themselves: Dyars, Tanners, Fel-mongers, and such as use water in convenient places by themselves: noysome or fullsome for bad sinels, as Butchers slaughter-houses, Chandlers, Curriers, in remote places, & some back lanes. Fraternities and companies, I approve of, as Merchants Burses, Colledges of Druggers, Physitians, Musicians, &c. but all trades to be rated in the sale of wares, as our Clerks of the market do Bakers and Brewers; Corn it self, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in, ^k if they be necessary, commodious, and such as neerly concern mans life, as corn, wood, cole, &c. & such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silk, velvet, cloth of gold, lace, jewells, &c. a greater impost. I will have certain ships sent out for new discoveries every year, ^l & some discreet men appointed to travell into all neighbour Kingdoms by land, which shall observe what artificiall inventions, and good laws are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, *penes Episcopos*, subordinate

^h See Contar-
nus and Ofori-
us de rebus ge-
stis Emanuelis:

* Claudian l. 7
i. Herodorus
Erato lib. 6.

Cum Egyptii
Lacedæmoni in
hoc congruunt;
quod eorum

præcones, tibi-
cines, coqui, &
reliqui artifi-
ces, in paterno
artificio succe-
dunt, & coqui
a coquo gigni-
tur, & paterno
opere perseve-
rat. Idem Mar-
cus polus de

Quinzay. Idem
Oforius de E-
manuelis rege

Lusitano. Ric-
cius de Scin-
k Hippol. à col-
libus de increm-
wb. c. 20.

Plato idem 7.
de legibus, quæ
ad vitam ne-
cessariu, &
quibus cavere
non possumus,
nullum depen-
dive stigil, &c

l Plato 12. de
legibus, 40. an-
nos natos vult;

ut si quid me-
morabile vide-
rent apud exte-
ros, hoc ipsi
in vempub recti-
as piatur:

m Simlerus in Helvetia. n Utopienfes causidicos excludunt, qui causas callide & vassie tractant. Iniquissimum consent hominem ullis obligari legibus, quæ aut numerosiores sunt, quàm ut perlegi queant, aut obscuriores quàm ut à quovis possint intelligi. Volunt ut suam quisq; causam agat, eamq; reverat Judici quam narraturus fuerat patrono, scilicet minus erit ambiguum, & veritas facilius elicietur. Mor. Drop. l. 2. o Medici ex publico victum sumunt. Boter. l. c. 5. de Ægyptiis. p De hâ lege Patri. l. 3. tit. 8. de veip. Instit. q Nihil à clientibus patroni accipiunt, priusquam liti finita est. Barel. Allgem. lib. 3. r It is so in most free cities in Germany. i Mat. Riccius exped. in Sinas. l. c. 15. de examinatione electionum copiose agit, &c. t Contur. de republ. Venet. l. 1. u Ofor. l. 11. de reb. gest. Eman. Qui in literis maximos progressus fecerent maximis honoribus afficiuntur, secundis honoris gradus militibus assignantur, postremi ordinis mechanici, doctores hominum judicii in altorem locum quisq; præsertur, & qui a plurimis approbatur, ampliores in rep. dignitates consequuntur. Qui in hoc examine primus habet, insigni per totam vitam dignitate insignitur, marchioni similis, cui duci apud nos. x Cedant arma togæ. y As in Bruna, Lucerne, Friburge in Smirzerland, a vitiosus liyer is incapable of any office; if a Senator, instantly deposed Simlerus. z Not above three years, Arist. polit. 5. c. 8. a Nam quis custodiet ipsos custodes?

as the other. No impropriations, no lay patrons of church livings or one private man, but common societies, corporations, &c. and those Rectors of benefices to be chosen out of the Universities, examined and approved as the *literati* in *China*. No parish to contain above a thousand Auditors. If it were possible, I would have such Priests as should imitate *Christ*, charitable Lawyers should love their neighbors as themselves, temperate and modest Physicians, Politicians contemne the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave lying and cosening, Magistrates corruption, &c. but this is impossible, I must get such as I may. I will therefore have ^m of lawyers, judges, advocates, physicians, chyrurgions, &c. a set number, ⁿ and every man, if it be possible to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at *Fes* in *Africk*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq; causam dicere tenetur*. Those Advocate, Chyrurgions and ^o Physicians, which are allowed to be maintained out of the ^p common treasure, no fees to be given or taken upon pain of losing their places; or if they do, very small fees, and when the ^q cause is fully ended. ^r He that sues any man shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit, and lose. Or else before any suit begin, the plaintiff shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppressio nomine*, the parties names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each Province, Villages, Cities, as common arbitrators to hear causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence, and those again to sit by turns or lots, and not to continue still in the same office. No controversy to depend above a year, but without all delays and further appeals to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour Magistrates, to be chosen ^s as the *Literati* in *China*, or by those exact suffrages of the ^t *Venetians*, and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently ^u qualified for learning, maners, and that by the strict approbation of deputed examiners: ^x first Scholars to take place, then Souldiers; for I am of *Vigetius* his opinion, a Scholar deserves better than a Souldier, because *Vnius ætatis sunt quæ fortiter fiunt, quæ vero pro utilitate reipub. scribuntur, eterna*: a Souldiers work lasts for an age, a Scholars for ever. If they ^y mis-behave themselves, they shall be deposed, and accordingly punished, & whether their offices be annuall, ^z or otherwise, once a year they shall be called in question, and give an account; for men are partiall and passionate, mercilesse, covetous, corrupt, subject to love, hate, fear, favor, &c. *omne sub regno graviore regnum*: like *Solons Areopagites*, or those *Roman* Censors, some shall visit others, and ^a be vi-

ted *indicem* themselves, ^b they shall oversee that no proling officer, under colour of authority shall insult over his inferiors, as so many wild beasts, oppress, domineer, flea, grind, or trample on, be partiall or corrupt, but that there be *æquabile jus*, justice equally done, live as friends and brethren together; and which *Sesellius* would have and so much desires in his kingdome of France, a diapason and sweet harmony of Kings, Princes, Nobles and Plebeians so mutually tied and involved in love, as well as laws and authority, as that they never disagree, insult or incroach one upon another. If any man deserve well in his office he shall be rewarded.

— *quis enim virtutem amplectitur ipsam, præmia si tollas?*

He that invents any thing for publick good in any Art or Science, writes a Treatise, ^d or performs any noble exploit, at home or abroad, ^e shall be accordingly enriched, ^f honored, and preferred. I say with *Hannibal* in *Ennius*, *Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in *Philonius* out of a charitable mind no doubt, wisht all his books were gold and silver, jewells and precious stones, ^{*} to redeeme captives, set free prisoners, and relieve all poor distressed souls that wanted means; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Cræsus* wealth to bestow, there would be as many more. Wherefore I will suffer no ^s beggers, Rogues, Vagabonds, or idle persons at all, that cannot give an account of their lives how they ^h maintain themselves: If they be impotent, lame, blind, and single, they shall be sufficiently maintained in severall hospitals, built for that purpose; if married and infirm, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution of ⁱ corn, house-rent free, annuall pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to work. ^k For I see no reason (as ^l he said) why an Epicure or idle drone, a rich glutton, a usurer should live at ease, and doe nothing, live in honor, in all manner of pleasures, and oppress others, when as in the mean time a poor laborer, a smith, a carpenter, an husbandman that hath spent his time in continual labor, as an *As* to carry burdens, to do the commonwealth good, and without whom we cannot live, shall be left in his old age to beg or starve, & lead a miserable life, worse then a judgment. As ^m all conditions shall be tied to their task, so none shall be overtired, but have their set times of recreations & holidays, *indulgere genio*, feasts and merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not al at once) or do whatsoever he

^b *Cyrenus* in *Greisgeia*. Qui non ex sublimi despiciant inferiores, nec ut bestias conculant sibi subditos autoritatis nomini confisi, &c.

^c *Sesellius* de rep. Gallorum lib. 1. & 2.

^d Si quis egregium aut bello aut pace perfectum, *Sesel.* l. 1. ^e Ad regendam rempub. soli literati admittuntur, nec ad eam rem gratia magistratum aut regis indigent, omnia explorata cuiusque scientia & virtute pendunt, *Riccius* lib. 1. cap. 5.

^f In defuncti locum eum iussit subrogari, qui inter majores virtute reliquis præiret; non fuit apud mortales ullum excellentius certamen, aut cuius victoria magis esset expectanda. non enim inter celeres, celerrimo, non inter robustos, robustissimo, &c.

^g Nullum videres vel in hac vel in vicinis regionibus pauperem, nullum oleratum, &c.

^h Nullus mendicæ apud Sinas, nemini sano quamvis oculus turbatus sit mendicare permittitur, omnes pro vivibus laborare cõguntur, cæci molibus trusculibus versandis addicuntur, soli hospitibus gaudent, qui ad labores sunt inepti. *Ofor.* l. 11. de reb. gest. *Eman.* *Heming.* de reg. Chin. l. 1. c. 3. *Gotard.* *Arth.* *Orient.* *Ind.* *deser.* ⁱ *Alex.* *ab.* *Alex.* 3. c. 12. ^j Sic olim Romæ *Isaac.* *Pontan.* de his optimis. *Aristot.* l. 2. c. 9. ^k Idem *Aristot.* *pol.* 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & deliciis. ^l Quæ hæc iniustitia ut nobilibus quispiam, aut senerator qui nihil agat, lautam & splendidam vitam agat, otio & deliciis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut pejor quam pauperum sit ejus conditio? Iniqua respub. quæ dat parasitis, adulatoribus, inanium voluptatum artificibus, generosis & otiosis tanta ruina prodigit, ac contra agricolis, carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis ætatis fame perferet & ærummis. *Mor.* *Utop.* l. 2. ^m In Segovia nemo otiosus, nemo mendicæ nisi per ætatem aut morbum opus facere non potest, nulli deest unde victum querat, aut quo se exerceat. *Cypr.* *Echorius.* *Delit.* *Hisp.* *Nullus.* *Genevæ.* otiosus, ne septennii puer. *Paulus.* *Heugner.* *Itiner.*

n Athenens. shall please; like n that *Saccaram festum*, amongst the Persians, those Satur-
 l. 12. nalls in Rome, as well as his master. o If any be drunk, he shall drinke no
 o Simlerus de more wine or strong drink in a twelve month after. A bankrupt shall be
 repub. Helvet. p Catademiatus in Ampitheatro, publicly shamed, and he that cannot pay
 p Spartian. o his debts, if by riot or negligence he have been impoverished, shall be for
 lim Romæ sic. q He that pro- a twelve-month imprisoned, if in that space his creditors be not satisfied,
 q He that pro- q he shall be hanged. He r that commits sacrilege shall loose his hands; he
 vides not for a that bears false witnesse, or is of perjury convict, shall have his tongue
 his family, is cut out, except he redeem it with his head. Murder, r adultery shall be
 worse then a punished by death, t but not theft, except it be some more grievous of-
 thief. Paul. fence, or notorious offenders: otherwise they shall be condemned to the
 r. Alfredi lex. gallies, mines, be his slaves whom they offended, during their lives.
 urag; manus I hate all hereditary slaves, and that *duram Persarum legem*, as u *Brisoni-
 & lingua præ- calls it; or as x Ammaianus, impendio formidatas & abominandas leges, per
 cidatur, nisi quas ob noxam unius, omnis propinquitas perit*, hard law that wife and
 eqm capite re- children, friends and allies should suffer for the fathers offence.
 demerit.

f Si quis nup- No man shall marry untill he y be 25. no woman till she be 20. z *nisi a-
 tam stuprit, liter dispensatum fuerit*. If one a die, the other party shall not marry till 6
 virga virilis ei months after; and because many families are compelled to live niggard-
 præciditur; si ly, exhaust and undone by great dowers, b none shall be given at all, or ve-
 mulier, natus ry little, and that by supervisors rated, they that are foul shall have a grea-
 & auricula ter portion; if fair, none at all, or very little: c howsoever not to exceed
 præcidatur. such a rate as those supervisors shall think fit. And when once they come
 Alfredi lex. En to those years, poverty shall hinder no man from marriage, or any other
 leges ipsi vene- respect, d but all shall be rather inforced then hindered, e except they be
 ri Martiq; ti- f dismembred, or grievously deformed, infirm, or visited with some
 mendas. enormous hereditary disease, in body or mind; in such cases upon a great
 t Pauperes non pain or mult, g man or woman shall not marry, other order shall be ta-
 peccant, quum ken for them to their content. If people overabound, they shall be eased
 extrema nece- by h Colonies.

sitate coacti i No man shall weare weapons in any City. The same attire shall be
 rem alienam kept, and that proper to severall callings, by which they shall be distin-
 capiunt. Mal- guished. k *Luxus funerum* shall be taken away, that intempestive expense
 donat. summula moderated, and many others. Brokers, takers of pawns, biting usurers, I
 quæst. 8. art. 3. will not admit; yet because *hic cum hominibus non cum diis agitur*, we
 Ego cum illis converse here with men, not with gods, and for the hardnesse of mens
 senio qui lice- hearts, I will tolerate some kind of usury. If we were honest, I confesse,
 re putant à di- si *probi essemus*, we should have no use of it, but being as it is, we must
 vite clam acci- necessarily admit it. Howsoever most Divines contradict it,
 pere qui tene- Dicimus inficiis, sed vox ea sola reperta est.

tur pauperi it must be winked at by Politicians. And yet some great Doctors approve
 subvenire. Em-
 manuel. Sa. A-
 phor. confess.
 u Lib. 2. de reg.
 Persarum.
 x Lib. 24.
 y Aliter Aristo-
 teles, a man at
 25. a woman
 at 20. polit.
 z Lex olim Li-
 curgi, hodie
 Chiniensium;
 vide Plutar-
 chum, Riccium,
 Hemmingium,
 Arisæum, Nevisanum, & alios de hac questione. a Alfredus. b Apud lacones olim virgines sine dote nubebant. Boter, l. 3. c. 3.
 c Lege cautum non ita pridem apud Venetos, ne quæ Parvitiis dotem excederet 1500 coron. d Bux. Synag. Iud. Sic Judæi Leo
 Afer Africæ descript. ne sint aliter incontinentes ob reipub. bonum. Ut August. Casar. ovar. ad cælibes Romanos olim edocuit.
 e Morbo laborans, qui in prolem facile diffunditur, ne genus humanum fæda contagione lædatur, juvenute castratur, mulieres to-
 les procul à consortio vivorum ablegantur, &c. Hector Boethius hist. lib. 1. de vet. Scotorum moribus. f Speciosissimi juvenes
 liberi dabant operam. Plato 5. de legibus. The Saxons exclude dumb, blind, leprous, and such like persons from all In-
 heritance, as we do fools. h Ut olim Romani, Hispani hodie, &c. i Riccius lib. 11. cap. 5. de Sinarum. expedit, sic Hispani
 cogunt Mauros arma deponere. So it is in most Italian cities. k Idem Plato 12. de legibus, It hath ever been immoderate vide
 Guil. Stuckijum antiq. convival. lib. 1. cap. 26. l Plato 9. de legibus.

of it, Calvin, Bucer, Zanchius, P. Martyr, because by so many grand lawyers, decrees of Emperors, Princes Statutes, customs of Commonwealths, churches approbations it is permitted, &c. I will therefore allow it. But to no private persons, not to every man that will, to orphans only, maids, widows, or such as by reason of their age, sex, education, ignorance of trading, know not otherwise how to employ it; and those so approved, not to let it out apart, but to bring their money to a ^m common banke which shall be allowed in every city, as in *Genova*, *Geneva*, *Noremberg*, *Venice*, at ⁿ 5, 6, 7, not above 8 *per centum*, as the supervisors, or *ararii præfecti* shall think fit. ° And as it shall not be lawfull for each man to be an Usurer that will, so shall it not be lawfull for all to take up money at use, not to prodigals and spendthrifts, but to Merchants, young trades-men, such as stand in need, or know honestly how to employ it, whose necessity, cause and conditions the said supervisors shall approve of.

^m As those Lombards beyond Seas, though with some reformation, mons pietatis, or bank of charity, as Malines terms it, Cap. 33. ⁿ That proportion will make merchandise increase, land dearer, and better improved, as he hath judicially proved in his tract of usury exhibited to the Parliament anno 1621.

I will have no private monopolies, to enrich one man, and begger a multitude, ^p multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum mobile*, and Suns motion, threescore miles to a degree according to observation, 1000 Geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. & from measures known it is an easie matter to rectifie weights &c. to cast up all, and resolve bodies by Algebra, Stereometry. I hate wars if they be not *ad populi salutem*, upon urgent occasion,

Odimus accipitrem, quia semper vivit in armis.

q offensive wars except the cause be very just, I will not allow of. For I do highly magnifie that saying of Hannibal to Scipio, in ^r *Livy*, *It had been a blessed thing for you and us, if God had given that mind to our predecessors, that you had been content with Italy, we with Africk.* For neither *Cicily*, nor *Sardinia* are worth such cost and pains, so many fleets & armies, or so many famous Captains lives. *Omnia prius tentanda*, fair means shall first be tried. ^t *Peragit tranquilla potestas, Quod violenta nequit*, I will have them proceed with all moderation: but hear you, *Fabius* my General, not *Mitnutius*, nam ^{*} *qui Consilio nititur plus hostibus nocet, quam qui sine animi ratione, viribus*: And in such wars to abstain as much as is possible from depopulations, burning of towns, massacring of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared Navy, souldiers in *procinctu*, & quam ^{*} *Bonfinius apud Hungaros suos vult, virgam ferream*, and money which is *nervus belli*, still in a readines, and a sufficient revenue, a third part as in old ^u *Rome* & *Egypt*, reserved for the Common-wealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other publick defalcations, expences, fees, pensions, reparations, chaste sports, feasts, donaries, rewards, and entertainments: All things in this nature especially I will have maturely done, & with great ^{*} deliberation: *ne quid y temere*,

^o Hoc fere Zanchius com. in 4 cap. ad. Ephef. æquissimam vocat u. firam, & charitati Christianæ consentaneam, modo non exigant, &c. ^p Nec omnes dent ad senus, sed ii qui in pecuniis bona habent & ob ætatem, sexum, atri alicujus ignorantia, non possunt uti Nec omnibus, sed mercatoribus & iis qui honeste impendunt, &c.

^p Idem apud Persas olim, lege Brisonium. ^q Idem Plato de legibus. ^r Lib. 30. Optimum quidem fuerat eam patribus nostris mantem a diis datam esse, ut vos Italiae, nos Africae imperio contenti essemus. Neque enim Sicilia aut Sardinia satis digna precia sunt pro tot classibus, &c. ^s Claudian. ^t Thucydides. ^u A depopulatione, agrorum incendiis, & ejusmodi factis immanibus. ^v Plauto. ^w Hungar. dec. 1. lib. 2. ^x Sessellus lib. 2. de repub. Gal. valde enim est indecorum, ubi quod præter opinionem accidit dicere, Non putaram, præsertim si ves præcaveri ponerit. ^y Livius lib. 1. Dion. lib. 2. ^z Diodorus Siculus lib. 2. — ^{aa} Peragit tranquilla potestas, Quod violenta nequit. — Claudian. ^{bb} Bellum nec timendum nec provocandum. ^{cc} Plyn. Panegy. Trajano.

ne quid remissè ac timide fiat ; Sed quò feror hospes ? To prosecute the rest would require a volume. *Manum de tabella*, I have been overtentious in this subject; I could have here willingly ranged, but these straits wherein I am included will not permit.

From Common-wealths and cities, I will descend to families, which have as many corsives & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Political and Oeconomical body ; they

a Lib. 3. poet. cap. 19.

b Lib. 4. de re-pub. cap. 2.

c Peucer. lib. 1. de divinat.

d Camden in Cheshire.

differ only in magnitude and proportion of business (so *Scaliger*^a writes) as they have both likely the same period, as ^b *Bodin* and ^c *Peucer* hold, out of *Plato*, six or seven hundred years, so many times they have the same means of their vexation and overthrows; as namely, riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparel, &c. be it in what kind soever, it produceth the same effects. A ^d *Corographer* of ours speaking *obiter* of ancient families, why they are so frequent in the north, continue so long, are so soon extinguished in the South, and so few ; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all, fine cloaths and curious buildings came into this Island, as he notes in his Annals, not so many years since; *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is

e Iliad. 6. lib. f Vide Puteani Comum, Goclenium deportentoss canis nostrorum temporum.

g Mirabile dictu est, quantum opsoniorum una omnis singulis diebus absumat, steruntur, mensæ in omnes penes horas calentibus semper edulcis. descript. Britan.

h Lib. 1. de rep. Gallorum, quod tot lites & causæ forenses, aliæ ferantur ex aliis, in immensum producantur, & magnos sumptus requirant unde sit ut juris administri plerumque nobilium possessiones adquirant, tum quod sumptuose vivant, & a mercatoribus absorbentur & spendissime vestiantur, &c.

mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality and that which is commendable in it self well used, hath been mistaken heretofore, is become by his abuse, the bane & utter ruin of many a noble family. For some men live like the rich glutton, consuming themselves and their substance by continuall feasting and invitations, with ^e *Axilon* in *Homer*, keep open house for all comers, giving entertainment to such as visit them, ^f keeping a table beyond their means, and a company of idle servants (though not so frequent as of old) are blown up on a sudden; and as *Actæon* was by his hounds, devoured by their kinsmen, friends and multitude of followers. ^g It is a wonder that *Paulus Jovius* relates of our northern countries, what an infinite deale of meat we consume on our tables : that I may truly say, tis not bounty, not hospitality, as it is often abused, but riot in excess, gluttony and prodigality; a meer vice; it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrows the good temperature of their bodies. To this I might here well add their inordinate expence in building, those phantastical houses, turrets, walks, parks, &c. gaming, excess of pleasure, & that prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes. *Sesellius* in his commonwealth of ^h *France*, gives three reasons why the french Nobility were so frequently bankrupts. First, because they had so many law-suits and contentions, one upon another, which were tedious and costly : by which means it came to pass, that commonly lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by merchants. (*La-Nove* a French writer yeelds five reasons of his countrey mens poverty, to the same effect almost, and thinks verily if the Gentry of *France* were divided into ten parts, eight of them would be found much impaired, by sales, mortgages, and debts, or wholly sunk, in their estates.) The last was immoderate excess in apparel, which consumed their revenues. How this concerns and agrees

with

with our present state, look you. But of this elsewhere. As it is in a mans body, if either head, hart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? *Ipsa si cupiat salus servare, prorsus non potest hanc familiam*, as *Demea* said in the Comedy, safety her self cannot save it. A good, honest, painfull man many times hath a shrew to his wife, a sickly, dishonest, sloathfull, foolish, carelesse woman to his mate, a proud, peevish flurt, a liquorish, prodigal quean, and by that means all goes to ruin: or if they differ in nature, he is thrifty, she spends all, he wise, she sottish and soft; what agreement can there be? what friendship? like that of the Thrush and Swallow in *Æsop*, in stead of mutuall love, kind compellations, whore and thief is heard, they sling stools at one anothers heads.

Quæ intemperies vexat hanc familiam? All enforced marriages commonly produce such effects, or if on their behalves it be well, as to live & agree lovingly together, they may have disobedient & unruly children, that take ill courses to disquiet them, *their son is a thief, a spendthrift, their daughter a whore*; a step mother, or a daughter in law distempers all; ⁿ or else for want of means, many torturers arise, debts, dues, fees, dowries, joynters, legacies to be paid, annuities issuing out, by means of which they have not wherewithall to maintain themselves in that pomp as their predecessors have done, bring up or bestow their children to their callings, to their birth and quality, ^o and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankfull friends, decayed friends, bad neighbours, negligent servants, *servi furaces, Versipelles, callidi, occlusa sibi mille clavibus reserant, furtimq; raptant, consumunt, liguriunt*; casualties, taxes, mulcts, chargeable offices, vain expences, entertainments, losse of stock, enmities, emulations, frequent invitations, losses, suretiship, sickness, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.

ⁱ Ter.

^k *Amphitheat. Plaut.*

^l *Paling. E. aut fir. m. t. atus cum mure, duo galli simul in æde, Et glories binæ nunquam vivunt sine lire. n Res angusta domi.*

^o When pride and beggery meet in a family, they roar & howl and cause as many flashes of discontent as fire & water, when they concur, make thunder claps in the skies.

^p *Plautus Aulular.*

^q *Lib. 7. cap. 5.*

^r *Pellitur in bellis sapientia, vi geritur res: Vetus proverbium, aut regem aut satrum nasci oportere.*

I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, joviall and merry in the worlds esteem are Princes and great men, free from melancholy: but for their cares, miseries, suspicions, jealousies, discontents, folly and madnesse, I refer you to *Zenophons Tyrannus*, where King *Hieron* discourseth at large with *Simonides* the Poet, of this subject. Of all others they are most troubled with perpetuall fears, anxieties, insomuch, that as he said in *Valerius*, If thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up. Or put case they be secure and free from fears and discontents, yet they are void of reason too oft, and precipitate in their actions; read all our histories, *quos destultis prodidere stulti*, *Iliades, Æneides, Annales*, and what is the subject?

Stultorum regum, & populorum continet ætus.

How mad they are, how furious, and upon small occasions, rash and inconsiderate

considerate in their proceedings, how they dote, every page almost will witness, — *delirant reges, plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hair-brain actions are great men, *procul a Jove, procul a fulmine*, the nearer the worse. If they live in Court, they are up and down, ebb and flow with their Princes favors, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow down, as ^r *Polibius* describes them, *like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will; now they stand for unites, to morrow for thousands; now before all, and anon behind.* Beside they torment one another with mutuall factions, emulation: one is ambitious, another enamoured, a third in debt, a prodigall, over-runs his fortunes, a fourth solicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians Tract, de mercede conductis*, ^t *Aeneas Sylvius* (*libidinis & stultitiæ servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Schollars, *priscæ sapientiæ dictatores*, I have already spoken in generall terms, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses,

— *mentemque habere quæis bonam*
Et esse u corculis datum est. —

× These acute & subtil Sophisters, so much honoured, have as much need of Hellebor as others, — *yo Medici mediam pertundite venam.* Read *Lucians Piscator*, and tell how he esteemed them; *Agrippa's* Tract of the vanity of Sciences; nay read their own works, their absurd tenets, prodigious paradoxes, *& risum teneatis amici?* You shall find that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiæ*, they have a worm as well as others; you shall find a phantastick strain, a fustian, a bumbast, a vain glorious humor, an affected stile, &c. like a prominent thred in an uneven woven cloth, run parallel throughout their works, And they that teach wisdom, patience, meeknesse, are the veriest dizards hairbrains, and most discontent. ^a *In the multitude of wisdom is grief, & he that encreaseth wisdom, encreaseth sorrow.* I need not quote mine author; they that laugh and contemn others, condemn the world of folly, deserve to be mocked, are as giddy-headed, and lye as open as any other.

^b *Democritus* that common flouter of folly, was ridiculous himself, barking *Menippus*, scoffing *Lucian*, satyrical *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest, *Loripedem rectus derideat, Æthiopem Albus.* *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kennisius*, explode as a vast Ocean of Obs and Sols, School divinity, ^c A labyrinth of intricate questions, unprofitable contentions, *incredibilem delirationem*, one calls it. If School divinity be so censured, *subtilis* ^d *Scotus lima veritatis*, *Occam irrefragabilis*, *cujus ingenium vetera omnia ingenia subvertit*, &c. *Baconthorpe*, *Dr. Resolutus*, & *Corculum Theologiæ*; *Thomas* himselfe, Doctor ^e *Seraphicus*, *cui dictavit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? what can her followers say for themselves? Much learning ^f *cere diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Anticyris caput insanabile*, Hellebor it self can do no good, nor that renowned ^g *Lanthorn of Epictetus*, by

which

^r Lib. 1. hist. Rom. similes a bacculorum calculis, secundum computantis arbitrium, ^u *ei sunt, addu- rei; ad nutum regis nunc beati sunt nunc miseri.*

^t *Erumnosque Solones in Sa. 3. De miser. curialium.*

^e *E. Douce E. pid. lib. 1. c. 13.*

^a *Hoc cognomento cognoscitur Romæ, qui ceteros mortales sapientiæ præstarent, testis Plin. lib. 7. cap. 34.*

^x *Insanire pavant certa ratione modoque, mad by the book they. y* *Juvenal.*

^a *Salomon.*

^b *Communis irrisor stultitiæ.*

^e *Wit whether wilt?*

^d *Scaliger exercitar. 3. 24.*

^e *Vit. eris*

^f *Ennius.*

^g *Lucian. Ter. mille drachmæ olim emptas; stundens inde sapien- tiam adipi- sce. uv.*

which if any man studied, he should be as wise as he was. But all wil not serve; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubility of tongue, will talk much to no purpose; Orators can perswade other men what they will, *quo volunt, unde volunt*, move, pacifie, &c. but cannot settle their own brains, what saith Tully? *Malo indiser- tam prudentiam, quam loquacem stultitiam*; and as ^h Seneca seconds him, a wise mans Oration should not be polite or solicitous. ⁱ Fabius esteems no better of most of them, either in speech, action, gesture, then as men beside themselves, *insanos declamatores*; so doth Gregory, *Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Orator is a turn-coat, an evill man, *bonus Orator pessimus vir*, his tongue is set to tale, he is a meer voice, as ^k he said of a Nightingale, *dat sine mente sonum*, an hyperbolical liar, a flatterer, a parasite, and as ^l Ammianus Marcellinus wil, a corrupting cosener, one that doth more mischief by his fair speeches, then he that bribes by mony; for a man may with more facility avoid him that circumvents by money, then he that deceives with glosing tears; which made ^m Socrates so much abhor and explode them. ⁿ Fracastorius a famous Poet, freely grants all Poets to be mad; so doth ^o Scaliger; and who doth not? *Aut insanit homo, aut versus facit*, Hor. Sat. 7. lib. 2. *In- sanire lubet, i. versus componere*. Virg. 3. Egl. so Servius interprets it, all Poets are mad, a company of bitter Satyrist, detractors, or else parasitical applauders: and what is poetry it self, but as Austin holds, *Vinum erroris ab ebriis doctoribus propinatum*? You may give that censure of them in generall, which Sir Thomas Moore once did of Germanus Brixius Poems in particular. — *vehuntur.*

Inrate stultitiæ, sylvam habitant Furie.

Budaus in an Epistle of his to Lupsetus, will have civill Law to be the tower of wisdom; another honours physick, the Quintessence of Nature; a third tumbles them both down, and sets up the flag of his own peculiar science. Your supercilious Criticks, Grammatical triflers, Note-makers, curious Anatiquaries, find out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers; P. *Pro stultis habent nisi ali- quid sufficiant invenire, quod in aliorum scriptis vertant vitio*, all fools with them that cannot find fault; they correct others, & are hot in a cold cause, puzzle themselves to find out how many streets in Rome, houses, gates, towers, Homers country, Æneas mother, Niobes daughters, an Sapho publica fuerit? ovum prius extiterit an galina? &c. & alia quæ dediscenda essent scire, si scires, as ^r Seneca holds. What cloaths the Senators did wear in Rome, what shoes, how they sat, where they went to the close stool, how many dishes in a messe, what sauce; which for the present for an historian to relate, according to Lodovic. Vives, is very ridiculous, is to them most precious elaborate stufte, they admired for it, and as proud, as triumphant in the mean time for this discovery, as if they had won a City, or conquered a Province; as rich as if they had found a Mine of gold ore. *Quævis authores absurdis commentis suis percacant & stercorant*, one saith, they bewray & dawb a company of books and good Authors, with their absurd Comments, *correctorum sterquiliniæ* Scaliger calls them, and shew their wit in censuring others, a company of foolish note-makers, humble-

^h Epist. 21. 1.
^{lib.} Non oportet orationem sapientis esse politam aut solicitam.

ⁱ Lib. 3. cap. 13. multo anhelitu jactatione furentes petunt, frontem cadentes, &c.

^k Lipsius, voces sunt, præterea nihil.

^l Lib. 30. plus mali facere videtur, qui oratione quam qui præcio quemvis corrumpit; nam, &c.

^m In Gorg. Platonis.

ⁿ In naugerio. ^o Si furor sit Lyæi, &c. quovis fuit, furit, a-mans, bibens, & Poeta &c.

^p Morus Urop. lib. 11.

^q Macrobi. Sat. 7. 16. ^r Epist. 16.

^s Lib. de causis corrup. artium.

^t Lib. 2. in Aulonium, cap. 19. ^u 32.

z Edit. 7. volum. Iano Gu-
terio.

a Aristophanis
Ranis.

b Lib. de bene-
ficiis.

c Delirus &
amens dicatur
merit. Hor.
Seneca.

d Ovid. Met.

e Plutarch. A-
matioria est a-
mor insanus.

f Epist. 39.

g Sylva nupti-
alis l. i. num. ii.

h Aristotele.

i Dolere se di-
scit quod tum
vita egredere-
tur.

k Lib. i. num.

l. sapientia
& divitiæ vix
simul possideri
possunt.

m They get
their wisdom
by eating Py-
crust some.

n Xp̄iua ra
tois, amois

o yivetai d. e-

ovv

Opes quidem
mortalibus sunt
clementia. Theo-

gnis.

n Fortuna nimi-
um quem fovet,
stultum facit.

o Joh. 28.

p Mag. moral.

lib. 2. & lib. i.

sat. 4.

humble bees, dors or beetles, *inter stercorea ut plurimum versantur*, they rake over all those rubbish and dunghills, and prefer a manuscript many times before the Gospel it self, *z thesaurum criticum*, before any treasure, and with their *deleaturs*, *alii legunt sic, mens codex sic habet*, with their *postrema editiones*, annotations, castigations, &c. make books dear, themselves ridiculous, and do no body good, yet if any man dare oppose or contradict, they are mad, up in arms on a sudden, how many sheets are written in defence, how bitter invectives, what apologies? *Epiphilledes hæ sunt ut mera nugæ*. But I dare say no more of, for, with or against them, because I am liable to their lash, as well as others. Of these and the rest of our Artists and Philosophers, I will generally conclude they are a kind of mad men, as *b Seneca* esteems of them, to make doubts & scruples, how to read them truly, to mend old Authors, but will not mend their own lives, or teach us *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keep our wits in order, or rectifie our manners, *Numquid tibi demens videtur, si istis operam impenderit?* is not he mad that draws lines with *Archimedes*, whiles his house is ransacked, and his city besieged, when the whole world is in combustion, or we whilst our souls are in danger, (*mors sequitur, vita fugit*) to spend our time in toys, idle questions, and things of no worth?

That *c Lovers* are mad, I think no man will deny, *Amare simul & sapere, ipse Jovi non datur*, *Jupiter* himselfe cannot intend both at once.

d Non bene conveniunt, nec in unâ sede morantur

Majestas & amor.

Tully when he was invited to a second marriage, replied, he could not *simul amare & sapere*, be wise and love both together, *c Est orcus ille, vis est immedicabilis, est rabies insana*. Love is madness, a hell, an incurable disease; *impotentem & insanam libidinem*. *f Seneca* calls it, an impotent and raging lust. I shall dilate this subject apart; in the mean time let Lovers sigh out the rest.

g Nevissanus the Lawyer holds it for an axiome, *most women are fools*, *h consilium seminis invalidum*; *Seneca* men, be they yong or old; who doubts it, youth is mad as *Elius* in *Tully*, *stulti adolescentuli*, old age little better, *d. liri senes*, &c. *Theophrastes* in the 107. year of his age, *i* said he then began to be wise, *tum sapere cepit*, & therefore lamented his departure. If wisdom come so late, where shall we find a wise man? our old ones dote at threescore and ten. I would cite more proofs, and a better Author; but for the present, let one fool point at another. *k Nevissanus* hath as hard an opinion of *l* rich men, *wealth and wisdom cannot dwell together*, *stultitiam patiuntur opes*, *m* and they do commonly *n* *infatuare cor hominis*, besot men; & as we see it, *fools have fortune*: *o Sapientia non invenitur in terra suaviter viventium*. For beside a natural contempt of learning, which accompanies such kind of men, innate idleness, for they will take no pains) and which *p Aristotle* observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens per exigua*, great wealth & little wit go commonly together: they have as much brains some of them in their heads as in their heels; besides this inbred neglect of liberal sciences, and all Arts, which should *excolere mentem*, polish the mind, they have most

most part some gullish humor or other, by which they are led; one is an Epicure; an Atheist, a second a gamester, a third a whoremaster, (fit subjects all for a Satyrists to work upon,)

— ^q *Hic nuptarum insanit amoribus, hic puerorum,* one is mad of hauking, hunting, cocking; another of carousing, horseriding, spending; a fourth of building, fighting, &c.

Insanit veteres statuas Damascippus emendo, Damascippus hath an humor of his own, to be talkt of: ^f *Heliodorus* the Carthaginian another. In a word, as *Scaliger* concludes of them all, they are *Statuæ erectæ stultitiæ*, the very statues or pillars of folly. Chuse out of all stories him that hath been most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as ^t *Berosus* of *Semiramis*; *omnes mortales militiâ, triumphis, divitiis, &c. tum & luxu, cæde, cæterisque vitiis antecessit*, as she had some good, so had she many bad parts.

Alexander, a worthy man, but furious in his anger, overtaken in drink: *Cæsar* and *Scipio* valiant and wise, but vain-glorious, ambitious: *Vespasian* a worthy Prince, but covetous: ^u *Hannibal*, as he had mighty virtues, so had he many vices; *unam virtutem mille vitia comitantur*, as *Machiavel* of *Cosmus Medices*, he had two distinct persons in him. I will determine of them all, they are like these double or turning pictures; stand before which, you see a fair maid, on the one side an ape, on the other an owle; look upon them at the first sight all is well, but farther examine, you shall find them wise on the one side, and fools on the other; in some few things praise worthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let poverty plead the rest in *Aristophanes Plutus*.

Covetous men amongst others, are most mad, * they have all the Symptomes of melancholy, fear, sadnesse, suspition, &c. as shall be proved in his proper place,

Danda est Hellebori multo pars maxima avaris.

And yet me thinks prodigals are much madder then they, be of what condition they will, that bear a publick, or private curse; as a ^y *Dutch* writer censured *Richard* the rich Duke of *Cornwal*, suing to be Emperor, for his profuse spending, *qui effudit pecuniam ante pedes principum Eleforum sicut aquam*, that scattered mony like water; I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemanniæ, qui nobile jus suum pro pecuniâ vendiderunt*; spend-thrifts, bribers, and bribe takers are fools, and so are ^z all they that cannot keep, disburse, or spend their moneys well.

I might say the like of angry, peevish, envious, ambitious; ^a *Anticyras melior sorbere meracas*; Epicures, Atheists, Schismatics, Hereticks; *hi omnes habent imaginationem læsam* (saith *Nymannus*) and their madness shall be evident, ² *Tim. 3. 9.* ^b *Fabatus* an Italian, holds sea-faring men all mad; the ship is mad, for it never stands still: the mariners are mad, to expose themselves to such imminent danger: the waters are raging mad, in perpetual motion: the winds are as mad as the rest; they know not whence they come, whither they would go: and those men are maddest of all that goe to sea; for one fool at home, they find forty abroad. He was a mad man that

^q *Hor. ser. i. sat. 4.*
^r *Insana gula, insane ob- struções, insanum venandi studium discordia demens.*
Virg. Æn. f Heliodorus Carthaginensis ad extremum orbis sarcophago testamento me hic jussit condier, & ut viderem an quâ insanior ad me visendum usq; ad hæc loca penetraret. Ortelius in Gad: t If it be his work, which Gæster Veretus suspects.
^u *Livy. Ingentes virtutes ingentia vitia.*
^x *Hor. Quisquis ambitione mala aut argenti pallet amore, Quisquis luxuria, tristiq; superstitione. Per.*
^y *Cronica Slavonica ad annum 1257. de cuius pecunia jam incredibilia dixerunt.*
^z A fool and his mony are soon parted.
^a *Orat. de imago. ambitiosus & audax naviget Anticyras.*
^b *Navis stulta; quæ continuo movetur, nautæ stulti qui se periculis exponunt, aqua insana quæ sic fremit, &c. aer jactatur, &c. qui mari se committit stolidum unum terra fugiens, &c. mari invectus.*
Gæster Ene Moros;

d Cap. de alien. said it, and thou peradventure as mad to reade it. a *Felix Platerus* is of
 mentis. opinion all Alchemists are mad, out of their wits; c *Atheneus* saith as much
 e Dipsosophist. of Fidlers, & *musarum lusciniæ*, f Musicians, *omnes tibicines insaniunt, ubi*
 lib. *semel efflant, avolat illico mens*, in comes musick at one ear, out goes wit at
 f Tibicines another. Proud and vain glorious persons are certainly mad; and so are
 mente Capti. g lascivious; I can feel their pulses beat hither, horn mad some of them,
 Erasmi. Chil. 4. to let others lie with their wives, and wink at it.
 cer. 7. To insist h in all particulars, were an *Herculean* task, to i reckon up k in-
 g Prov. 30. In- *sanas substructiones, insanos labores, insanam luxum*, mad labors, mad
 sana libido, Hic endeavors, cariages, grosse ignorance, ridiculous actions, absurd ge-
 rogo non furor est, non est hæc mentula de- stures; *insanam gulam, insaniam villarum, insana jurgia*, as *Tully* terms them,
 mens. Mari. ep. madnes of villages, stupend structures; as those *Egyptian* Pyramids, Laby-
 74. l. 3. rinth & Sphinges, which a company of crowned asses, *ad ostentationem*
 h Melle puella- opum, vainly built, when neither the Architect nor King that made them;
 rum & puero- or to what use and purpose, are yet known: To insist in their hypocrisie,
 rum mille ju- inconstancy, blindness, rashnes, *dementem temeritatem*, fraud, cosenage, ma-
 voves. lice, anger, impudence, ingratitude, ambition, grosse superstition, z *tempora*
 i Uter est insa- infecta & adulatione sordida, as in *Tiberius* times, such base flattery, stu-
 nior horum. pend, parasitical fawning and colloquing, &c. brawles, conflicts, desires,
 Hor. Ovid, contentions, it would ask an expert *Vesalius* to anatomise every member.
 Virg. Plin. Shall I say? *Jupiter* himself, *Apollo*, *Mars*, &c. doted; and n onster-conque-
 k Plin. lib. 36. ring *Hercules* that subdued the world, & helped others, could not relieve
 z Tacitus 3. himself in this, but mad he was at last. And where shall a man walk, con-
 Annal. verse with whom, in what Province, City, and not meet with Signior *Delio*,
 a Ovid. 7. met. or *Hercules Furens*, *Menades*, & *Corybantes*? Their speeches say no less.
 E fungis nati a *E fungis nati homines*, or else they fetched their pedegree from those
 homines ut o- that were struck by *Sampson* with the jawbone of an asse. Or from *Deu-*
 lim Corinthei calion and *Pyrrha's* stones, for *durum genus sumus*, b *marmorei sumus*, we
 primævi illius are stony hearted, and savour too much of the stock, as if they had all
 loci accolæ, quia heard that enchanted horn of *Astolpho* that English Duke in *Ariosto*, wch
 stolidi & fatui never sounded but all his auditors were mad, & for fear ready to make
 fungis nati di- away themselves; or landed in the mad haven in the *Euxine* sea of *Daph-*
 cebantur, idem nis insana, which had a secret quality to dementate; they are a company
 & alibi dicas. of giddy-heads, afternoon-men, it is Midsummer moon stil, & the Dog-days
 b Famian. last all the year long, they are all mad. Whom shall I then except? *Ulicus*
 Strade de ba- *Huttenus* d *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitis,*
 julis, de mav- *Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit,*
 more semiscul- *Nemo bonus, Nemo sapiens, Nemo, est ex omni parti beatus, &c.* and there-
 pti. fore *Nicholus Nemo*, or Monsieur No-body shall go free, *Quid veleat nemo,*
 c Ariantas pe- *Nemo referre potest?* But whom shall I except in the second place?
 riplo maris such as are silent, *vir sapit qui pauca loquitur*; e no better way to avoid
 Euxini portus folly and madnesse, then by taciturnity. Whom in a third? all Senators,
 ejus meminit, Magistrates; for all fortunate men are wise, and conquerors valiant, and
 & Gillius l. 3. so are all great men, *non est bonum ludere cum diis*, they are wise by au-
 de Bosphor. thority, good by their office and place, *his licet impune pessimos esse,*
 Thracio & Lau- (some say) we must not speak of them, neither is it fit; *per me sunt omnia*
 rus insana que protinus alba, I will not think amisse of them. Whom next? Stoicks?
 allata in con- *Sapiens Stoicus*, and he alone is subject to no perturbations, as
 vivium con- f *Plutarch*
 vivas omnes in-
 sania affectit.
 Gulielm. Stuechi-
 us comment,
 &c.
 d Lepidum po-
 ema sic inscrip-
 tum.
 e Stultitiam
 simulare non
 potes nisi taci-
 turnitate.

Plutarch scoffs at him, he is not vexed with torments, or burnt with fire, sold by his adversary, sold of his enemy: though he be wrinkled, sand-blind, toothless and deformed; yet he is most beautiful, and like a god, a king in conceit, though not worth a groat. He never dotes, never mad, never sad, drunk, because vertue cannot be taken away, as Zeno holds, by reason of strong apprehension, but he was mad to say so. *Anticyra celo huic est opus aut dolabra*, he had need to be bored, & so had all his fellows, as wise as they would seem to be. *Chrysippus* himself liberally grants them to be fools as well as others, at certain times, upon some occasions, *amitti virtute ait per ebrietate, aut atribilariâ morbu*, it may be lost by drunkenness or melancholy, he may be sometimes crazed as well as the rest: *ad sumu sapiens nisi quum pituita molesta*. I should here except some Cynicks, *Menippus*, *Diogenes*, that *Theban Crates*; or to descend to these times, that omniscious only wise fraternity of the *Rosie Cross*, those great Theologues, Politicians, Philosophers, Physitians, Philologers, Artists, &c. of whom *S. Bridget*, *Albas Joacchimu*, *Leicenbergius*, & such divine spirits have prophesied, & made promise to the world if at least there be any such (*Hen. i Neuhaus* makes a doubt of it, *Valentinus Andreas* & others) or an *Elias* artifex their *Theophrastian* master; whom though *Libavius* & many deride & carp at, yet some wil have to be the *renewer of all arts & sciences*, reformer of the world, & now living, for so *Johannes Montanus Strigonienfis* that great Patron of *Paracelsus* contends, & certainly avers *a most divine man*, & the quintessence of wisdom whersoever he is; for he, his fraternity, friends, &c. are all *betroted to wisdom*, if we may believe their disciples and followers. I must needs except *Lipsius* & the Pope, & expunge their name out of the catalogue of fools. For besides that parasitical testimony of *Doussa*,

*A Sole exoriente Maotidas usq; paludes,
Nemo est qui justo se equiparare queat.*

Lipsius saith of himself, that he was *humani generis quidem pedagogus voce & stylo*, a grand Signior, a Master, a Tutor of us all, and for 13 years he brags, how he sowed wisdom in the Low countries, as *Ammonius* the philosopher sometimes did in *Alexandria*; *cum humanitate literas & sapientiam cum prudentia: antistes sapientie*, he shall be *Sapientum Octavus*. The Pope is more than a man, as his parats make him, a demi-god, and besides his holiness cannot erre, in *Cathedra* belike: and yet some of them have been Magicians, Hereticks, Atheists, children, and as *Platina* saith of *John 22*. *Et si vir literatus, multa stoliditatem & levitatem præ se ferentia egit, stolidi & socordis vir ingenii*, a scholar sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as *Aristo* saigns *l. 34*. kept in jars above the Moon.

Some lose their wits with love, some with ambition,

Some following Lords and men of high condition.

Some in fair jewels rich and costly set,

Others in Poetry their wits forget.

Another thinks to be an Alchemist,

Till all be spent, and that his number's mist.

Convict fools they are, mad men upon record; and I am afraid past cure many of them, **crepunt inguina*, the Symptomes are manifest, they are all of *Gotam* parish:

f Extortus non cruciatur, am-
bustus non læ-
ditur, prostra-
tus in luctu, non
vincitur; non
hoste venunda-
tus. Et si rigo-
sus, senex eden-
tulus, luscus,
deformis, for-
mosus tamen,
et deo similis,
felix, dives, rem
nullius egens, et
si denario non
sit dignus.
g Illa conten-
dunt non inju-
ria affici, non
insania, non in-
ebriari, quia
virtus non eri-
pitur ob con-
stantes compre-
hensiones. Lips.
phys. Stoic. lib.
3. diff. 18.
h Tareus He-
bus epig. 102.
l. 8.
i Hor.
k Fratres sancti.
Rosæ crucis.
l An sint, qua-
les sint, unde
nomen illud
asciverint.
m Turri Babel.
n Omnium ar-
tium & scienti-
arum instaurator.
o Divinus illi
vir author no-
tarum. in epist.
Rog. Bacon. ed.
Hambur. 1608.
p Sapientia de-
fonsati.
q Solus hic est
sapiens alii vo-
lunt velut um-
bræ.
r In ep. ad Bal-
thas. Moretum.
s Rejectionculæ
ad Patavum.
t Felinus cum
reliquis.
u Magnum vi-
rum sequi est
sapere, fôme
think; others
despère. Catul.
*Plaut. Menæ.

u In sat. 14.

x Or to send
for a cook to
the Anticyra
to make Hel-
lebor pottage,
fettle braine
pottage.

y Aliquantu-

lum tamen inde

me salabor,

quod una cum

multis & sapi-

entibus & cele-

sterrimis viris

ipse inspiens

sum, quod se

Menippus Lu-

cius in Neco-

mantra.

z Peronius in

Caract.

u *Quum furor hand dubius, quum sit manifesta phrenesis,*
what remains then* but to send for *Lorarios*, those Officers to carry them
all together for company to *Bedlam*, & set *Rabla's* to be their physitian.

If any man shall ask in the mean time, who I am that so boldly censure
others, *tu nullane habes vitia*? have I no faults? y Yes more then thou
halt, whatsoever thou art. *Nos numerus sumus*, I confesse it again, I am as
foolish; as mad as any one.

z *Insanus vobis videor, non deprecor ipse,*

Quo minus insanus, —

I do not deny it, *demens de populo dematur*. My comfort is, I have more
fellows, and those of excellent note. And though I be not so right, or so
discreet as I should be, yet not so mad, so bad neither as thou perhaps
takest me to be.

To conclude, this being granted, that all the world is melancholy, or
mad, dotes, and every member of it, I have ended my task, and sufficient-
ly illustrated that which I took upon me to demonstrate at first. At this
present I have no more to say; *Hic sanam mentem Democritus*, I can but
wish my self, and them a good Physitian, and all of us a better minde.

And although for the abovenamed reasons, I had a just cause to un-
dertake this subject, to point at these particular species of dotage,
that so men might acknowledge their imperfections, and seek to reform
what is amiss; yet I have a more serious intent at this time; and to omit
all impertinent digressions; to say no more of such as are improperly me-
lancholy, or metaphorically mad, lightly mad, or in disposition, as stupid,
angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridicu-
lous, beastly, peevish, obstinate, impudent, extravagant, dry, do-
ting, dull, desperate, harebraine, &c. mad, frantick, foolish, hetero-
clites, which no new ^a *Hospital* can hold, no physick help: my purpose
and endeavor is, in the following discourse to anatomize this humor of
melancholy, through all his parts and species, as it is an habit, or an ordi-
nary disease, and that philosophically, medicinally, to shew the causes,
symptoms, and severall cures of it, that it may be the better avoided.
Moved thereunto for the generality of it, and to do good, it being a
disease so frequent, as ^b *Mercurialis* observes, in these our dayes; so often
happening, saith ^c *Laurentius*, in our miserable times, as few there are
that feel not the smart of it. Of the same minde is *Ælian Montalius*,
^d *Melancthon*. and others; ^e *Julius. Caesar Claudinus* calls it the foun-
tain of all other diseases, and so common in this crased age of ours,
that scarce one of a thousand is free from it: and that *Splenetick* Hy-
pocondriacal wind especially, which proceeds from the spleen and short
ribs. Being then it is a disease so grievous, so common, I know not
wherein to do a more generall service, and spend my time better, then
to prescribe means how to prevent and cure so universall a malady, an
Epidemicall disease, that so often, so much crucifies the body and
minde.

If I have overshot my self in this which hath been hitherto said, or that
it is, which I am sure some will object, too phantastical, too light and
comical for a Divine, too satyirical for one of my profession, I will presume
to answer with ^f *Erasmus*, in like case. Tis not I, but *Democritus*, *Demo-*
critus

a That I mean
of Andr. Vale.

Apolog. ananip.

l. 1. & 26;

Apol.

b *æco affectio*

nostra tempo-

ribus frequen-

tissima.

c Cap. 15. de

Mel.

d *De anima*

nostro hoc se-

culo morbus

frequenissi-

mus.

e Consult. 98.

adeo nostra

temporibus fre-

quenter ingruit

ut nullus fere

ab ejus libeim-

unus reperia-

tur & omnium

fere morborum

occafio existat.

f *Æl. Encom.*

si quis calum-

nietur levius

esse quam decet

Theologum, qui

mordacius

quam decet

Christianum.

critus dixit: you must consider what it is to speak in ones own or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a Princes, a Philosophers, a Magistrates, a Fools part, and him that is so indeed; and what liberty those old Satyrists have had, it is a *Cento* collected from others, not I, but they that say it.

g *Dixero si quid forte jocatus, hoc mihi juris
Cum venia dabis* —

g Hor. Sat. 4. l.
l.

Take heed you mistake me not. If I do a little forget my self, I hope you will pardon it. And to say truth, why should any man be offended, or take acceptions at it?

— *Licuit, semperque licebit,
Parcere personis, dicere devitiis.*

It lawful was of old, and still will be,

To speak of vice; but let the name go free:

I hate their vices, not their persons. If any be displeased, or take ought unto himself, let him not expostulate or cavil with him that said it (so did ^h *Erasmus* excuse himself to *Dorpius*, *si parva licet componere magnis*) and so do I; but let him be angry with himself, that so betrayed and opened his own faults in applying it to himself: If he be guilty and deserve it, let him amend whoever he is, and not be angry. He that hateth correction is a fool, *Prov. 12. 1.* If he be not guilty, it concerns him not; it is not my freeness of speech, but a guilty conscience, a gauled back of his owne that makes him winch.

*Suspitione si quis errabit sua,
Et rapiet ad se, quod erit commune omnium,
Stultè nudabit animi conscientiam.*

h *Epi. ad Dorpium de Moria.*
si quispiam offendarur & si bi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volat, se cum agat injuriam, utpote sui proditor, qui declaravit hoc ad se propriè pertinere.
i *Si quis se lesum clamabit, aut conscientiam prodit suam, aut certe metum Phædy.*
lib. 3. *Æsop. Fab.*

I deny not this which I have said favors a little of *Democritus*; ^k *Quamvis ridentem dicere verum quid vetat*; one may speak in jest, & yet speak truth. It is somewhat tart, I grant it; *acriora ore xini excitant embamma-ta*, as he said, sharp sauces increase appetite,

^l *Nec cibus ipse juvat morsu fraudatus aceti.*

k *Hor.*
l *Mari. l. 7. 22.*
m *Ut lubet feriat abstergant hos iustus Democriti phar-macos.*
n *Rusticorum dea præesse vacanti-bus & o-tiosis putabatur, cui post labores agricola sacrificabar.*
Plin. l. 3. c. 12.
Ovid. l. 6. *Rust.*
Jam quoque cum sunt antiquæ sava Vacunæ, Ante Vacuna-les stantq; sedentq; focos.
Rosinus
o *Ter. prol. E-nuch.*

Object then and cavil what thou wilt, I ward all with ^m *Democritus* buckle, his medicine shall salve it; strike where thou wilt, and when: *Democritus dixit*, *Democritus* wil answer it. It was written by an idle fellow; at idle times, about our *Saturnalian* or *Dyonisian* feasts, when as he said, *nullum libertati periculum est*, servants in old *Rome* had liberty to say and do what them list. When our country men sacrificed to their goddess ⁿ *Vacuna*, and set tipling by their *Vacunal* fires. I writ this, and published this ^o *in eam*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speak my minde freely? If you deny me this liberty, upon these presumptions, I will take it: I say again, I will take it.

o *Si quis est qui dictum in se inclementius
Existimavit esse, sic existimet.*

If any man take exceptions, let him turn the buckle of his girdle, I care not. I owe thee nothing (Reader) I look for no favor at thy hands, I am independent, I fear not.

No, I recant, I will not, I care, I fear, I confesse my fault, acknowledg a great offence, — *motos præstat componere fluctus*,

I have overshoot my self, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine own folly. And now me thinks upon a sudden I am awaked as it were out of a dream, I have had a raving fit, a phantastical fit, ranged up and down, in and out, I have insulted over most kind of men, abused some, offended others, wronged my selfe; and now being recovered, and perceiving mine error, cry with *o Orlando*, *Solvite me*, pardon (*o boni*) that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

o Ariosto l. 39.
Stas. 58.

p Ut enim ex
stidia gaudia
stidia ex hi-
teritate prove-
niunt. Plinius
Mæcin o suo,
ep. lib. 8.
q Annal. 15.
r Sir Francis
Bacon in his
Essayes, now
Viscount S.
Albaines.

If through weaknesse, folly, passion, *p* discontent, ignorance, I have said amiss, let it be forgotten and forgiven. I acknowledg that of *q* *Tacitus* to be true, *Aspera facietia ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter jest leaves a sting behind it: and as an honourable man observes, *† They fear a Satyrists wit, be their memories*. I may justly suspect the worst; and though I hope I have wronged no man, yet in *Afideus* words I will crave pardon,

— *Illud iam voce extrema peto,
Ne si qua noster dubius effudit dolor,
Maneant in animo verba, sed melior tibi
Memoria nostri subeat, hæc iræ data
Obliterentur* —

And in my last words this I do desire,
That what in passion I have said, or ire,
May be forgotten, and a better minde
Be had of us, hereafter as you finde.

I earnestly request every private man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis hæc fecetias nostras, sed etiam indignum duceres, tam humanum animum, lenè ingenium, vel minimam suspicionem deprecari oportere*. If thou knewest my *** modesty and simplicity, thou wouldst easily pardon and forgive what is here amiss, or by thee misconceived. If hereafter anatomizing this surly humor, my hand slip, as an unskilful prentise I launce too deep, and cut through skin and al at unawares, make it smart, or cut awry, *p*ardon a rude hand, an unskilful knife, tis a most difficult thing to keep an even tone, a perpetual tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes erre; *aliquando bonus dormitat Homerus*, it is impossible not in so much to overshoot:

— *opere in longo fas est obrepere somnum*.

But what needs all this? I hope there will no such cause of offence be given: if there be, *† Nemo aliquid recognoscat, nos mentimur omnia*. Ile deny all (my last refuge) recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good favor, and gracious acceptance (gentle reader) Out of an assured hope and confidence thereof, I will begin.

† Prol. quer.
Plaut.

** Quod Pro-*
bis Persii Bi-
opædis virgi-
nali verecun-
diæ Persium
fuisse dicit, ego,
q. c.
† Quas aut in-
ciria fudit, aut
humana parum
cavit natura.
L. or.



Lectōri malè feriato.

LU vero caveſis edico quiſquis eſ, ne temere ſugilles Autho-
rem huiſce operis, aut cavillator irrideas. Imo ne vel ex
aliorum cenſura tacite obloquaris (vis dicam verbo) ne-
quid naſutulus inepte improbes, aut falſo ſingas. Nam ſi
taliſ revera ſit, qualem præ ſe fert *Junior Democritus*, ſe-
niori *Democrito* ſaltem affinis, aut ejus Genium vel tantil-
lum ſapiat; actum de te, cenſorem æque ac delatorem^a aget e contra (pe-
tulanti ſplene cum ſit) ſufflabit te in jocos, comminuet in ſales, addo eti-
am, & deo riſui te ſacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Junio-
rem* con-
viciis infames, aut ignominioſe vituperes, de te non male ſentientem, tu
idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab^b *Hyp-
pocrate*, concivem bene meritum & poplarem ſuum *Democritum*, pro in-
ſano habens. Ne tu *Democrite* ſapis, ſtulti autem & inſani *Abderitæ*.

^c *Abderitanæ peſſora plebis habes.*

Hæc te paucis admonitum volo (male feriate Lectōr) abi.

tium, ſed rerum omnium receptaculum deprehendi, ejuſq; ingenium demiratus ſum *Abderitanos* vero tanquam non ſanos accuſavi, ve-
ratri porione ipſos potius eguiſſe dicens. ^c *Mart.*

^a Si me com-
mōrit, melius
non tangere
clamo. *Hov.*
^b *Hippoc. epist.*
Damageto, ac-
cerſitum ſum ut
Democritum
tanquam inſa-
num curarem,
ſed poſtquam
conveni, non
per ſorem de-
ſipientiæ nego-

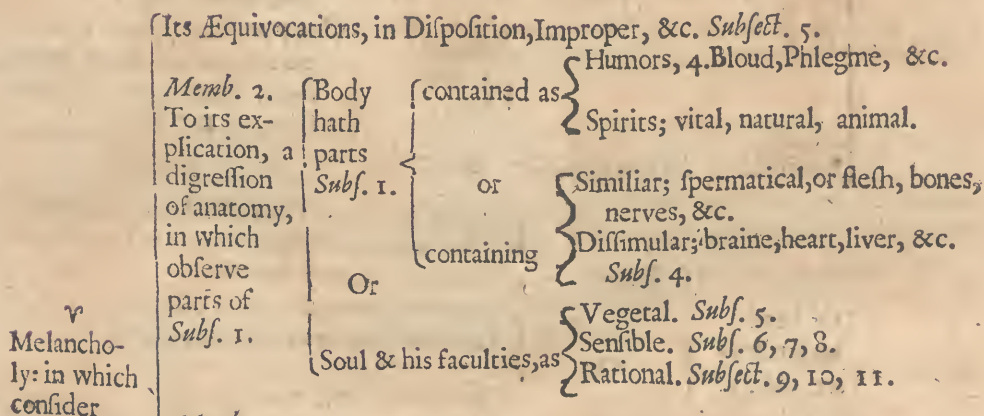
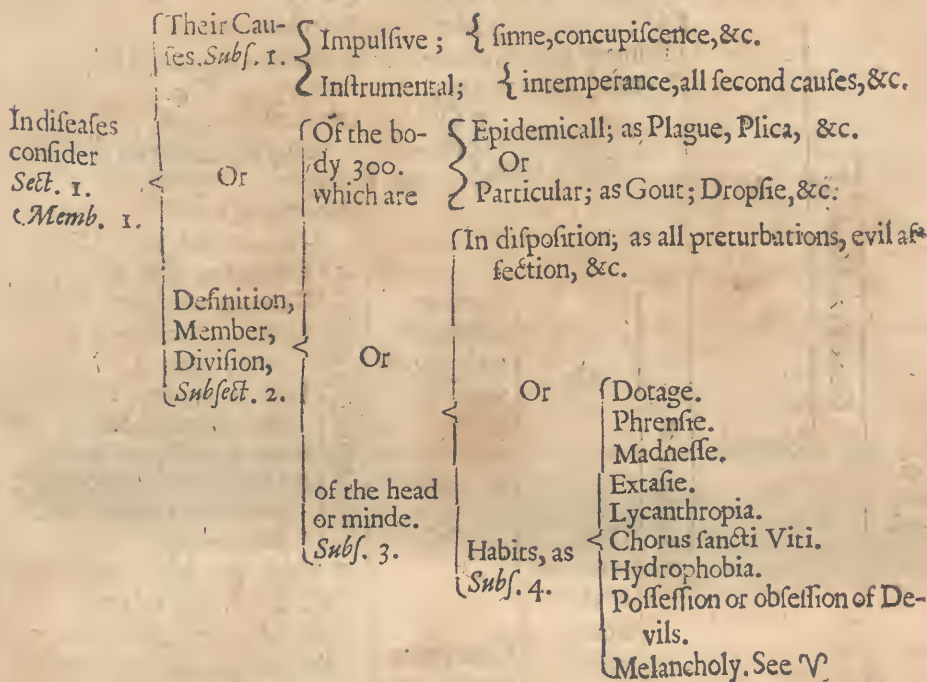




Heraclite fleas, misero sic convenit ævo,
Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumq; lubet, Democrite ride
Non nisi vana vides, non nisi stulta vides,
Is fletu, hic risu modo gaudeat, unus utrique
Sit licet usq; labor, sit licet usq; dolor.
Nunc opus est (nam totus cheu jam desipit orbis)
Mille Heraclitis, milleq; Democritis.
Nunc opus est (tanta est insania) transeat omnis
Mundus in Anticyras, gramen in Helleborum.



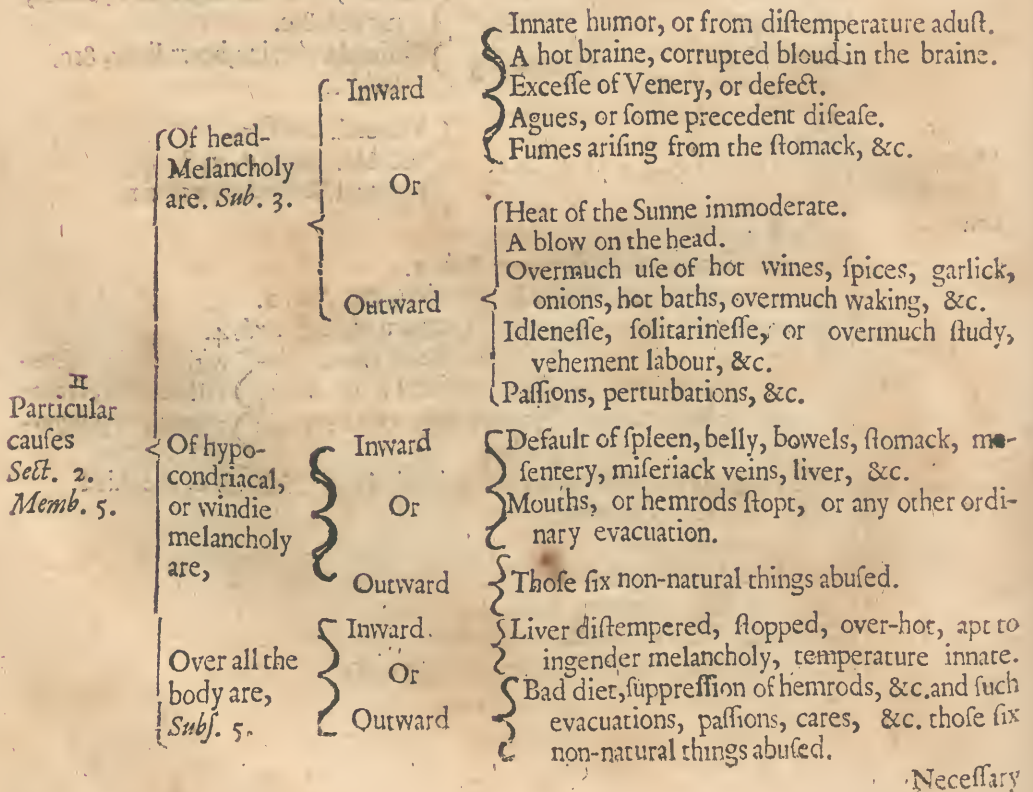
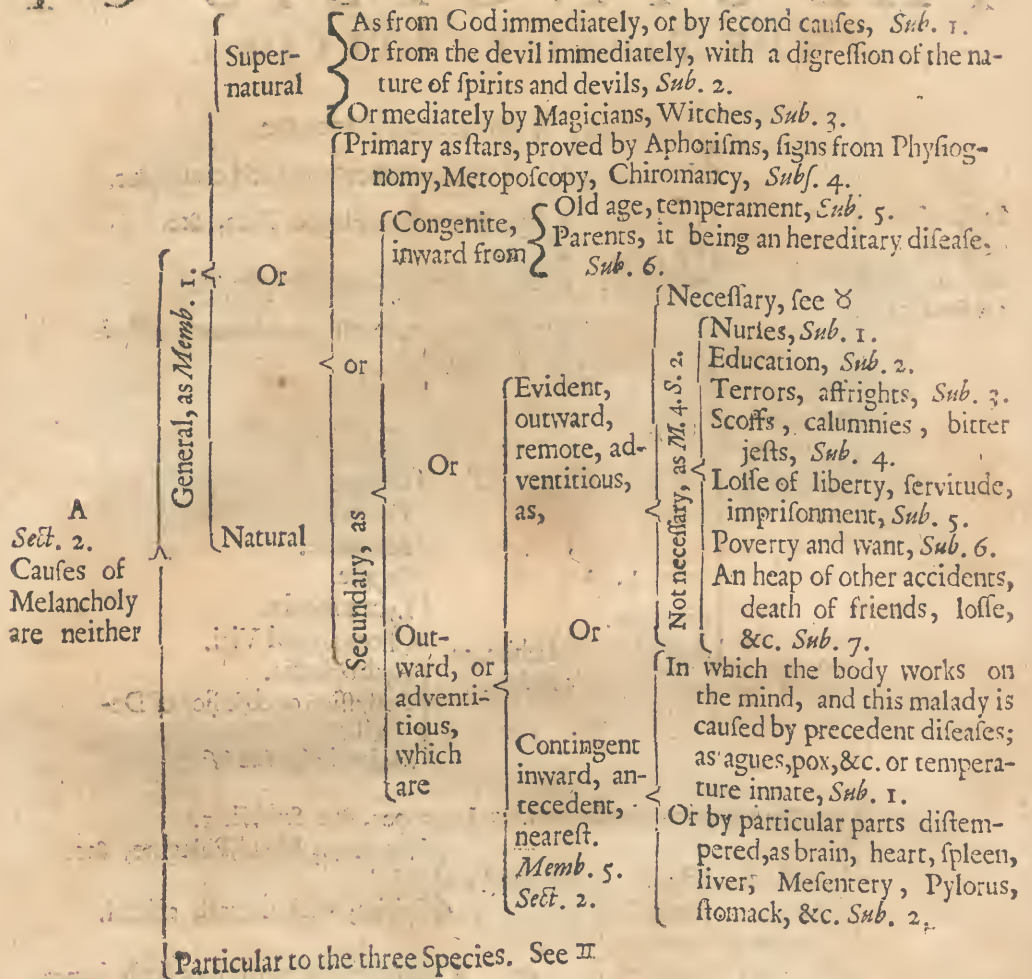
THE SYNOPSIS OF THE FIRST PARTITION.



Memb. 3.
 Its definition, name, difference, *Sub. 1.*
 The part and parties, affected, affection, &c. *Sub. 2.*
 The matter of melancholy, natural, unnatural, &c. *Sub. 4.*
 Species, or kinds, which are {
 { Proper to parts, as { Of the head alone, Hy- { with their seve-
 { Or { melancholy. Of the whole { rall causes, symp-
 { Indefinite; as Love melancholy, the subject of the third. { tomes, prognos-
 { Partition. { tics, cures.

Its Causes in general. *Sect. 2. A.*
 Its Symptomes or signes. *Sect. 3. B.*
 Its Prognosticks or indications. *Sect. 4.*
 Its Cures; the subject of the second Partition.

Synopsis of the first partition.



Synopsis of the first Partition.

Necessary
causes, as
those six non-
natural things
which are,
Señ. 2. Mem. 2.

Diet of- fending in Sub. 3.	{	Substance	{	Bread ; course and black, &c.
				Drink; thick, thin, fowr, &c.
				Water unclean, milk, oyl, vinegar, wine, spices, &c.
				Flesh { Parts; heads, feet, entrals, fat, bacon, blood, &c.
{	Quality, as in	{	Kinds {	Beef, Pork, Venison, Hares, Goats, Pige- ons, Peacocks, Fowl, &c.
				Fish, { Off fish; all shell-fish, hard and slimy fish, &c.
				Herbs, { Of herbs; pulse, cabbag, mellons, garlick, onions, &c.
				&c. { All roots, raw fruits, hard and windy meats.
{	Quantity	{	{	Preparing, dressing, sharp sauces, salt meats, indurate, fow- ced, fried, broyled, or made-dishes, &c.
				Disorder in eating, immoderate eating, or at unseasonable times, & <i>Subsect. 2.</i>
				Custom; delight, appetite, altered, &c. <i>Subf. 3.</i>

Retention and eva- cuation, <i>Subf. 4.</i>	{	Costiveness, hot baths, sweating, issues stopped, Venus in excess, or in defect, phlebotomy, purging, &c.	
			Aire; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. <i>Subf. 5.</i>
			Exercise, { Unseasonable, excessive or defective of body or mind, solitariness, idleness; <i>Sub. 6.</i> { a life out of action, &c.
			Sleep and waking, unseasonable, inordinate, overmuch, overlittle, &c. <i>Subf. 7.</i>

<i>Memb. 3. Señ. 2.</i> Pas- sions and perturba- tions of the minde, <i>Subf. 2.</i> With a di- gression of the force of imagination. <i>Sub.</i> <i>2.</i> & division of pas- sions into <i>Sub. 3.</i>	{	Irafcible	{	Sorrow, cause and symptome, <i>Sub. 4.</i> Fear, cause & sym- ptome, <i>Sub. 5.</i> Shame, repulse, disgrace, &c. <i>Sub. 6.</i> Envy and malice, <i>Sub. 7.</i> Emulation, hatred, faction, desire of revenge, <i>Sub. 8.</i> Anger a cause, <i>Sub. 9.</i> Discontents, cares, miseries, &c. <i>Sub. 10.</i>					
				Or	{	Vehement desires, ambition, <i>Sub. 11.</i> Covetousness; <i>φιλαργυρια</i> , <i>Sub. 12.</i> Love of pleasures, gaming in excess, &c. <i>Sub. 13.</i> Desire of praise, pride, vain-glory, &c. <i>Sub. 14.</i> Love of learning, study in excess, with a digression of the misery of Scholars, and why the Mu- ses are melancholy, <i>Sub. 15.</i>			
							concu- piscible	{	

B
Symptomes of
melancholy
are either.
Señ. 3.

General, as of <i>Memb. 1.</i>	{	Common to all or most	{	Bodily, as ill digestion, crudity, winde, dry brains, hard belly, thick blood, much waking, heaviness and palpitation of heart, leaping in many places, &c. <i>Sub. 1.</i>					
				or	{	Celestial influences, as ☿ ♃ ♀ &c. parts of the body, heart, brain, liver, spleen, stomach, &c.			
							Humours	{	Sanguine are merry still, laughing, pleasant, medita- ting on playes, women, musick, &c. Phlegmatick, slothful, dull, heavie, &c. Cholerick, furious, impatient, subject to hear and see strange apparitions, &c. Black, solitary, sad, they think they are bewitcht, dead &c.
Minde	{	Particular to private persons, according to <i>Sub. 3. 4.</i>	{	Their several cu- stoms, conditions; inclinations, dif- cipline, &c. { Ambitious thinks himself a King, a Lord; co- vetous runs on his money, lascivious on his mistress; religious, hath revelations, visions, is a Prophet, or troubled in minde, a scholar on his book, &c.					
				Continuance of time, as the humor is intended or remitted, &c.	{	Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate: Hence some { 1. <i>Falsa cogitatio.</i> make three { 2. <i>Cogitata loqui.</i> degrees, { 3. <i>Exequi loquutum.</i> By fits, or continue, as the object varies, pleasing or displeasing.			
							Simple, or as it is mixt with other Diseases, Apoplexies, Gout; <i>Caninus appetitus</i> , &c. so the symptomes are various.	{	

Symptomes of the first partition.

Particular symptomes to the three distinct spe- cies. <i>Sect.</i> 3. <i>Memb.</i> 2.	Head-melancholy. <i>Sub.</i> 1.	In body	Headach, binding, heaviness, vertigo, lightness, ringing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great sign of melancholy in the other parts.
	Or		
		In mind	Continual fear, sorrow, suspicion, discontent, superfluous cares, solicitude, anxiety, perpetual cogitation of such toys they are possessed with, thoughts like dreams, &c.
	Hypocondriacal or windie melancholy. <i>Sub.</i> 2.		
		Or	
	In mind		Fearful, sad, suspicious, discontent, anxiety, &c. Lascivious by reason of much winde, troublesome dreams, affected by fits, &c.
		Over all the body. <i>Sub.</i> 3.	
	Or		
		In mind	Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.
	Symptoms of Nuns, Maids, and Widows melancholy, in body and minde, &c.		
A reason of these symptoms. <i>Memb.</i> 3.	Why they prophesie, and speak strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heaviness of heart, palpitation, cardiaca, fearful dreams, much waking, prodigious phantasies.		
C Prognosticks of melancholy. <i>Sect.</i> 4.	Tending to good, as	Morphew, Scabs, Itch, Breaking out, &c.	
		Black Jaundise.	
	Tending to evil, as	If the Hemeroids voluntarily open.	
		If varices appear.	
	Corollaries and questions.	Leanness, driness, hollow-eyed, &c.	
		Inveterate melancholy is incurable.	
	Corollaries and questions.	If cold, it degenerates often into Epilepsie, Apoplexy; dotage, or into blindness.	
		If hot, into madness, despair, and violent death.	
	Corollaries and questions.	The grievousness of this above all other diseases.	
		The diseases of the mind are more grievous than those of the body.	
Corollaries and questions.	Whether it be lawful in this case of melancholy, for a man to offer violence to himself. <i>Neg.</i>		
	How a melancholy or mad man offering violence to himself, is to be censured.		



THE FIRST PARTITION.

SECTION.
THE FIRST } MEMBER.
SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities ;
The causes of them.*



MAN, the most excellent and noble creature of the World, the principal and mighty work of God, wonder of Nature, as Zoroastes calls him ; *audacis naturæ miraculum*, the ^amarvail of marvails, as Plato; the ^bAbridgment and Epitome of the World, as Pliny ; *Microcosmus*, a little world, a model of the world, ^cSovereign Lord of the Earth, Viceroy of the World, sole Commander and Governor of all the Creatures in it : to whose Empire they are subject in particular, and yield obedience ; far surpassing all the rest, not in body only, but in soul ; ^d*Imaginis Imago*, ^ecreated to Gods own ^f*Image*, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it ; was at first pure, divine, perfect, happy, ^g*Created after God in true holinesse and righteousness* ; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to do his will.

Ut diis consimiles parturiat deos.

(as an old Poet saith) to propagate the Church. But this most noble creature, *Hec tristis, & lachrymosa commutatio* (hence exclaims) O pitiful change ! is fallen from that he was, and forfeited his estate, become *miserrabilis homuncio*, a castaway, a caitiff, one of the most miserable creatures of the world, if he be considered in his own nature, an unregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferior to a beast ; *Man in honor that understandeth not, is like unto beasts that perish*, so David esteems him : a monster by stupend Metamorphosis,

Mans excellency.

^a *Magnum miraculum.*

^b *Mundi epitome, naturæ delitiae.*

^c *Finis rerum omnium, cui sublunaria serviant. Scaliger. exercit. 365.*

^d *sec. 3. Vales. de sacr. Phil. c. 5.*

^e *Or in munismate Caesaris imago, sic in homine Dei.*

^f *Gen. 1. Imago mundi in corpore, Dei in anima.*

Exemplumque dei quisque est in imagine parva.

^g *Eph. 4. 24. h Palamierius.*

ⁱ *Psal. 49. 20. Mans fall and misery.*

2

k *Lascevia su-*
pervat equum,
impudentia ca-
nam, astu vul-
pem, furore le-
onem. Chrys. 23.
 Gen.

1 Gen. 3. 13.
 m Eccles. 4. 1,
 2, 3, 4, 5, 8.

A description
 of melancholy.
 Impulsive
 cause of mans
 misery and
 infirmities.

n Gen. 3. 17.

o *Ille cadens*
regem mani-
buz decussit,
una Perniciem
innisit miseri
mortalibus a-
tram. Hesiod. I.
 oper.

p *Horz. 5. ad*
pop. Antioch.

q *Isal 107. 17.*

r *Pro. 1. 27.*

s *Quod autem*

crebrus bella

concutiant, quod

sterilitas & fa-

mes sollicitudi-

nem cumulent,

quod sevientibus

morbus va-

litudine frangi-

tur, quod hu-

manum genus

luis populatione

vastatur; ob

peccatum om-

nia. Cyp.

t *Si raro defu-*

per pluvia de-

scendat, si terra

situ pulveris

squalleat, si vici-

sejumas & pal-

lidas herbas ste-

vilis gleba pro-

ducatur, si verbo

vineam debili-

ter, &c. Cyp.

u *Mat. 14. 3.*

x *Philosofatus*

lib. 8. vii. Apol-

lonii. Injusti-

am ejus, & sce-

leratas nuptias,

& cetera quae

prae rationem

fecerat,

morborum cau-

sas dixit.

phosis, k a fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was; before blessed and happy, now miserable and accursed; *1 He must eat his meal in sorrow*, subject to death & all manner of infirmities, all kinde of calamities, *m Great travel is created for all men, and an heavy yoke on the sons of Adam*, from the day that they go out of their mothers womb, unto that day they return to the mother of all things. Namely their thoughts, and fear of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes. From him that is clothed in blue silk, and weareth a Crown, to him that is clothed in simple linnen. Wrath, envie, trouble, and unquietnesse, and fear of death, and rigor, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternal misery in the life to come.

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporal and eternal punishments, was the sin of our first parent *Adam*, *n* in eating of the forbidden fruit, by the devils instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations, and actual transgressions, which cause our several calamities inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of *o Pandora's box*, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For *Ubi peccatum, ibi procella*, as *p Chrysostom* well observes. *q Fools by reason of their transgression, and because of their iniquities are afflicted. x Fear cometh like sudden desolation, and destruction like a whirlwinde, affliction and anguish*, because they did not fear God, *s Are you shaken with wars?* as *Cyprian* well urgeth to *Demetrius*, *are you molested with dearth and famine? is your health crushed with raging diseases? is mankinde generally tormented with Epidemicall maladies? tis all for your sins*, Hag. 1. 9, 10. Amos 1. Jer. 7. God is angry, punisheth, and threateneth, because of their obstinacy and stubbornnesse, they will not turn unto him, *If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oyl blasted, if the air be corrupted, & men troubled with diseases, tis by reason of their sins*: which like the blood of *Abel* cry loud to heaven for vengeance; *Lam. 5. 15. That we have sinned, therefore our hearts are heavy*, Isa. 59. 11, 12. *We roar like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses*. But this we cannot endure to hear, or to take notice of, Jer. 2. 30. *We are smitten in vain, and receive no correction; and cap. 5. 3. Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Pestilence he hath sent, but they have not turned to him*, Amos 4. u *Herod could not abide John Baptist, nor x Domitian endure Apollonius to tell the causes of the plague at Ephesus*, his injustice, incest, adultery, and the like.

To

To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, and principal agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large, *Deut. 28. 15. If they will not obey the Lord, and keep his Commandments and ordinances, then all these curses shall come upon them. 1 Cursed in the towne, and in the field, &c. 2 Cursed in the fruit of the body, &c. 3 The Lord shall send thee trouble and shame, because of thy wickednesse. And a little after, 4 The Lord shall smite thee with the botch of Egypt, and with em- rods, and scab, and itch, and thou canst not be healed. 5 With madness, blind- ness, and astonishing of heart. This Paul seconds, Rom. 2.9. Tribulation and anguish on the soul of every man that doth evil. Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us to know God our selves, to informe & teach us wisdom. 6 Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, & he hath stretched out his hand upon them. He is desirous of our salvation, 7 *Nostra salutis avidus*, saith *Lemnius*, and for that cause puls us by the eare many times, to put us in minde of our duties: That they which erred might have understanding, (as *Isay* speaks 29. 21.) and so to be reformed. I am afflicted, and at the point of death, so *David* confesseth of himself, *Psal. 88. 15. v. 9. Mine eyes are sorrowfull through mine affliction*: And that made him turne unto God. Great *Alexander* in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembred that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as *Pliny* well perceived, In sickness the minde reflects upon it self, with judgement sur- veyes it self, and abbarres its former courses; insomuch that he concludes to his friend *Marius*, 8 that it were the period of all Philosophy, if he could so continue sound, or perform but a part of that which we promised to doe, being sick. Who so is wise then, will consider these things, as *David* did (*Psal. 144. v. last.*) And whatsoever fortune befall him, make use of it. If he be in sorrow, need, sickness, or any other adversity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, 9 *sic expedit*, as *Peter* said of his daughters ague. Bodily sickness is for his soules health, 10 *perisset nisi pe- riisset*, had he not been visited, he had utterly perished; for 11 the Lord correcteth him whom he loveth, even as a father doth his childe in whom he de- lighteth. If he be safe and sound on the other side, and free from all man- ner of infirmity; 12 *& cui**

Gratia, forma, valetudo contingat abunde

Et mundus victus, non deficiente crumena.

And that he have grace, beauty, favour, health,

A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of *Mo- ses*, 1 Beware that he do not forget the Lord his God; that he be not puffed up, but acknowledge them to be his good gifts and benefits, and 2 the more he hath, to be more thankful, (as *Agapetianus* adviseth) & use them aright, Now the instrumental causes of these our infirmities, are as diverse, as the

y 16.

z 18.

a 20.

b Verf. 17.

c 28.

Deus quos dili- git, castigat.

d Isa. 5. 13.

Verse 15.

c *Nostra salu- tis avidus* con- tinenter aures vellicat, ac ca- lamitate sub- inde nos exor- cet. *Levinus* Lem. l. 2. c. 29. de occultis nat. mir.

* *Vexatio dat intellectum.*

Esay 28. 19.

f Lib. 7. Cum judicio, mores & facta recog- noscit & se in- tuetur. Dum fero languorem, fero religionis amorem: Ex- pers languoris non sum memor huius amoris.

g *Summum esse totius Philoso- phiae*, ut tales esse perseveremus, quales nos futuros esse in- firmi profite- mur.

h *Petrarch.*

i Prov. 3. 12.

k Hor. Epist.

lib. 1. 4.

l Deut. 8. 11.

Qui stat vide- at ne cadat.

* Quanto ma- joribus benefi- ciis a Deo cu- mulatur, tanto obligatiorem se debitorem sentit.

4

Instrumental
causes of our
infirmities.

infirmities themselves; Stars, heavens, elements, &c. And all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, and that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have been changed, the earth accursed, the influence of Stars altered, the four Elements, Beasts, Birds, Plants, are now ready to offend us. *The principal things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Honey, Milk, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil,* Ecclus. 39. 26. *Fire, and Haile, and Famine, and Dearth, all these are created for vengeance,* Ecclus. 39. 29. The Heavens threaten us with their Comets, Stars, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty winds, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemical diseases, consuming infinite myriads of men. At *Cayroin Egypt*, every third year, (as it is related by ^m *Boterus*, and others 300000. dye of the plague; and 200000. in *Constantinople*, every fift or seventh at the utmost. How doth the Earth terrifie and oppresse us with terrible Earthquakes, which are most frequent in ⁿ *China*, *Japan*, and those Easterne Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging down Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Ilands are sometimes suddenly overwhelmed with all their inhabitants in ^o *Zeland*, *Holland*, and many parts of the Continent drowned, as the ^p *Lake Erno* in Ireland? ^q *Nihilque præter arcium cadavera Patenti cernimus freto.* In the Fennes of *Freesland* 1230. by reason of tempests, ^r the Sea drowned *multa hominum millia, & jumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not been once, again and again, by the fury of this mercilesse element, defaced, ruined, and left desolate? In a word,

^m *Boterus de*
*Inst. urbium.*ⁿ *Lege hist. re-*
lationem Lod.
Frois de rebz
Iaponicis ad an-
num 1506.^o *Guicciard.*
descript. Belg.
anno 1421.^p *Giraldus*
Cambrens.^q *Janus Doufa*
ep. lib. 1. cap. 10.^r *Munster. l. 3.*
Cof. cap. 462.^f *Buchanan.*
Baptist.

f Ignis pepercit, unda mergit, aëris
Vis pestilentis aequori creptum necat,
Bello superstes, tabidus morbo perit.

Whom Fire spares, Sea doth drowne; whom Sea,
Pestilent Ayre doth send to clay,
Whom War scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hoofs, horns, tusks, teeth, nailes: How many noxious Serpents and venemous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gummes, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smel many of them, touch, taste, cause some grievous malady, if not death it self? Some make mention of a thousand several poysons: but these are but trifles in respect. The greatest enemy to man, is man, who by the Devils instigation, is still ready to do mischief, his own executioner, a Wolf, a Devil to himself, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord,

Homo homini
inimicus, homo ho-
mini demon.

and

and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when wars, plague, famine were offered) into the hands of men, mercilefs, and wicked men :

— *Vix sunt homines hoc nomine digni,*

*Ovid de Trist.
l. 5. Eleg. 7.*

Quámque lupi, sava plus feritatis habent.

We can most part foresee these Epidemicall diseases, and likely avoid them; dearths, tempests, plagues, our Astrologers foretel us; Earth-quakes, inundations, ruines of houses, consuming fires, come by little and little, or make some noise before-hand; but the knaveries, impostures, injuries, and villanies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towers, defend our selves from theeves and robbers by watchfulnesse and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee, We have so many secret plots and devices to mischief one another.

Sometimes by the Devils help, as Magicians, ^r Witches : sometimes by ^r *Miscet aconita norveca.* impostures, mixtures, poysons, stratagems, single combats, wars, we hack and hew, as if we were *ad internecionem nati*, like *Cadmus* souldiers born to consume one another. 'Tis an ordinary thing to read of a hundred and two hundred thousand men slain in a battle. Besides all manner of tortures, brazen bulls, rackes, wheelles, strappadoes, gunnes, engines, &c.^f *Ad* ^f *Lib. 2. Epist. 2.*
^{ad Donatum.}

unum corpus humanum supplicia plura, quam membra : who have invented more torturing instruments, then there be several members in a mans body, as *Cyprian* wel observes. To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortall enemies. *The Fathers have eaten sowre grapes, and the childrens teeth are set on edge.* They cause our grief many times, and put upon us hereditary diseases, inevitable infirmities: They torment us, & we are ready to injure our posterity;

— *unox daturi progeniem vitiosiore*, and the latter end of the world, ^u *Hor. l. 3. Od. 6*
^x *2 Tim. 3. 2.* as ^x *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, every man the greatest enemy unto himself. We study many times to undo our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory to our own destruction, ^y *Perditio tua ex te.* As ^y *Ezek. 18. 31.*
^z *Judas Maccabeus* killed *Apollonius* with his own weapons, we arme our selves to our own overthrows; and use Reason, Art, Judgement, all that should help us, as so many instruments to undo us, *Hector* gave *Ajax* a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmlesse creatures with it, turned to his own hurtlesse bowels. Those excellent means, God hath bestowed on us, well imployed, cannot but much availe us; but if otherwise perverted, they ruine and confound us: and so by reason of our indiscretion and weaknesse, they commonly do: we have too many instances. This *S. Austin* acknowledgeth of himself in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not use them to his glory.* If you will particularly know how, and by what means, consult Physicians, and they will tell you, that it is in offending in some of those six non-natural things, of which I shall after a dilate more at large; they are the causes of our infirmities, our surfeiting, and drunkennesse, our immoderate insatiable lust, and prodigious

*a Part. I. Sec. 2.
Memb. 2.*

6

b Nequitia est
quæ te non si-
net esse senem.

c Homer. Iliad.

d Intemperan-
tia, luxur, in-
gluuias, & in-
finita hujusmo-
di flagitia, quæ
divinas pœnas
merentur.
Crato.

riot. *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many several incurable diseases upon our heads, that hastens bold age, perverts our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madness, (*quos Jupiter perdit, dementat;* by subtraction of his assisting grace God permits it) weaknesse, want of government, our facility and pronenesse in yeelding to several lusts, in giving way to every passion and perturbation of the mind: by which means we metamorphize our selves, and degenerate into beasts. All which that Prince of Poets observed of *Agamemnon*, that when he was well pleased, and could moderate his passion, he was — *os oculosq; Jovi par:* like *Jupiter* in feature, *Mars* in valour, *Pallas* in wisdom, another God; but when he became angry, he was a Lyon, a Tyger, a Dogge, &c. there appeared no signe or likenesse of *Jupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selves to Gods word, are as so many living Saints: but if we give reines to Lust, Anger, Ambition, Pride, and follow our own wayes, we degenerate into beasts, transforme our selves, overthrow our constitutions, d provoke God to anger, and heap upon us this of *Melancholy*, and all kinds of incurable diseases, as a just and deserved punishment of our finnes.

SUBSEC. 2.

The { Definition
Number } of diseases.
Divison }

e Fern. Path.
l. i. c. i. Morbus
est affectus con-
tra naturam
corpori insides.
f Fusch. Instit.
l. 3. Sect. i. c. 3.
a quo primum
vitiator actio.
g Dissolutio
fœderis in cor-
pore, ut sanitas
est consumma-
tio.
h Lib. 4. cap. 2.
Morbus est ha-
bitus contrana-
turam qui usum
est, &c.

Number of
Diseases,
i Cap. ii. lib. 7.
* Horat.

No man free
from some dis-
ease or other.
k Cap. 50. lib. 7.
Cenit et quing;
vixit annos sine
ullo incommodo.



That a Disease is, almost every Physician defines. e *Fernelius* calleth it an *Affection of the body contrary to Nature*. f *Fuschius* and *Crato* an *hinderance, hurt, or alteration of any action of the body, or part of it*. g *Tholosanus*, a *dissolution of that league which is between body and soule, and a perturbation of it: as health the perfection, and makes to the preservation of it*. h *Labeo* in *Agellius*, an *ill habit of the body, opposite to nature, hindering the use of it*. Others otherwise, all to this effect.

How many diseases there are, is a question not yet determined; *Pliny* reckons up 300 from the crown of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those times, it boots not; in our dayes I am sure the number is much augmented: — * *macies, & nova febrim*

Terris itcubuit cohors. For besides many

Epidemical diseases unheard of, and altogether unknown to *Galen* and *Hippocrates*, as *Scorbutum*, *small pox*, *Plica*, *Sweating sickness*, *Morbus Gallicus*, &c. We have many proper and peculiar almost to every part. No man amongst us so sound, of so good a constitution, that hath not some impediment of Body or Mind. *Quisque suos patimur manes*, we have all our infirmities, first or last, more or lesse. There will be peradventure in an age, or one of a thousand, like *Zenophilus* the Musician in *Pliny*, that may happily live 105 years without any manner of impediment; *A pollio Romulus*, that

that can preserve himself *with wine and oyle*; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much brags; A man as healthful as *Otto Herwardus*, a Senator of *Ausborrow* in *Germany*, whom *n Leovitius* the Astrologer brings in for an example and instance of certainty in his art; who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* and *Mars*, being a very cold man, *o could not remember that ever he was sick*. *P Paracelsus* may brag, that he could make a man live 400 years or more, if he might bring him up from his infancy, and diet him as he list; and some Physicians hold, that there is no certaine period of mans life; but it may still by temperance and physick be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of *r Hesiod* is true:

πλεῖν μὲν γὰρ γαῖα κακῶν, πλεῖν δὲ θάλασσα,
 Νῆπιός τ' ἀνθρώποι ἐν ἑσπ' ἡμέρῃ, ἡδ' ἐπὶ νύκτι
 Ἄυτοματοὶ ποτὲσσι.

The earth's full of maladies, and full the sea,
 Which set upon us both by night and day.

If you require a more exact division of these ordinary Diseases which are incident to men, I refer you to Physicians; they will tell you of *Acute* and *Chronick*, *First* and *Secondary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Compound*, *Connexed*, or *Consequent*, belonging to parts or the whole, in *Habit* or in *Disposition*, &c. My division at this time (as most befitting my purpose) shall be into those of the Body and Minde. For them of the Body, a briefe Catalogue of which *Fuschius* hath made, *Institut. lib. 3. sect. I. cap. II.* I refer you to the voluminous Tomes of *Galen*, *Areteus*, *Rhasis*, *Avicenna*, *Alexander*, *Paulus Aetius*, *Gordonerius*: And those exact Neotericks, *Savonarola*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Faventinus*, *Wecker*, *Piso*, &c. that have methodically and elaborately written of them all. Those of the minde and Head I will briefly handle, and apart.

SUBSEC. 3.

Division of the diseases of the Head.



These Diseases of the Minde, forasmuch as they have their chiefe seat and organs in the head, which are commonly repeated amongst the diseases of the Head which are divers, & vary much according to their site. For in the head, as there be several parts, so there be divers grievances, which according to that division of *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which pertain to Eyes and Eares, Nostrils, Gums, Teeth, Mouth, Palate, Tongue, Wesel, Chops, Face, &c.) belonging properly to the brain, as baldness, falling of haire, surfaire, lice, &c. outward belonging to the skins next to the Brain, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kels, Tunicles, Creeks, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling Sicknes*. The diseases of the Nerves, *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the brain, *Catarrhes*, *Sneezing*, *Rheumes*, *Distillations*: or else those

m Intus multo
 foras oleo.
 n Exemplis ge-
 nitur. præfixis
 Ephemer. cap.
 de infirmitat.
 o Qui, quoad
 pueritiæ ulti-
 mam memori-
 am recordari
 potest non me-
 minit se ægro-
 tum decubuisse.
 p Lib. de vita
 longa.
 r Oper. 6 dies.

Division of
 Diseases.
 f See Fernellius
 Path. lib. I. cap.
 9, 10, 11, 12.
 fuschius instit.
 I. 2. sect. I. c. 7.
 Wicker. Synr.

t Præfat. de
 morbis capitæ.
 In capite ut va-
 riæ habitant
 partes, ita va-
 riæ querelæ i-
 bi eveniunt.
 u Of which
 reade Heurni-
 us, Montaltus,
 Hildeſheim,
 Quercetan, Ji-
 ſon Præſenſis
 &c.

8

those that pertain to the substance of the brain it self, in which are conceived, *Frensie, Lethargie, Melancholy, madnesse, weak memory, Sopor, or Coma Vigilia & vigil Coma*. Out of these again I will single such as properly belong to the *Phantasie, or Imagination, or Reason* it self, which *x Laurentius* calls the diseases of the mind; & *Hildisheim, morbos Imaginationis, aut Rationis lesæ*, which are three or four in number, *Frensie, Madnesse, Melancholy, Dotage*, and their kinds; as *Hydrophobia, Lycanthropia, Chorus sancti viti, morbi demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, & that through all his kinds, causes, symptomes, prognosticks, cures: As *Lonicerus* hath done de *Apoplexiâ*, and many other of such particular diseases. Not that I finde fault with those which have written of this subject before, as *Jason Pratenfis, Laurentius, Montaltus, T. Bright, &c.* they have done very well in their several kinds and methods; yet that which one omits, another may happily see; that which one contracts, another may enlarge. To conclude with *y Scribanus*, that which they had neglected, or perfunctorily handled, we may more thoroughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us: and so made more familiar and easie for every mans capacity, and the common good; which is the chief end of my Discourse.

x Cap. 2. de melanchol.
y Cap. 2. de Physiologia segarum; Quod alii minus recte fortasse dixerint, nos examinare, melius dijudicare, corrigere studeamus.

SUBSEC. 4.

Dotage, Phrensie, Madnesse, Hydrophobia, Lycanthropia, Chorus sancti Viti, Extasis.

Delirium Dotage.

z Cap. 4. de mol.
a Art. med. c. 7.



Dotage; Fatuity, or Folly, is a common name to all the following Species, as some will have it. *z Laurentius* and *a Altomarus* comprehended *Madnesse, Melancholy*, and the rest under this name, and call it the *summu genus* of them all. If it be distinguished from them, it is *naturall* or *ingenite*, which comes by some defect of the organs, and over-much brain, as we see in our common fools; and is for the most part intended or remitted in particular men, and thereupon some are wiser then other: or else it is *acquisite*, an appendix or symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it self.

Phrensie.

Phrenitis, which the Greeks derive from the word *φρεν*, is a Disease of the Minde, with a continual *Madnesse* or *Dotage*, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kels of it, with an acute feaver, which causeth *Madnesse* and *Dotage*. It differs from *Melancholy* and *Madnesse*, because their dotage is without an ague: this continual, with waking, or Memory decayed, &c. *Melancholy* is most part silent, this clamorous; and many such like differences are assigned by Physicians.

Madnesse.

b Pleriq; medicis uno complexu perstringunt hos duos morbos, quod ex eadem causa oriuntur, quodq; magnitudine & modo solum differt, et alter gradus ad alterum existat.
Jason Pratenfis.

Madnesse, Frensie, and *Melancholy* are confounded by *Celsus*, and many Writers; others leave out *Frensie*, and make *Madnesse* and *Melancholy* but one disease; which *b Jason Pratenfis* especially labours, and that they differ only *secundum majus* or *minus*; in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remissa*

missio gradu, saith *Gordonius*, as the humor is intended or remitted. Of the same minde is *d Areteus*, *Alexander Tertullianus*, *Guianerius*, *Savanarola*, *Heurnius*; and *Galen* himself writes promiscuously of them both by reason of their affinity: but most of our neotericks do handle them apart, whom I will follow in this Treatise. *Madness* is therefore defined to be a vehement *Dotage*; or raving without a Fever, far more violent then *Melancholy*, full of anger and clamor, horrible looks, actions, gestures, troubling the patients with far greater vehemency both of body and minde, without all fear and sorrow, with such impetuous force & boldness, that sometimes three or four men cannot hold them. Differing only in this from *Phrensie*, that it is without a Fever, and their memory is most part better. It hath the same causes as the other, as *Choler* adust, and bloud incensed, Brains inflamed, &c. *c Fracastorius* addes, a due time, and full age to this definition, to distinguish it from children, & will have it confirmed *Impotency*, to separate it from such as accidentally come and go again, as by taking *Henbane*, *Nightshade*, *Wine*, &c. Of this fury there be divers kinds; *Extasie*, which is familiar with some persons, as *Cardan* saith of himself, he could be in one when he list; in which the *Indian* priests deliver their Oracles, and the wiches in *Lapland*, as *Olaus Magnus* writeth, l. 3. cap. 18. *Extasi omnia predicere*, answer all questions in an *Extasis* you will ask; what your friends do, where they are, how they fare, &c. The other species of this fury are *Enthusiasmes*, *Revelations*, and *Visions*, so often mentioned by *Gregory* and *Beda* in their works; *Obsession* or possession of devils, *Sibylline Prophets*, and *Poeticall Furies*; such as come by eating noxious Herbs, *Tarantulas*, stinging, &c. which some reduce to this, The most known are these, *Lycanthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others, *Lupinam insaniam*, or Wolf-madness, when men run howling about graves and fields in the night, and will not be perswaded but that they are Wolves, or some such beasts, *g Aetius* and *h Paulus* call it a kinde of *Melancholy*; but I should rather refer it to *Madness*, as most do. Some make a doubt of it whether there be any such disease. *i Donat* ab *Altomari* saith, that he saw two of them in his time: *k Wicrus* tells a story of such a one at *Padua* 1541. that would not believe to the contrary, but that he was a Wolf. He hath another instance of a *Spaniard*, who thought himself a beare: *i Forrestus* confirms as much by many examples; one amongst the rest of which he was an eye-witness, at *Almaer* in *Holland*, a poor Husbandman that still hunted about graves, & kept in Churchyards, of a pale, black, ugly, & fearful look. Such belike or little better, where King *Prætorius* daughters, that thought themselves kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was only troubled with this kinde of Madness. This disease perhaps gave occasion to that bold assertion of *n Pliny*, some men were turned into wolves in his time, and from wolves to men again: and to that fable of *Pausanias*, of a man that was ten years a Wolf, and afterwards turned to his former shape: to *Ovids* tale of *Lycan*, &c. He that is desirous to hear of this Disease, or more examples, let him read *Austin* in his 18 book *De Civitate Dei*, cap. 5. *Mazaldus* cent. 5. 77. *Seckenius* lib. 1. *Hildesheim* spicel. 2. de *Mania*. *Forrestus* lib. 10. de morbis cerebri. *Olaus Magnus*, *Vincentius Bellavicensis*,

c Lib. Med.
d Pars mania
mibi videtur.
e Insanus est,
qui ætate debi-
tâ, & tempore
debito per se,
non momenta-
neam & fuga-
cem, ut vini, so-
lani, Hyoscya-
mi, sed confir-
matam habet
impotentiam
bene operandi
circa intelle-
ctum. lib. 2. de
intellectione.
f Of which
reade *Fælin*
Plater cap. 3.
de mentis alie-
natione.

g Lib. 6. cap. 11.
h Lib. 3. cap. 16.
i Cap. 9. Avr.
med.
k De præstig.
Demonum. l. 3.
cap. 21.
l Observat. lib.
10. de morbis
cerebri, cap. 15.

m Hippocrates
lib. de insanâ.

n Lib. 8 cap. 22.
homines inter-
dum lupos fe-
ri; & contra.
o Met. lib. 1.

10

sis, spec. met. lib. 31. c. 122. Pierius, Bodine, Zuinger, Zeilger, Pencier, Wierus, Spranger, &c. This malady, saith *Avicenna*, troubleth men most in February, and is now adayes frequent in *Bohemia* and *Hungary*, according to

p *Cap. de Man.*
* *Ulcerata cru-*
ra, sitis ipsis ad-
est immodica,
pallidi, lingua
sicca.

p *Heurnius. Schernitzius* will have it common in *Livonia*. They lye hid most part all day, and go abroad in the night, barking, howling, at graves and deserts; * *they have usually hollow eyes, scabbed legs and thighs, very dry and pale,* q saith *Altomarus*; he gives a reason there of all the symptoms, and sets down a brief cure of them.

q *Cap. 9. art.*
Hydrophobia.

Hydrophobia, is a kinde of madness, well known in every village, which comes by the biting of a mad dog, or scratching, saith *Aurelianus*; touching, or smelling alone sometimes, as *Sckenkius* proves, and is incident to many other creatures as well as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dog in it. And which is more wonderful; though they be very

t *Lib. 3. cap. 13.*
de morbu acu-
ti.

dry, (as in this malady they are) they will rather dye then drink: t *Calius Aurelianus*, an ancient writer, makes a doubt whether this *Hydrophobia* be a passion of the body or the minde. The part affected is the Brain: the cause, poyson that comes from the mad dog, which is so hot and dry, that it consumes all the moysture in the body. u *Hildesheim* relates of some that dyed so mad; and being cut up, had no water, scarce bloud, or any moysture left in them. To such as are so affected, the fear of water begins at 14 dayes after they are bitten, to some again not till 40. or 60. dayes after: commonly saith *Heurnius*, they begin to rave, flye water, and glasses, to look red, and swell in the face, about 20. dayes after (if some remedy be not taken in the mean time) to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoon, and oftentimes fits

x *Sckenkius 7.*
lib. de Venenis.

of the falling sickness. * Some say, little things like whelps will be seen in their urines. If any of these signes appear, they are past recovery. Many times these symptoms will not appear till six or seven months after, saith

y *Lib. de Hy-*
drophobia.

y *Codronchus*; and sometimes not till 7. or 8. years, as *Guianerius*; 12. as *Albertus*; 6. or 8. months after, as *Galen* holds. *Baldus* the great lawyer di-

z *Observat. lib.*
10. 25.

ed of it: an *Augustin Frier*, and a woman in *Delph*, that were z *Forrestus* patients, were miserably consumed with it. The common cure in the country (for such at least as dwell neer the sea-side) is to duck them over head and eares in sea-water; some use charmes; every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved Physicians; they that will read of them, may consult with *Dioscorides lib. 6. c. 37. Heurnius, Hildesheim, Capiwaccius, Forrestus, Sckenkius*, and before all others *Codronchus* an *Italian*, who hath lately written two exquisite books of this subject.

Chorus sancti
Viti.

a *Lascivam*
Chorem. To. 4.
de morbu amen-
tium. Tract. 1.
b *Eventu ut*
plurimum rem
ipsam compro-
bant.

Chorus sancti Viti, or *S. Vitus* dance; the lascivious dance, a *Paracelsus* calls it, because they that are taken from it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to *S. Vitus* for help, & after they had danced there a while, they were certainly freed. 'Tis strange to hear how long they will dance, & in what manner, over stools, formes, tables, even great bellied women sometimes (and yet never hurt their children) will dance so long that they can stir neither hand nor foot, but seem to be quite dead. One in red clothes they cannot abide. Musick above all things they love, & therefore Magistrates

in

in Germany will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of *Schenkius*, and *Paracelsus* in his book of Madnes, who brags how many several persons he hath cured of it. *Felix Platerus de mentis alienat. cap. 3.* reports of a woman in Basil whom he saw, that danced a whole month together. The *Arabians* call it a kinde of *Palsie*. *Bodine* in his 5. Book *de repub. cap. 1.* speaks of this infirmity; *Monavius* in his last Epistle to *Scoltizius*, and in another to *Dudithus*, where you may reade more of it.

The last kinde of madnes or melancholy, is that demoniacal (if I may so call it) obsession or possession of devils, which *Platerus* & others would have to be præternatural: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were never taught, &c. many strange stories are related of them, which because some will not allow, (for *Deacon* and *Darrel* have written large volumes of this subject *pro & con.*) I voluntarily omit.

Fuschius institut. lib. 3. sect. 1. cap. 11. *Felix Plater*, *Laurentius* adde to these another *Fury* that proceeds from *Love*, & another from *Study*, another divine or *religious fury*; but these more properly belong to *Melancholy*; of all which I will speak * apart, intending to write a whole book of them.

c Lib. I. cap. de Mania.

d Cap. 3. de mentis alienat. e Cap. 4. de mel.

* PART 3.

SUBSEC. 5.

Melancholy in disposition, improperly so called, Æquivocations.

Melancholy, the subject of our present Discourse, is either in Disposition, or Habit. In Disposition, is that transitory *Melancholy* which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the mind, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we call him melancholy, that is dull, sad, sower, lumpish, ill disposed, solitary; any way moved, or displeased. And from these *Melancholy Dispositions*, no man living is free, no *Stoick*, none so wise, none so happy, none so patient, so generous, so godly, so divine that can vindicate himself; so well composed, but more or less, sometime or other he feels the smart of it. *Melancholy* in this sense is the character of Mortality. * *Man that is borne of a woman, is of short continuance, and full of trouble.* *Zeno*, *Cato*, *Socrates* himself, whom *Ælian* so highly commends for a moderate temper, that nothing could disturb him, but going out, and coming in, still *Socrates* kept the same serenity of countenance, what misery soever befell him, (if we may believe *Plato* his Disciple) was much tormented with it. *Q. Metellus*; in whom *Valerius* gives instance of all happiness, the most fortunate man then living, borne in that most flourishing Citie of *Rome*, of uoble parentage, a proper man of person, well qualifised, healthfull, rich, honourable, a Senator, a Consul, happy in his wife, happy in his children, &c. yet this man was not void of *Melancholy*, he had his share of sorrow, *Polycrates Samius*, that flung his ring into the sea, because he would participate of discontent with

f De quo homine securitas, de quo certū gaudium? quocumq; se convertit, in terrenis rebus amaritudinem animi inveniet. Aug. in Psal. 8. 3. * Job 1. 14.

g Omni tempore Socrate eodem vultu videri, sive domū rediret, sive domo egrederetur.

h Lib. 7. cap. 1. Natus in florētissima totius orbis civitate, nobilissimū parentibus, corporis vires habuit & rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, consulare decus, sequentes triumphos, &c. i Ælian.

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with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can cure himself; the very gods had bitter pangs, & frequent passions, as their own Poets put upon them. In general, *as the heaven, so is*

our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year it self, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers: so is our life intermixt with joyes, hopes, feares, sorrowes, calumnies: Invicem cedunt dolor & voluptas, there is a succession of pleasure and paine.

— in medio de fonte leporum,

Surgit amari aliquid in ipsis floribus angat.

Even in the midst of laughing there is sorrow, (as Solomon holds: *even in the midst of all our feasting and jollity, as Austin infers in his Com. on the 41. psal. there is grief and discontent. Inter delicias semper aliquid sevis nos strangulat*; for a pinte of hony thou shalt here likely finde a gallon of gaul, for a dram of pleasure a pound of pain, for an inch of mirth an ell of moan; as Ivie doth an Oke, these miseries encompass our life. And 'tis most absurd & ridiculous, for any mortal man to look for a perpetual tenor of happiness in this life. Nothing so prosperous & pleasant, but it hath some bitterness in it, some complaining, some grudging; 'tis all *γλ. & πλ. & π.* a mixt passion, and like a Chequer table black & white, men, families, cities, have their falls and wanes, now trines, sextiles, then quartiles and oppositions. We are not here as those Angels; celestial powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to infirmities, miseries, interrupt, tossed & tumbled up and down, carried about with every small blast, often molested & disquieted upon each slender occasion, uncertain, brittle, & so is all that we trust unto. *And he that knows not this, & is not armed to endure it, is not fit to live in this world* (as one condoles our time) *he knows not the condition of it, where with a reciprocity, pleasure & pain are still united, and succeed one another in a ring. Exi è mundo*, get thee gone hence if thou canst not brook it; there is no way to avoid it, but to arm thy self with patience, with magnanimity, to oppose thy self unto it, to suffer affliction as a good souldier of Christ; as Paul adviseth constantly to bear it. But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather as so many bruit beasts, give a way to their passion, voluntary subject & precipitate themselves into a Labyrinth of cares, woes, miseries, & suffer their souls to be overcome by them, cannot arme themselves with that patience as they ought to do, it falleth out oftentimes that these Dispositions become Habits, and many Affects contemned (as Seneca notes) *make a disease. Even as one Distillation, not yet grown to custome, makes a cough, but continual & inveterate causeth a consumption of the lungs*: so do these our melancholy provocations: and according as the humor it self is intended, or remitted in men, as their temperature of body, or ratio-

k Homer. Iliad.
l Lippius cent. 3
ep. 45. ut col-
lum, sic nos ho-
mines sumus:
illud ex inter-
vallo nubibus
obducitur &
obscuratur. In
rosario flores
spinks intermix-
ti. Vita similis
aeri, undum mo-
do, sudum, tem-
pestas, sereni-
tas: ita vices
rerum sunt,
praemia gau-
dii, & sequa-
ces cura.
m Lucrētius l.
4. u24.
n Prov. 14. 3.
Extremum
gaudii luctus
occupat.
o Notat ita in-
quit celebra-
tur, nuptiae hic
sunt: at ibi quid
celebratur quod
non transiit?
p Apuleius 4.
florid. Nihil
quicquid homi-
ni tam prospe-
rum divinitus
datum, quasi
admixtum sit
aliquid difficul-
tatis ut etiam
amplissima qua-
qua latitid,
subsit quae piam
vel parva que-
rimonia conju-
gatione quadam
mella & fella.
q Caduca nimi-
rum & fragi-
lia, & puerili-
bus consentanea
crepundis sunt
ista quae vires
& opes hu-
mane vocan-
tur, affluunt subito,
repente delabuntur,
nullo in loco, nulla in persona,
stabilibus nec radicibus consistunt,
sed incertissimo statu
fortune, quos in sublime extulerunt
improviso recursum destitutos in
profundo miseriarum valle miserabiliter
immergunt. Valerius
lib. 6. cap. 11. r Huic seculo parum
aptus es, aut potius omnium nostrorum
conditionem ignoras, quibus reciproco
quodam necesse, &c. Lorchanus Gallo-
belgicus lib. 3. ad annum 1598. s
Horsum omnia studia dirigi debent,
ut humana fortiter feramus,
t 2 Tim. 2. 3. u Epist. 96. lib. 10.
affectus frequentes contemptusque
morbum faciunt. Distillatio una
nec adhuc in morem adducta,
russam facit, assidua & violenta
pitissim.

nal soul is better able to make resistance; so are they more or less affected. For that which is but a flea-biting to one, causeth insufferable torment to another; & which one by his singular moderation, and well composed carriage can happily overcome, a second is no whit able to sustaine; but upon every small occasion of misconceived abuse, injury, grief, disgrace, losse, crosse, rumor, &c. (if solitary, or idle) yeelds so far to passion, that his complexion is altered, his digestion hindred, his sleep gone, his spirits obscured, and his heart heavy, his Hypochondries misaffected; winde, crudity, on a sudden overtake him, and he himself overcome with *Melancholy*. As it is with a man imprisoned for debt, if once in the goale, every Creditor will bring his action against him, and there likely hold him: If any discontent seize upon a patient, in an instant all other perturbations (for---*quâ data portaruunt*) will set upon him, and then like a lame dog or broken winged goose he droops and pines away, and is brought at last to that ill habit or malady of melancholy it self. So that as the Philosophers make * eight degrees of heat and cold: we may make 88. of *Melancholy*, as the parts affected are diversly seized with it, or have been plunged more or lesse into this infernal gulf, or waded deeper into it. But all these *Melancholy* fits, howsoever pleasing at first, or displeasing, violent & tyrannizing over those whom they seize on for the time; yet these fits I say, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This *Melancholy* of which we are to treat, is an habit, *morbus santicus*, or *Chronicus*, a Chronick or continue disease, a settled humor, as *Aurelianus*, and *z* others call it, not errant, but fixed; and as it was long increasing, so now being (pleasant or painful) grown to an habit, it will hardly be removed.

x *Calidum ad os: frigidum aA osso. Una hirundo non facit aestatem.*

y *Lib. 1. c. 6.*
z *Euschiu. l. 3. sec. cap. 7.*
Hildegheim fol. 130.

SECT. I.

MEMB. I.

SUBSEC. 4.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the anatomy of the body and faculties of the soule, for the better understanding of that which is to follow; because many hard words will often occur, as *Myrrache*, *Hypocondries*, *Hemrods*, &c. *Imagination*, *Reason*, *Humors*, *Spirits*, *Vital*, *Natural*, *Animal*, *Nerves*, *Veines*, *Arteries*, *Chylus*, *Pituita*; which of the vulgar will not so easily be perceived, what they are, how sited, and to what end they serve. And besides, it may peradventure give occasion to some men, to examine more accurately, search farther into this most excellent subject, and thereupon with that Royal * Prophet to praise God, (for * *Psal. 39. 13. a man is fearfully and wonderfully made, and curiously wrought*) that have time and leisure enough, and are sufficiently informed in all other worldly businesses, as to make a good bargain, buy and sell, to keep and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and carelesse, they know not what this Body and

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a De anima.
 Turpe enim est
 homini ignorare
 sui corporis (ut
 ita dicam) ad-
 fictū, præsertim
 cum ad valetu-
 dinem et mores
 hæc cognitio
 plurimum con-
 ducat.
 b De usu part.
 c History of
 man.
 d D. Crook.
 e In Syntassi.
 f De Anima.
 g Infit. lib. 1.
 h Physiol. l. 1, 2.

Soul are, how combined, of what parts and faculties they consist, or how a man differs from a Dog. And what can be more ignominious and filthy (as a *Melancthon* well inveighes) then for a man not to know the structure and composition of his own body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners & To stir them up therefore to this study, to peruse those elaborate works of *b Galen*, *Bauhinus*, *Plater*, *Vesalius*, *Falopius*, *Laurentius*, *Remelinus*, &c. which have written copiously in Latine; or that which some of our industrious Countrymen have done in our mother tongue, not long since, as that translation of *c Columbus*, and *d Microcosmographia*, in 13. books, I have made this brief digression. Also because *e Wecker*, *f Melancthon*, *g Fernelius*, *h Fuschius*, and those tedious Tracts de *Animâ* (which have more compendiously handled and written of this matter) are not at all times ready to be had, to give them some small taste, or notice of the rest, let this Epitome suffice.

SUBSEC. 2.

Division of the Body, Humors, Spirits.

i Anat. l. I. c. 8.



F the parts of the Body, there be many divisions: The most approved is that of *i Laurentius*, out of *Hippocrates*: which is, into parts contained, or containing. Contained, are either humors, or Spirits.

Humors.

k In Micro-
 succos, sine qui-
 bus animal su-
 stentari non po-
 test.
 l Morbosos hu-
 mores.

Bloud.

A humor is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate or born with us, or adventitious and acquiste. The radical or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secondary humors of *Ros* and *Gluten* to maintain it: or acquiste, to maintain these four first primary Humors, coming and proceeding from the first concoction in the Liver, by which means *Chylus* is excluded. Some divide them into profitable, and excrementitious. But *k Crato* out of *Hippocrates* will have all four to be juyce and not excrements, without which no living creature can be sustained: which four, though they be comprehended in the masse of *Blood*, yet they have their several affections, by which they are distinguished from one another, and from those adventitious, peccant, or *l diseased humors*, as *Melancthon* calls them.

Bloud, is a hot, sweet, temperate, red humor, prepared in the *Meseraick* veines, and made of the most temperate parts of the *Chylus* in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veins, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries* are communicated to the other parts.

Pituita, or Phlegm, is a cold and moist humor, begotten of the colder part of the *Chylus* (or white juyce coming out of the meat digested in the stomach) in the Liver; his office is to nourish and moisten the members of the body, which as the tongue, are moved, that they be not over dry.

Choler, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helps the natural heat and senses, and serves to the expelling of excrements.

Melan-


Melancholy, cold and dry, thick, black, and sower, begotten of the more faculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humors, *Bloud* and *Choler*, preserving them in the *Bloud*, and nourishing the bones. These four humors have some analogy with the four Elements, and to the four ages in man. 15

To these humors you may add *serum*, which is the matter of Urine, *Serum*, Sweat, and those excrementious humors of the third Concoction, Sweat, and Teares.

Spirit is a most subtil vapor, which is expressed from the *Bloud*, and the Spirits. instrument of the soul, to perform all his actions; a common tye or *medium* betwixt the body and the soul, as some will have it; or as a *Paracelsus*, a fourth soul of it self. *Melanchthon* holds the fountain of these spirits to be the *Heart*, begotten there; and afterward conveyed to the *Brain*, they take another nature to them. Of these spirits there be three kinds, according to the three principal parts, *Brain*, *Heart*, *Liver*; *Natural*, *Vital*, *Animal*. The *Natural* are begotten in the *Liver*, and thence dispersed through the *Veins*, to perform those natural actions. The *Vital spirits* are made in the *Heart* of the *Natural*, which by the *Arteries* are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or *Swoning*. The *Animal spirits* formed of the *Vital*, brought up to the *Brain*, and diffused by the *Nerves*, to the subordinate Members, give sense and motion to them all. a Spiritalis anima.

SUBSEC. 3.

Similar parts.

ontaining parts, by reason of their more solid substance, are either *Homogeneous*, or *Heterogeneous*, *Similar*, or *Dissimilar*; so *Aristotle* divides them, lib. I. cap. I. de hist. Animal, *Laurentius* cap. 20. lib. I. *Similar*, or *Homogeneous*, are such, as if they be divided, are still severed into parts of the same nature, as water into water. Of these some be *Spermatical*, some *Fleshie*, or *Carnal*. *Spermatical* are such as are immediately begotten of the Seed, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerves*, *Arteries*, *Veins*, *Skins*, *Fibers* or *strings*, *Fat*. Similar parts.

The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustain other parts: some say there be 304. some 307. or 313. in Mans body. They have no *Nerves* in them, and are therefore without sense. Bones.

A *Gristle*, is a substance softer then bone, and harder then the rest, flexible, and serves to maintain the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the bones, with their subserving tendons; *Membranes* office is to cover the rest.

Nerves or sinews, are *Membranes* without, and full of marrow within, they proceed from the brain, & carry the *Animal spirits* for sense and motion. Of these be some harder, some softer; the softer serve the senses, and there be 7. pair of them. The first be the *Optick Nerves*, by which we see; the second move the eyes; the third pair serve for the tongue to taste;

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the fourth pair for the tast in the Palat; the fift belong to the Ears; the sixt pair is most ample, and runs almost over all the Bowels; the seventh pair moves the Tongue. The harder sinews serve for the motion of the inner parts, proceeding from the Marrow in the back, of whom there be thirty combinations; seven of the Neck, twelve of the Breast, &c.

Arteries.

n In these they observe the beating of the pulse.

Arteries are long and hollow, with a double skin to convey the vital spirirs; to discern which the better, they say that *Vesalius* the *Anatomist* was wont to cut up men alive.^a They arise in the left side of the heart, & are principally two, from which the rest are derived, *Aorta*, and *Venosa*;

Aorta is the root of all the other, which serve the whole body; the other goes to the Lungs, to fetch air to refrigerate the Heart.

Veins.

Veins are hollow and round like pipes, arising from the Liver, carrying bloud and natural spirirs, they feed all the parts. Of these there be two chief, *Vena porta*, and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a Vein coming from the concave of the Liver, and receiving those meseraical Veins, by whom he takes the *Chylus* from the stomach and guts, and conveys it to the Liver, The other derives bloud from the Liver to nourish all the other disperfed Members. The branches of that *Vena porta* are the *Meseraical* and *Hæmorrhoides*. The branches of the *Cava* are *inward* or *outward*. *Inward*, *feminal* or *emulgent*. *Outward*, in the head, arms, feet, &c. and have several names.

Fibre, Fat, Flesh.

o *Cuius est pars similari a viturifica ut interiora muniat.*
Capivac. Anat. pag. 252.

Fibre are strings, white and solid, disperfed through the whole member, and right, oblique, transvers, all which have their several uses. *Fat* is a similar part, moist, without bloud, composed of the most thick and unctious matter of the bloud, The^o skin covers the rest, and hath *Cuticulam*, or a little skin under it. *Flesh* is soft and ruddy, composed of the congealing of bloud, &c.

SUBSEC. 4.

Dissimilar parts.



Dissimilar parts, are those which we call *Organical*: or *Instrumental*, and they be *Inward*, or *Outward*. The chiefest outward parts are situate forward or backward. *Forward*, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c. neck, breast, chest, upper and lower part of the belly, hypocondries, navel, groyn, flank, &c. *Backward*, the hinder part of the head, back, shoulders, sides loyns, hipbones, *os sacrum*, buttocks; &c. Or joynts, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which because they are obvious and well known, I have carelessly repeated, *eaque præcipua & grandiora tantum: quod reliquum, ex libris de animâ, qui volet, accipiat.*

Inward Organical parts which cannot be seen, are divers in number, and have several names; functions, and divisions; but that of *p Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *Noble* there be three principal parts, to which all the rest belong, and whom they serve, *Brain*, *Heart*, *Liver*, According to whose site, three Regions, or a threefold division is made of the whole body. As first of the *Head*, in which the animal Organs are contained,

p Anat. lib. 1. c. 19. *Celobris est & pervulgata partium divisio in principes & ignobiles partes.*

tained, and brain it self, which by his nerves give sense and motion to the rest, and is (as it were) a privy Counsellor, and Chancellor to the *Heart*. The second Region is the Chest, or middle *Belly*, in which the *Heart* as King keeps his court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the *Liver* resides as a *Legat à latere*, with the rest of those natural Organs, serving for concoction, nourishment; expelling of excrements. This lower Region is distinguished from the upper by the *Midriff*, or *Diaphragma*, and is subdivided again by η some into three concavities, or Regions, upper, middle, and lower. The upper of the *Hypocondries*, in whose right side is the *Liver*, the left the *Spleen*: From which is denominated *Hypocondriacal Melancholy*. The second of the *Navel* and *Flanks*, divided from the first by the *Rim*. The last of the water course, which is again subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; upper, or lower. *Epigastrium* they call *Mirach*; from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these several Regions I will treat in brief apart: and first of the third Region, in which the natural Organs are contained.

But you that are Readers in the mean time, Suppose you were now brought into some sacred Temple, or Majestical Palace (as ϵ *Melancthon* saith) to behold not the matter only, but the singular Art, Workmanship, and counsel of this our great Creator. And 'tis a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serve to nutrition, or generation. Those of nutrition serve to the first or second concoction: as the *esophagus* or gullet, which brings meat and drink into the *Stomack*: The *Ventricle* or *Stomack*, which is seated in the midst of that part of the belly beneath the *Midriff*; the kitchen (as it were) of the first concoction, and which turns our meat into *Chylus*: It hath two mouths, one above, another beneath. The upper is sometimes taken for the *Stomack* it self; the lower and nether door (as *Wecker* calls it) is named *Pylorus*. This *Stomack* is sustained by a large Kell or Kaull, called *Omentum*; which some will have the same with *Peritoneum*, or *Rim* of the belly. From the *Stomack* to the very fundament, are produced the *Guts*, or *Intestina*, which serve a little to alter and distribute the *Chylus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is *Duodenum*, or whole gut, which is next to the *Stomack*, some twelve inches long, (saith ϵ *Fuschius*) *Iejunum* or empty gut, continue to the other, which hath many *Meseraick veins* annexed to it, which take part of the *Chylus* to the *Liver* from it. *Ilion* the third, which consists of many crinckles, which serves with the rest to receive, keep, and distribute the *Chylus* from the *Stomack*. The thick guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *blind* is a thick and short gut, having one mouth, in which the *Ilion* and *Colon* meet: it receives the excrements, and conveys them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast: the *Right gut* is straight, and conveys the excrements to the fundament, whose lower part is bound up with certain *Muscles*, called *Sphincteres*, that the excrements may be the better contained, until such time a man be willing to

η D. Crook out
of Galen and
others.

De anima.
 ϵ Vos vero ve-
luti in templum
ac sacrarium.
quoddam vos
duci putetis,
Cyc. Suavi &
utili cognitio.
The lower
Region. Natu-
ral Organs.

(Lib. 1. cap. 12.
Sect. 5.

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go to the stool. In the midst of these guts is situated the *Mesentarium* or *Midriff*, composed of many veins, Arteries, & much fat, serving chiefly to sustain the guts. All these parts serve the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging to the liver, like in colour to congealed blood; the shop of blood, situate in the right *Hypocondry*, in figure like to an half Moon, *Generosum membrum*, *Melancthon* styles it, a generous part; it serves to turn the *Chylus* to blood, for the nourishment of the body. The excrements of it are either *Cholerick* or *Watery*, w^{ch} the other subordinat parts convey. The *Gall* placed in the concave of the *Liver*, extracts *Choler* to it: the *Spleen*, *Melancholy*; which is situat on the left side, over against the *Liver*, a spongy matter, that draws this black *Choler* to it by a secret vertue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veins, and *Vreteres*. The emulgent draw this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receive it, having two parts, neck and bottom: the bottom holds the water, the neck is constringed with a muscle, which as a Porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I do voluntarily omit.

Middle Region. Next in order is the *middle Region*, or chest, which comprehends the vital faculties & parts: which (as I have said) is separated from the lower belly, by the *Diaphragma* or *Midriff*, which is a skin consisting of many nerves, membranes; and amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some ad a third skin, which is termed *Mediastinus*, which divides the chest into two parts, right and left: of this region the principal part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration; the Sun of our Body, the King and sole commander of it: the seat and Organ of all passions and affections. *Primum vivens, ultimum moriens*, it lives first, and dyes last in all creatures: Of a pyramidical forme, and not much unlike to a Pine-apple; a part worthy of ^t admiration, that can yeild such variety of affections, by whose motion it is dilated or contracted, to stir and command the humors in the body: As in sorrow, melancholy; in anger, choler; in joy, to send the blood outwardly; in sorrow, to call it in; moving the humors, as Horses do a Chariot. This *heart*, though it be one sole member, yet it may be divided into two creeks *right* and *left*. The *right* is like the Moon increasing, bigger then the other part, and receives blood from *Vena Cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left creek* hath the form of a *Cone*, & is the seat of life, which as a torch doth oyl, draws blood unto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, & by that great *Artery* called *Aorta*, it sends vital spirits over the body, and takes air from the *Lungs*, by that *Artery* which is called *Venosa*; So that both Creeks have their Vessels; the *Right* two Veines,

*Hæc res est.
præcipue digna
admiratione,
quod tanta af-
fectuum varie-
tate cietur cor,
quod omnes res
& istes & læta
statim corda
ferunt & mo-
vent.*

Veins; the left two Arteries, besides those two common anfractuous ears, which serve them both; the one to hold blood, the other air, for several uses. The *Lungs* is a thin spongy part, like an Oxe hoof, (saith a *Fernelius*) the *uPhyso. l. 1. c. 8*
Town-Clark, or *Cryer* (one terms it) the instrument of voice, as an O- x *Orator re-*
 rator to a King; annexed to the heart, to express their thoughts by voice. gi: sic pulmo
 That it is the instrument of voice, is manifest, in that no creature can speak vocis instru-
 or utter any voice, which wanteth these lights. It is besides the instrument of mentum an-
 respiration, or breathing; & its office is to cool the heart, by sending ayre situr cordi,
 unto it, by the *Venosal Artery*, which vein comes to the lungs by that *aspe-* *Ec. Melanctib.*
ra arteria which consists of many gristles, membranes, nerves, taking in ayre at the nose and mouth, and by it likewise, exhales the fumes of the Heart.

In the upper *Region* serving the animal faculties, the chief Organ is the *Brain*, which is a soft, marrowish, & white substance, ingendred of the purest part of seed and spirits, included by many skins, and seated within the skul or brain-pan, and it is the most noble Organ under heaven; the dwelling house and seat of the Soul, the habitation of wisdom, memory, judgment, reason, and in which man is most like unto God: and therefore nature hath covered it with a skul of hard bone, and two skins or membranes, whereof the one is called *dura mater*, or *meninx*; the other *pia mater*. The *dura mater* is next to the skul, above the other, which includes and protects the brain. When this is taken away, the *pia mater* is to be seen, a thin membrane, the next and immediate cover of the brain, and not covering only, but entring into it. The *Brain* it self is divided into two parts, the *fore* and *hinder part*; the *fore part* is much bigger then the other, which is called the *little brain* in respect of it. This *fore part* hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart; and are there refined to a more heavenly nature, to perform the actions of the soul. Of these ventricles there be three, *Right*, *Left*, & *Middle*. The *Right* and *Left* answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse, and cavity of them both; and hath two passages; the one to receive *Pituita*, and the other extends it self to the fourth creek: in this they place *Imagination* and *Cogitation*, and so the three ventricles of the fore part of the *Brain* are used. The fourth Creek behind the head, is common to the *Cerebel* or little brain, and marrow of the backbone, the last, and most solid of all the rest, which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is seated.

SUBSEC. 5.

Of the soul and her Faculties.



According to *Aristotle*, the soul is defined to be *ἐντελέχεια πρώτη* *perfection* *y De anim. c. 1.*
 & *actus primus corporis Organici, vitam habentis in potentia*:
 the perfection or first act of an Organical body, having power of
 life, which most *Philosophers* approve. But many doubts arise *z Scalig. exerc.*
 about the *Essence*, *Subjett*, *Seat*, *Distinction*, and subordinate faculties of *307. Tolet in*
 it. *cap. 1. Ec.*

it. For the Essence and particular knowledg, of all other things it is most hard (be it of man or Beast) to discern, as ^a *Aristotle* himself, ^b *Tully*, ^c *Picus Mirandula*, ^d *Tolet*, and other Neoterick Philosophers confess. *We cannot understand all things by her, but what she is we cannot apprehend.* Some therefore make one *Soul*, divided into three principal faculties: others, three distinct *Souls*. Which question of late hath been much controverted by *Nicomineus*, and *Zabarel*. ^f *Paracelsus* will have four *Souls*, adding to the three granted faculties, a *Spiritual Soul*: which opinion of his, *Campanella* in his book *de Sensu rerum*, much labours to demonstrate and prove, because Carcasses bleed at the sight of the murderer; with many such arguments: And ^g some again, one soul of all Creatures whatsoever, differing only in Organs; and that beasts have reason as well as men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in *Zabarel* amongst the rest. The ^h common division of the *Soul*, is into three principal faculties, *Vegetal*, *Sensitive*, and *Rational*, which make three distinct kind of living Creatures: *Vegetal* Plants, *Sensible* Beasts, *Rational* Men. How these three principal faculties are distinguished and connected, *Humano ingenio inaccessum videtur*, is beyond humane capacity, as ⁱ *Tanrellus*, *Philip*, *Flavius* and others suppose. The inferior may be alone, but the superior cannot subsist without the other; so *Sensible* includes *Vegetal*, *Rational* both; which are contained in it (saith *Aristotle*) *ut trigonus in tetragono*, as a Triangle in a Quadrangle.

Vegetal, the first of the three distinct faculties, is defined to be a *substantial act of an organical body, by which it is nourished, augmented, and begets another like unto it self*. In which definition, three several operations are specified, *Altrix*, *Auctrix*, *Procreatrix*; the first is ^k *Nutrition*, whose object is nourishment, meat, drink, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is to turne the nutriment into the substance of the body nourished, which he performs by natural heat. This nutritive operation hath four other subordinate functions, or powers belonging to it. *Attraction*, *Retention*, *Digestion*, *Expulsion*. ^l *Attraction* is a ministering faculty, which as a Loadstone doth Iron, draws meat into the stomach, or as a lamp doth oyl; and this attractive power is very necessary in Plants, which suck up moisture by the root, as another mouth, into the sap as alike stomach. *Retention* keeps it, being attracted unto the stomach, untill such time it be concocted; for if it should passe away straight, the body could not be nourished. *Digestion* is performed by natural heat; for as the flame of a torch consumes oyl, wax, tallow: so doth it alter and digest the nutritive matter. *Indigestion* is opposite unto it, for want of natural heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Affation*. *Maturation*, is especially observed in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne again. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stir up natural heat, or else choke it, as too much wood puts out a fire. *Elixation* is the seething of meat in the stomach, by the said natural heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Affation* is a concoction of the inward moi-

sture

a 1. De anima. cap. 1.

b Tuscul. quæst. Lib. 6. Doct. Val. Gentil. c.

13. pag. 1216. d Aristot.

e Anima quæq; intelligimus, et tamen quæ sit ipsa intelligere non valeamus.

f Spiritualem animam a reliquis distinguam meum, etiam in cadavere inhaerentem post mortem per aliquot menses.

g Lib. 3. cap. 31. 8 Celsus lib. 2. c. 31. Plutarch.

in Grillo Lips. Cen. 1. ep. 50. Iassus de Rifu

o Fleui, A-verroes, Campanella, &c.

h Philip. de Anima. ca. 20. Celsus 20. antiq.

cap. 3. Plutarch. de placit. philos. i De vit. &

mort. part. 2. c. 3. prop. 1. de vit et mort. 2. c. 22.

Vegetal soul. Subsect. 2.

k Nutritio est alimenti transmutatio, vi naturali. Scal.

exerc. 101. sect. 17.

Attraction. l See more of Attraction in Scal. exerc. 343.

Retention. Digestion.

Maturation.

Elixation.

Affation.

sture by heat; his opposite is *Semiustulation*. Besides these three several operations of *Digestion*, there is a fourfold order of concoction: *Mastication*, or chewing in the mouth; *Chilification* of this so chewed meat in the stomach; the third is in the *Liver*, to turn this *Chylus* into blood, called *Sanguification*; the last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expels all superfluous excrements, and reliques of meat and drink, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haire, nails, &c.

As this *Nutritive facultie* serves to nourish the body, so doth the *Augmenting facultie* (the second operation or power of the *Vegetal facultie*) to the increasing of it in quantity, according to all Dimensions, long, broad, thick, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certain, as the Poet observes:

*Stat sua cuique dies, brevis & irreparabile tempus
Omnibus est vitæ,*

A term of life is set to every man,

Which is but short, and pass it no one can.

The last of these *Vegetal faculties* is *Generation*, which begets another by means of seed, like unto it self, to the perpetual preservation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Necessary concomitants or affections of this *Vegetal facultie*, are life, and his privation, death. To the preservation of life the natural heat is most requisite, though siccidity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appears by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radicall moisture to preserve it, that it be not consumed; to which preservation our clime, country, temperature, and the good or bad use of those six non-natural things avail much. For as this natural heat and moisture decays, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our own default, it is in the end dried up by old age, and extinguished by death for want of matter, as a Lamp for defect of oyl to maintain it.

SUBSEC. 6.

Of the sensible Soul.



Next in order is the *Sensible Faculty*, which is as far beyond the other in dignity, as a Beast is preferred to a Plant; having those *Vegetal powers* included in it. 'Tis defined an *Act of an organical body by which it lives, hath sense, appetite, judgment, breath and motion*. His object in general is a sensible or passible equality, because the sense is affected with it. The general Organ is the Brain, from which principally the sensible operations are derived. This *Sensible Soul* is divided into two parts, *Apprehending* or *Moving*. By the *Apprehensive* power we perceive the *Species* of sensible things present, or absent, and retain them

as wax doth the print of a seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moved by spirits & pulse. The *Apprehensive* faculty is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may add *Scaligers* sixth sense of *Titillation*, if you please; or that of *Speech*, which is the sixth eternal sense, according to *Lullius*. *Inward* are three; *Common sense*, *Phantastie*, *Memory*. Those five outward senses have their object in outward things onely, and such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of commodity, *Hearing*, *Sight*, and *Smell*: two of necessity, *Touch*, and *Taste*, without which we cannot live. Besides the *Sensitive* power is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object, as the eye by the sun beames.

Sight. According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most precious, and the best, and that by reason of his object, it sees the whole body at once; by it we learn, and discern all things, a sense most excellent for use, to the *Sight* three things are required; the *Object*, the *Organ*, and the *Medium*. The *Object* in general is *Visible*, or that which is to be seen, as colours, and all shining bodies. The *Medium* is the illumination of the ayr, which comes from ⁿlight, commonly called *Diaphanum*; for in dark we cannot see. The *Organ* is the eye, and chiefly the apple of it; which by those *Optick Nerves*, concurring both in one, conveys the sight to the common sense. Betwixt the *Organ* and *Object* a true distance is required, that it be not too near, or too far off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused *intra mittendo*, *vel extra mittendo*, &c. by receiving in the visible species, or sending of them out; which ^o *Plato*, ^p *Plutarch*, ^a *Macrobius*, ^r *Lactantius* and others dispute. And besides it is the subject of the *Perspectives*, of which *Alhazen* the *Arabian*, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Ubaldus*, *Aquilonius*, &c. have written whole volumes.

Hearing, a most excellent outward sense; by which we learn and get knowledge. His object is sound, or that which is heard; the *Medium*, ayre; *Organ* the ear. To the sound, which is a collision of the ayr, three things are required; a body to strike, as the hand of a musician; the body stricken, which must be solid and able to resist; as a bell, lute-string; not wooll, or sponge; the *Medium*, the ayr; which is *Inward*, or *Outward*; the outward being struck or collided by a solid body, still strikes the next ayre; untill it come to that inward natural ayr, where as an exquisite organ is contained in a little skin formed like a drum head, and struck upon by certain small instruments like drum sticks, conveys the sound by a pair of *Nerves*, appropriated to that use, to the *common sense*, as to a judge of a sound: There is great variety and much delight in them; for the knowledge of which, consult with *Boethius*, and other Musicians.

n Lumen est
aliquid perspicui.
Lumen a luce
provenit, luce
est in corpore
lucido.

o Saturn. 7. c. 14.
p In phædon.
q Lac. cap. 8. de
opif. Dei.
r De præf.
Philos. 4.
Hearing.

Smelling.

Smelling, is an outward sense which apprehends by the nostrils drawing in air; And of all the rest it is the weakest sense in men. The *Organ* in the nose; or two small hollow pieces of flesh a little above it: The *Medium* the air to men as water to fish: The *Object*, *Smell*, arising from a mixt body

body resolved, which whether it be a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith ^f Agellius, ^f Lib. 19. cap. 2: are of discipline; and that by avoiding bad smells, as by choosing good, which do as much alter and affect the body many times, as Diet self.

Taste, a necessary sense; *which perceives all savours by the Tongue and Palat*, and that by means of a thin spittle, or watery juice. His Organ is the Tongue with his tasting nerves; the *Medium*, a watery juice; the *Object Taste*, or savor, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kinds of savor, bitter, sweet, sharp, salt, &c. all which sick men (as in an ague) cannot discern, by reason of their Organs misaffected.

Touch, the last of the senses, and most ignoble, yet of as great necessity as Touching the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His Organ, the Nerves; his *Object* those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thick, thin, &c. Many delightful questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit.

SUBSEC. 7.

Of the Inward Senses.



Inner Senses are three in number, so called, because they be ^{Common} within the brain-pan, as *Common Sense*, *Phantasie*, *Memory*. ^{sense.} Their objects are not only things present, but they perceive the sensible species of things *to Come*, *Past*, *Absent*, such as were before in the sense. This *Common sense* is the Judge or Moderator of the rest, by whom we discern all differences of objects; for by mine eye I do not know that I see, or by mine ear that I hear, but by my *Common sense*, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices are his: The fore-part of the Brain is his Organ or seat.

Phantasie, or Imagination, which some call *Æstivative*, or *Cogitative*, ^{Phantasie.} (confirmed, saith ^t Fernelius, by frequent meditation) is an inner sense ^t *Phil.* 1. 5. c. 8: which doth more fully examine the Species perceived by *Common sense*, of things present or absent, and keeps them longer, recalling them to minde again; or making new of his owne. In time of sleep this faculty is free, and many times conceives strange, stupend, absurd sharpes, as in sick men we commonly observe. His Organ is the middle cell of the Brain; his *Objects* all the Species communicated to him by the *Common sense*, by comparison of which he fains infinite other unto himselfe. In *Melancholy* men this faculty is most powerful and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from *Common sense*, or *Memory*. In Poets and Painters *Imagination* forcibly workes, as appears by their severall Fictions, Anticks, Images: as *Ovids* house of sleep, *Psyches* palace in *Apuleius*, &c. In men

24

Memory.

Affections of
the senses,
sleep, and
waking.
u Exercit. 280.

men it is subject and governed by *Reason*, or at least should be; but in brutes it hath no superior, and is *ratio brutorum*, all the reason they have. *Memory* layes up all the species which the senses have brought in, and records them as a good *Register*, that they may be forth-coming when they are called for by *Phantasie* and *Reason*. His object is the same with *Phantasie*, his seat and *Organ* the back part of the brain.

The affections of these senses, are *sleep* and *waking*, common to all sensible creatures. *Sleep* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soul, (as u *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his commander, *Reason*: as appears by those imaginary Dreames, which are of divers kinds, *Natural*, *Divine*, *Demoniacall*, &c. which vary according to humors, diet, actions, objects, &c. of which, *Artemidorus*, *Cardanus*, and *Sambucus*, with their severall Interpreters, have written great volumes. This ligation of senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits perform their accustomed duties; so that *waking* is the action and motion of the Senses, which the spirits dispersed over all parts, cause.

SUBSEC. 8.

Of the Moving faculty.

Appetite.



His *Moving Faculty*, is the other power of the *Sensitive Soul*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two faculties, the power of *Appetite*, and of *moving from place to place*. This of *appetite* is threefold, so some will have it; *Natural*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention*, *Expulsion*, which depend not of sense, but are *Vegetal*, as the Appetite of of meat and drink; hunger and thirst. *Sensitive* is common to men and brutes. *Voluntary*, the third, or intellective, which commands the other two in men, and is a curb unto them, or at least should be; but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reins to their concupiscence and severall lusts. For by this Appetite the soul is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he imbraceth, the other he rejecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seek their own good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and pain. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as x one translates it) *Coveting*, *Anger invading*, or *Impunging*. *Concupiscible* covets alwayes pleasant and delightful things, and abhors that which is distastful, harsh and unpleasant. *Irascible*, y *quasi aversans per iram & odium*, as avoiding it with anger and indignation.

z T. W. Jesuite in his
Passions of
the Minde.

y Velcurio.

dignation. All affections and perturbations arise out of these two fountaines, which although the *Stoicks* make light of, we hold natural, and not to be resisted. The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, & preserves the body if absent, they cause Hope, Love, Desire, and Concupiscence. The *Bad* are *simple* or *mixt*: *simple* for some bad object present, as sorrow, which contracts the Heart, macerates the Soul, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it self: or future, as Fear. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger; Zeal, which is offended with him who hurts that he loves; and *emulatio*, a compound affection of Joy and Hate, when we rejoyce at other mens mischief, and are grieved at their prosperity; Pride, Self-love, Emulation, Envie, Shame, &c. of which elsewhere,

Moving from place to place, is a faculty necessarily following the other, For in vain were it otherwise to desire and to abhor, if we had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and go from one place to another. To the better performance of which, three things are requisite: That which moves; by what it moves; that which is moved. That which moves, is either the Efficient cause, or End. The end is the object, which is desired or eschued; as in a dog to catch a hare, &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad objects: in brutes *Imagination* alone, which moves the *Appetite*, the *Appetite* this faculty, which by an admirable league of Nature, and by meditation of the spirit commands the Organ by which it moves: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or 2 Nerves in the midst of them, and draw the cord, and so *per consequens* the joynt, to the place intended. That which is moved, is the body or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, & such like, referred to the predicament of *Situs*. Worms creep, Birds flie, Fishes swim; and so of parts, the chief of which is *Respiration* or breathing, and is thus performed. The outward aire is drawn in by the *vocal Artery*, and sent by mediation of the *Midriff* to the Lungs which dilating themselves as a pair of bellows, reciprocally fetch it in, and send it out to the heart to cool it: and from thence now being hot, convey it again, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many have written whole books, I will say nothing.

2 Nervi à spiritu moventur;
spiritus ab anima. Melanch.

SUBSEC. 9.

Of the Rational Soul.

a *Valcurio. Fucundum & anceps subiectum.*



N the precedent Subsections I have anatomized those inferior faculties of the soul; the *Rational* remaineth, a pleasant, but a doubtful subject (as a one terms it) and with the like brevity to be discussed. Many erroneous opinions are about the essence & original of it; whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number as *Xenocrates*; whether it be organical, or inorganical; seated in the brain, heart or bloud; mortal or immortal; how it comes into the body. Some hold that it is *ex traduce*, as *Phil. 1. de Anima*, *Turtullian*, *Lactantius*, *de opific. Dei cap. 19.* *Hugo lib. de Spiritu & Anima*, *Vincentius Bellavic spec; natural. lib. 23. cap. 2. & 11.* *Hippocrates*, *Avicenna*, and many late writers; that one man begets another, body & soul: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but half a man, and is worse then a beast that begets both matter and form; and besides the three faculties of the soul must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferior I meane, and may not be well separated in men. *c Galen* supposeth the soul *crasin esse*, to be the Temperature it self; *Trismegistus*, *Museus*, *Orpheus*, *Homer*, *Pindarus*, *Phærecides Syrus*, *Epictetus*, with the *Chaldees* and *Ægyptians*, affirmed the soul to be immortal, as did those *Britan* Druides* of old. The *d Pythagorians*, defend *Metempsychosis*, and *Palingenesia*, that souls go from one body to another, *epotâ prius Lethes undâ*, as men into Wolves, Beares; Dogs, Hogs, as they were inclined in their lives, or participated in conditions.

b *Goelenius in Puxol. pag. 302. Bright in Phys. Scrib. l. i. David Crusius, Melancton.*

Hippius Herminius, Levinus Lemnius, &c.

c *Lib. an mores sequantur, &c. *Cæsar. 6. com*

d *Read Æneas Gazens dial. of the immortality of the Soul.*

* *Quid met, 15.*

—* *inque ferinas*

e *In Gallo. Idem.*

Possumus ire domus, pecudumque in corpora condi.

c *Lucians* Cock was first *Euphorbus* a Captain:

Ille ego (nam memini) Trojani tempore belli,

Panthoides Euphorbus eram,

f *Nicephorus hist. lib. 10. c. 35.*

a horse, a man, a sponge. *f Julian* the Apostate thought *Alexanders* soul was descended into his body: *Plato* in *Timæo*, and in his *Phædon* (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learns anew, which he calls *reminiscentia*, or recalling, and that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appears by his pleasant fiction *de sortitione animarum, lib. 10. de rep.* and after *g 10000.* years is to return into the former body again,

g *Phædro.*

* *Claudian lib. 1. de rap. Proserp.*

—* *post varios annos, per mille figuras,*

Rursus ad humane fertur primordia vite.

Others deny the immortality of it, which *Pomponatus* of *Padua* decided out of *Aristotle* not long since, *Plinius Avunculus cap. 7. lib. 2. & lib. 7. cap. 55.* *Seneca lib. 7. epist. ad Lucilium epist. 55.* *Dicæarchus in Tull. Tuscul. Epicurns, Aratus, Hippocrates, Galen, Lucretius lib. 1.*

(Præterea)

(Præterea gigni pariter cum corpore, & una
Crescere sentimus, pariterque senescere mentem)

Averroes, and I know not how many Neotericks. This question of the immortality of the Soul, is diversely and wonderfully impugned and disputed, especially amongst the Italians of late, saith *Jab. Coler. lib. de immort. animæ, cap. 1.* The Popes themselves have doubted of it, *Leo Decimus* that Epicurean Pope, as^{*} some record of him, caused this question to be discussed pro and con before him, and concluded at last, as a prophane and atheistical Moderator, with that verse of *Cornelius Gallus,*

Et redit in nihilum, quod fuit ante nihil.

It began of nothing, and in nothing it ends. *Zeno* and his Stoicks as ^{*}*Austin* quotes him, supposed the Soul so long to continue, till the Body was fully putrified, and resolved into *materia prima*: but after that, *infinitus evanescere*, to be extinguished and vanish; and in the mean time, whilst the body was consuming, it wandred all abroad, & è longinquo multa annuntiare, and (as that *Clazomenian Hermotimus* averred) saw pretty visions, and suffered I know not what.

Errant exangues sine corpore & ossibus umbræ.

Ovid. 4. Met.

Others grant the immortality thereof, but they make many fabulous fictions in the mean time of it, after the departure from the body: like *Plato's Elysian fields*, and that *Turkie Paradise*. The souls of good men they deified; the bad (saith ^h*Austin*) became devils, as they supposed, with many such absurd tenents, which he hath confuted. *Hierome, Austin*, and other Fathers of the church, hold that the Soul is immortal, created of nothing; and so infused into the childe or *Embrio* in his mothers wombe, six moneths after the conception; not as those of brutes, which are ex-^htraduce, and dying with them vanish into nothing. To whose divine treatises, and to the Scriptures themselves, I rejoin all such Atheistical spirits, as *Tully* did *Atticus*, doubting of this point, to *Plato's Phædon*. Or if they desire Philosophical proofs and demonstrations, I refer them to *Niphus, Nic. Faventinus* tracts of this subject. To *Fran. and John Picus in digress. sup. 3. de Anima, Tholosanus, Eugubinus, To Soto, Canas, Thomas, Peregrinus, Vandinus. Colerus*, to that elaborate tract in *Zanchius*, to *Tolets 60* reasons, and *Lessius 22.* arguments, to prove the immortality of the soul. *Campanella lib. de sensu rerum*, is large in the same discourse; *Albertinus the School-man. Jacob. Naſſantus, Tom. 2. op.* handleth it in four questions; *Antony Brunus, Aonius Palearius, Marinus Marcennus*, with many others. This Reasonable Soul, which *Austin* calls a spiritual substance moving it self, is defined by Philosophers to be the first substantial act of a Natural, Humane, Organical Body, by which a man lives, perceives, and understands, freely doing all things, and with election. Out of which definition we may gather, that this Rational Soul includes the powers, and performs the duties of the two other, which are contained in it, and all three faculties make one Soul, which is inorganical of it self, although it be in all parts, and incorporeal, using their Organs, and working by them. It is divided into two chief parts, differing in office only, not in essence. The understanding, which is the Rational power apprehending; the will, which is the Rational power moving: to which two, all the other Rational powers are subject and reduced.

Hæc questio multos per annos variè, ac mirabiliter impugnata, &c. Colerus ibid.

* De ecclesiæ dog. cap. 16.

^h Bonorum larves, malorum vero larvas & lemures: Some say at 3. dayes, some 6. weeks, others otherwise.

SUBSEC. 10.

Of the Understanding.

k Melancthon.



nderstanding is a power of the Soul,^k by which we perceive, know, remember, and judge as well singulars, as universals, having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his own doings, and examines them. Out of this definition (besides his chief office, which is to apprehend,

judge all that he performs, without the help of any Instruments or Organs) three differences appear betwixt a man and a beast. As first, the sense only comprehends *Singularities*, the Understanding *Universalities*, Secondly, the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious workes, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, *Ens*, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the *Understanding*, is some sensible thing; after by discoursing, the mind finds out the corporeal substance, and from thence the spiritual. His actions (some say) are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention*, and *Judgment*. The common divisions are of the understanding, *Agent*, and *Patient*; *Speculative*, and *Practick*; In *Habit*, or in *Act*; *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of man, *acumen* or subtilty, *sharpness* of invention, when he doth invent of himselfe without a teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transferrs them

l Nihil in intellectu, quod non prius fuerat in sensu.

to the passive understanding,^l because there is nothing in the understanding, which was not first in the sense. That which the imagination hath taken from the sense, this *Agent* judgeth of, whether it be true or false; and being so judged he commits it to the *Passive* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a scholar; and his office is to keep and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all forms and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which we take *Notions* of, and perceive things; *Habits*, which are durable lights and notions, which we may use when we will: Some reckon up eight kinds of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspicion*, *Error*, *Opinion*, *Science*; to which are added *Art*, *Prudency*, *Wisdom*: as also^m *Synteresis*, *Diſtamen rationis*, *Conscience*; so that in all there be fourteen species of the *understanding*, of which some are *innate*, as the three last mentioned; the other are gotten by doctrine, learning, and use. *Plato* will have all to be innate: *Aristotle* reckons up but five intellectual habits: two *practick*, as *Prudency*, whose end is to practise; to fabricate; *Wisdom* to comprehend the use and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it be considered aright) is all one with the precedent for three being innate, and five acquiste, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them

Velcurio.

m The pure part of the conscience.

them I will only point at, as more necessary to my following discourse. 29

Synteresis, or the purer part of the conscience is an innate habit, and doth signifie a conversation of the knowledg of the law of God and Nature, to know good or evil: And (as our Divines hold) it is rather in the understanding, then in the will. This makes the major proposition in a practick *Syllogism*. The *Dictamen rationis* is that which doth admonish us to doe good or evil, and is the *minor* in the *Syllogisme*. The *Conscience* is that which approves good or evil, justifying or condemning our actions, and is the conclusion of the *Syllogisme*: as in that familiar example of *Regulus* the Roman, taken prisoner by the *Carthaginians*, and suffered to goe to *Rome*, on that condition he should returne againe, or pay so much for his ransome. The *Synteresis* proposeth the question, his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. ⁿ *Do not that to another, which thou wouldst not have done to thy self.* *Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or break promise with thee: *Conscience* concludeth, therefore *Regulus*, thou dost well to perform thy promise, and oughtest to keep thine oath. More of this in *Religious Melancholy*. ⁿ Quod tibi fieri non vñ, alteri ne feceris.

SUBSEC. II.

Of the Will.



Will is the other power of the rational soul, ^o which covets or avoids such things as have been before judged, and apprehended by the understanding. If good, it approves; if evil, it abhors it: so that his object is either good or evil. *Aristotle* callsthis our rational Appetite; for as in the *Sensitive* we are moved to good or bad by our Appetite, ruled and directed by Sense; so in this we are carried by Reason. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an universal, immaterial; That respects onely things delectable and pleasant, this honest. Again, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if evil, avoid it: but this is free in his essence, ^p much now depraved, obscured, and faln from his first perfection; yet in some of his operations ^q still free, as to goe, walke, move at his pleasure, and to choosethat whether it will do, or not do, steale, or not steale. Otherwise in vain were Laws, Deliberations, Exhortations, Councels, Precepts, Rewards, Promises, Threats and Punishments: and God should be the author of sin. But in ^r spiritual things we will no good, prone to evil (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is ^s *confusio*, a confusion in our powers, ^t our whole will is averse from God and his law, not in natural things onely, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite, ^o Res ab intellectu monstrata recipit, vel rejicit; approbat, vel improbat, Philip. Ignori nulla cupido.

¹ Nec nos obniti contra, nec tendere tantum

sufficimus, ———

¹ Vñ.

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections, captivates and enforceth our will. So that in voluntary things

30

t Vel propter
ignorantiam,
quod bonis stu-
diis non sit in-
structa mens
ut debuit, aut
divinis praece-
ptis exculsa.

things we are averſe from God and goodneſſe, bad by nature, by ^tigno-
rance worſe, by Art, Discipline, Cuſtom, we get many bad habits: ſuffer-
ing them to domineer and tyrannize over us; and the devil is ſtill ready
at hand with his evil ſuggeſtions, to tempt our depraved will to ſome ill
diſpoſed action, to precipitate us to deſtruction, except our *Will* be ſway-
ed and counterpoised again with ſome divine precepts, and good motions
of the ſpirit, which many times reſtrain, hinder and check us, when we
are in the full career of our diſſolute courſes. So *David* corrected himſelf,
when he had *Saul* at a vantage. Revenge and Malice were as two vio-
lent oppungers on the one ſide; but Honesty, Religion, Fear of God, with-
held him on the other.

The actions of the *Will* are *Velle* and *Nolle*, to will and nill: which two
words comprehend all, and they are good or bad, accordingly as they are
directed: and ſome of them freely performed by himſelfe; although the
Stoicks abſolutely deny it, and will have all things inevitably done by
Deſtiny, impoſing a fatal neceſſity upon us, which we may not reſiſt; yet we
ſay that our will is free in reſpect of us, and things contingent, howſoever
in reſpect of Gods determinate counſell, they are inevitable and neceſſa-
ry. Some other actions of the *will* are performed by the inferiour powers,
which obey him, as the *Senſitive & Moving Appetite*; as to open our eys,
to go hither and thither, not to touch a book, to ſpeak fair or foul: but
this *Appetite* is many times rebellious in us, and will not be contained
within the liſts of ſobriety and temperance. It was (as I ſaid) once well
agreeing with reaſon, and there was an excellent conſent and harmony
betwixt them, but that is now diſſolved, they often jar, *Reason* is over-
borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as ſo many wild horſes run away with a chariot, and will not be curbed.
We know many times what is good, but will not do it; as ſhe ſaid,

* *Medea Ovid*

^u *Trahit invitum nova vis, aliudque cupido,
Mens aliud suadet.*

Lust counſels one thing; reaſon another, there is a new reluctance in men.

* *Ovid.*

^{*} *Odi, nec possum, cupiens non esse, quod odi.*

* *Seneca. Hip.*

We cannot reſiſt, but as *Phædra* confeſſed to her Nurſe, ^{*}*quæ loqueris, vera sunt, sed furor suggerit sequi pejora*: ſhe ſaid well and true, ſhe did ac-
knowledge it, but headſtrong paſſion and fury made her to do that
which was oppoſite. So *David* knew the filthineſſe of his fact, what a
loathſome, foul, crying ſin adultery was, yet notwithstanding he would
commit murder, and take away another mans wife, enforced againſt
Reason, Religion, to follow his Appetite.

Thoſe *natural* and *vegetal* powers are not commanded by *Will* at all;
for who can adde one cubit to his ſtature? Theſe other may, but are not:
and thence come all thoſe headſtrong paſſions, violent perturbations of
the Mind; and many times vitious habits, cuſtoms, feral diſeaſes; becauſe
we give ſo much way to our *Appetite*, and follow our inclination, like
ſo many beaſts. The principal *Habits* are two in number, *Virtue* and *Vice*,
whoſe peculiar definitions, deſcriptions, differences, and kinds, are
handled at large in the *Ethicks*, and are indeed the ſubject of *Moral*
Philosophy.

MEMB. 3.
SUBSEC. I.

31

Definition of Melancholy, Name, Difference.



Having thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, to most mens capacity; and after many ambages, perspicuously define what this *Melancholy* is, shew his Name and Differences. The Name is imposed from the matter, and Disease denominated from the material cause: as *Bruecel* observes; *Mela x i x*, quod si *Mela x i x* an, from black Choler. And whether it be a cause or an effect, a Disease, or symptome, let *Donatus Altomarus*; and *Salvianus* decide, I will not contend about it. It hath several Descriptions, Notations and Definitions. y *Fracastorius* in his second book of intellect, calls those *Melancholy*, whom abundance of that same depraved humor of black Choler hath so misaffected, that they become mad thence, indote in most things or in all, belonging to election, will, or other manifest operations of the understanding. z *Melanelius* out of *Galen*, *Ruffus*, *Aetius*, describe it to be a bad and peevish disease, which makes men degenerate into beasts: *Galen*, a privation or infection of the middle cel of the Head, &c. defining it from the part affected, which a *Hercules de Saxonia* approves lib. 1. cap. 16. calling it a depravation of the principal function: *Fuschius* lib. 1. cap. 23. *Arnoldus Breviar.* lib. 1. cap. 18. *Guianerius*, and others: By reason of black Choler, *Paulus* addes. *Halyabbas* simply calls it a commotion of the mind. *Arctaeus*, b a perpetual anguish of the soul, fastned on one thing, without an ague; which definition of his, *Mercurialis de affect.* cap. lib. 1. cap. 10. taxeth: but *Ælianus Montaltus* defends, lib. de morb. cap. 1. de Melan. for sufficient and good. The common sort define it to be a kind of dotage without a fever, having for his ordinary companions, fear, and sadness, without any apparent occasion, So doth *Laurentius* cap. 4. *Piso.* lib. 1. cap. 43. *Donatus Altomarus*, cap. 7. art. medic. *Iacchius* in comp. in lib. 9. *Rhasis ad Almanfor* cap. 15. *Valesius exerc.* 17. *Fuschius institut.* 3. sec. 1. c. 11. &c. which common definition, howsoever approved by most, c *Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm.* lib. 2. cap. 6. he holds it insufficient: as d rather shewing what it is not, then what it is: as omitting the specifical difference, the Phantastic and Brain: but I descend to particulars. The summum genus is Dotage, or Anguish of the minde, saith *Arctaeus*, of a principall parts: *Hercules de Saxonia* adds, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sense and motions [depraved] * to distinguish it from Folly add Madnesse (which *Montaltus* makes *angor animi*, to separate) in which those functions are not depraved, but rather abolished: [without an ague] is added by all, to sever it from Phrensie, and that *Melancholy* which is in a peitilent Fever. (Fear and Sorrow) make it differ from Madnesse: [without a cause] is lastly inserted, to specifie it from all other ordinary passions of [Fear and Sorrow.] We properly call that Dotage, as c *Laurentius* interprets it, when some one principall facultie of the minde, as imagination, or reason is corrupted, as all melancholy persons

y Melancholici
cos vocamus;
quos exasperantia
vel pravitas
Melancholice
ita male habet,
ut inde insaniant
vel in omnibus,
vel in pluribus
usque manifestis
sive ad rectam rationem,
voluntate pertinent,
vel electionem,
vel intellectus operationes.
z Pestilens &
perniciosa morbum
quod homines in brutam
degenerare cogit.
a Parth. Med.
b Angor animi
in una contentione
desponsus.
abj; febre
c Cap. 15. l. 1.
d Eorum definitio
morbis: quid non fit
potius quam
quid sit, explicat.
Animæ functiones
immutantur in
fuitate, tolluntur
in mania, depravantur
solum in melancholia.
Herc. de Sax. cap. 1.
v. de Melanch.
e Cap. 4. de mel.

sons have. It is without a fever, because the humor is most part cold and dry, contrary to putrefaction. *Fear & Sorrow* are the true Characters, and inseparable companions of most *Melancholy*, not all, as *Her. de Saxonia, Tract. post humo de Melancholia, cap. 2.* well excepts; for to some it is most pleasant, as to such as laugh most part; some are bold again, and free from all manner of fear and grief, as hereafter shall be declared.

SUBSEC. 2.

Of the part affected. Affection. Parties affected.



Some difference I finde amongst Writers, about the principal part affected in this disease, whether it be the *Brain*, or *Heart*, or some other Member. Most are of opinion that it is the *Brain*: for being a kinde of *Dotage*, it cannot otherwise be,

* Per consensum, sive per essentiam.
fCap. 4. de mel.
gSec. 7. de mor. vulgar. lib. 6.
hSpicel. de melancholia.
iCap. 3. de mel. pars affecta; cerebri sive per consensum, sive per cerebrum contingat, et proceram auctoritate stabilizur.
kLib. de Mel. Cor vero vicinitatis ratione, una afficitur, acceptum transversum ac stomachus cum dorsali spina, &c.
lLib. 1. cap. 10. Subiectum est cerebrum interius.
mRard quicquam tumorem affligit lenius, qui hoc morbo afficitur. Piso. Quis affectus.
nSee Donat. ab Altomar. o Facultas imaginandi, non cogitandi, nec memorandi laesa hic.

but that the *Brain* must be affected, a similar part, be it by * *consent* or *essence*, not in his ventricles, or any obstructions in them, for then it would be an *Apoplexie*; or *Epilepsie*, as *Laurentius* well observes, but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it, and this *Hippocrates* confirms. *Galen*, *Arabians*, and most of our New Writers. *Marcus de Oddis* (in a consultation of his, quoted by *Hildeheim*) and five others there cited are of the contrary part, because fear and sorrow, which are passions, be seated in the *Heart*. But this objection is sufficiently answered by *Montaltus*, who doth not deny that the heart is affected (as *Melanelius*, proves out of *Galen*) by reason of his vicinity, and so is the *midriff* and many other parts. They do *compati*, and have a fellow-feeling by the Law of nature: but for as much as this malady is caused by precedent *Imagination*, with the *Appetite*, to whom spirits obey, and are subject to those principal parts: the *Brain* must needs primarily be misaffected, as the seat of *Reason*; and then the *Heart*, as the seat of *Affection*. *Cappivaccius*, and *Mercurialis* have copiously discussed this question, and both conclude the subject is in the inner *Brain*, and from thence it is communicated to the *Heart*, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomack*, or *myrache*, as the *Arabians* terme it, whole body, *Liver*, or *Spleen*, which are seldome free, *Pylorus*, *Meferaick veins*, &c. For our body is like a Clock, if one wheel be amisse, all the rest are disordered, the whole fabrick suffers: with such admirable art and harmony is a man composed, such excellent proportion, as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the *n Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxonia* proves it out of *Galen* *Ætius*, and *Altomarus*, that the sole fault is in *Imagination*. *Bruel* is of the same minde: *Montaltus* in his 2. cap. of *Melancholy*, confutes this tenent of theirs, and illustrates the contrary by many examples: as of him that thought himself a shell-fish; of a Nun, & of a desperate Monk that would not be perswaded but that he was damned; *reason* was in fault as well as *Imagination*, which did not correct this error; they make away themselves often-

oftentimes, and suppose many absurd & ridiculous things. Why doth not Reason detect the Fallacy, settle and perswade, if she be free? *Avicenna*, therefore holds both corrupt, to whom moit *Arabians* subscribe. The same is maintained by *Aretius*, *Gorgonius*, *Guianerius*, &c. To end the controversie, no man doubts of *Imagination*, but that it is hurt and misaffected here; for the other I determin with *Albertinus Bottonus*. a Dr. of Padua; that it is first in *Imagination*, and afterwards in reason, if the disease be inveterate; or as it is more or less of continuance: but by accident, as *Herc. de Saxonia* adds; faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of imagination.

To the part affected, I may here add the parties, which shal be more opportunely spoken of elsewhere, now only signified. Such as have the *Moon*, *Saturn*, *Mercury* misaffected in their genitures, such as live in over-cold, or over-hot Climes: such as are born of melancholy parents: as offend in those six non-natural things, are black, or of an high sanguine complexion, that have little heads, that have a hot heart, moit Brains; hot Liver and cold stomach, have been long sick: such as are solitary by nature, great Students, given to much contemplation, lead a life out of action, or most subject to melancholy. Of sexes both, but men more often yet women misaffected, are far more violent, and grievously troubled. Of seasons of the year, the *Autumne* is most melancholy. Of peculiar times, old age, from which natural Melancholy is almost an inseparable accident: but this artificial Malady is more frequent in such as are of a middle age. Some assign 40 years, *Gariopontus* 30. *Jubertus* excepts neither young nor old from this adventitious. *Daniel Sennertus* involves all of all sorts, out of common experience, in omnibus omnino Corporibus cujuscunq; constitutionis dominatur. *Aetius* and *Aretius*, ascribe into number not only discontented, passionate, and miserable persons, swarthy, black; but such as are most merry & pleasant, scoffers, & high coloured. General, with *Rhases*, the finest wits, and most generous spirits, are before other obnoxious to it; I cannot except any complexion, any condition, sex, or age, but fools and *Stoicks*, which according to *Synesius*, are never troubled with any manner of passion, but as *Anacreons* cicada, sine sanguine & dolore, similes ferè diis sunt. *Erasmus* vindicates fools from this Melancholy Catalogue, because they have most part moit brains, and light hearts, they are free from ambition, envy, shame and fear, they are neither troubled in conscience, nor macerated with cares, to which our whole life is most subject. *incidunt in Melancholiam lib. 1. cont. Tract. 9. b. Nunquam sanitate mentis excidit, aut dolore capitur. Eras. c. In laud. calvit. d. Vacant conscientia carnificina nec pudefunt, nec verentur, nec dilacerant ut millibus curarum, quibus tota vita abnoxia est.*

SUBSEC. 3.

Of the matter of Melancholy.

OF the Matter of Melancholy, there is much question betwixt *Avicenna* & *Galen*, as you may read in *Cardans* Contradictions, *Valesius* controversies, *Mon annus*, *Prosper Calenus*, *Capivaccius*, & *Bright*, *Fi-cinus*, that have written either whole Tracts, or copiously of it, in their several Treatises of this subject. What this humor, or whence it proceeds, how it is ingendred in the body, neither *Galen*, nor any old writer hath sufficiently discussed, as *Jacchinus* thinks: the *Neotericks* cannot agree. *Mon-quomodo gigantur in corpore, scrutandum, hâc enim re multi veterum laboraverunt; nec facile accipere ex Galeno sententiam ob loquendi varietatem. Leon. Jacch. com. in 9. Rhafis cap. 13. cap. 16. in 9. Rhafis.*

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tanus in his consultations, holds *Melancholy* to be *material* or *immaterial*:

& so doth *Arculanus*: the *material* is one of the four humors before mentioned, and natural. The *immaterial* or adventitious, acquisite, redundant, unnatural, artificial: which * *Hercules de Saxonia* wil have reside in the spirits alone; and to proceed from an *hot, cold, dry, moist distemperature, which without matter, alter the Brain & functions of it*. *Paracelsus* wholly rejects and derides this division of four humors and complexions, but our *Galenists* generally approve of it, subscribing to this opinion of *Montanus*.

This *material Melancholy* is either *simple*, or *mixt*; offending in *quantity* or *quality*, varying according to his place, where it setleth, as *Brain*, *spleen*, *Meseriack veins*, *Heart*, *Womb*, & *Stomack*: or differing according to the mixture of those natural humors amongst themselves, or four unnatural adust humors, as they are diversly tempered & mingled. If natural *melancholy* abound in the body, which is cold & dry, so that it be more ^k than the Body is wel able to bear, it must needs be *distempered*, saith *Faventius*, & *dis-eased*: & so the other, if it be depraved, whether it arise from that other *Melancholy* of *Choler* adust, or from *Blood*, produceth the like effects, & is, as *Montaltus* contends if it come by adustion of humors, most part hot & dry. Some difference I find, whether this *melancholy* matter may be ingendred of all four humors, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Flegm*, or *Pituita*, whose true assertion, ¹ *Valsius* and *Menardus* stily maintain, and so doth ^m *Fuchsius*, *Montaltus*, ⁿ *Montanus* How (say they can white become black? But *Hercules de Saxonia* l. post. de mela. c. 3. & *Cardan* are of the opposite part) it may be ingendred of *Flegm*, et si raro contingat, though it seldome come to pass) so is *P. Guianerius* and *Laurentius* c. 1. with *Melancti* in his Book de *Anima*, & Ch. of humors; he calls it *Asininam*, dul, swinith *Melancholy*, and saith that he was an eye witness of it: so is ^q *Wecker*, From *melancholy* adust ariseth one kind, from *Choler* another, which is most brutish: another from *Flegm*, which is dul, and the last from *Blood*, which is best. Of these some are cold and dry, others hot & dry, ^r varying according to their mixtures, as they are intended, & remitted. And indeed as *Rodericus à Fons. cons.* 12. l. determins, ichores & those serous matters being thickned become *flegm*, and *flegm* degenerates into *choler*, *choler* adust becomes *aruginosa melancholia*, as vinegar out of purest wine putrified or by exhalation of purer spirits is so made, and becomes fowr and sharp; and from the sharpnes of this humor proceed much waking, troublefom thoughts & dreams, &c. so that I conclude as before. If the humor be cold, it is saith ^t *Faventius*, a cause of *dotage*, & produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madnes follows with violent actions: if cold, fatuity & sottishness, ^u *Capivaccius*. The colour of this mixture varies likewise according to the mixture be it hot or cold, 'tis sometimes black, sometimes not, *Altonarius*. The same ^x *Melanctius* proves out of *Galen*: & *Hippocrates* in his book of *Melancholy* (if at least it be his) giving instance in a burning coal, which when it is hot, shines; when it is cold, looks black, & so doth the humor. This diversity of *Melancholy* in matter, produceth diversity of effects. If it be within the y body, & not putrified, it causeth black Jaundise; if putrified, a *Quartan Ague*; if it break out to the skin, *Leprosie*; if to parts, several *Maladies*, as *scurvie*, &c. If it trouble the mind; as it is diversly mixt, it produceth several kinds of *Madnes* and *Dotage*: of which in their place.

Sub.

* Tract. postum. de Melan. edit. Venitiis 1620. cap. 7. & 8. Ab intemperie calida, humida, &c.

k Secundum magis aut minus si in corpore fuerit, ad intemperie plusquam corpus salubriter ferre poterit: inde corpus morbosum efficitur.

l Lib. 1. controvers. cap. 21. in Lib. 1. sect. 4. cap. 4.

m Lib. 2. contradi. cap. 11.

p De feb. inq. diff. 2. cap. 1. non est negandum ex hoc fieri Melancholicos.

q In Synopsi.

r Varie aduirtur & miscetur, unde varietas speciei Melancholice.

s Humor frigidus delirium causat, si uero calidus, &c.

t Lib. 1. cap. 10. de affect. cap. 11.

u Nigrescit hic humor, aliquando super calefactus, aliquando super frigefactus, cap. 7.

x Humor hic niger aliquando præter modum calefactus, & alias refrigeratus evadit namque

rebus caribonibus usque quid simile accidit, qui durante flamma pellucidissime candent, ea extincta prorsus nigrescunt. Hippocrates.

y Guianerius diff. 2. cap. 7.

SUBSEC. 4.

Of the species or kinds of Melancholy.



When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding *Melancholy* and *Madness*, as ² *Heurtius*, *Guianerius*, ² *Non est Melancholia nisi extensa melancholia.* *Gordonius*, *Salustius*, *Salvianus*, *Jason Pratenfis*, *Savanarola*, ^a *Cap. 6. lib. 1.* that will have *Madness* no other then *Melancholy* in extent, differing (as I have said) in degrees. Some make two distinct species, as *Ruffus Ephesus* an old writer, *Constantinus Africanus*, *Aretaus*, ^a *Aurelianus*, *Paulus Aegineta*. others acknowledge a multitude of kinds, and leave them indefinite, as *Aetius* in his *Tetrabiblos*, ^c *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arculanus cap. 16. in 9. Rasis. Montanus med. part. 1.* ^d If natural *Melancholy* be adust, it maketh one kind; if blood, another; if choler, a third; differing from the first; and so many several opinions there are about the kinds, as there be men themselves. * *Hercules de Saxonia* sets down two kinds, material and immaterial; one from spirits alone, the other from humors and spirits. *Savanarola Rub. 11. Tract. 6. cap. 1. de egritud. capitis*, will have the kinds to be infinite; one from the myrach, called myrachialis of the Arabians; another stomachalis, from the stomach; another from the liver, heart, womb, hemrods, ^c one beginning, another consummate. *Melanchthon* seconds him, ^f as the humor is diversly adust and mixt, so are the species divers: but what these men speak of species, I think ought to be understood of symptoms, and so doth *Arculanus* interpret himself: infinite species, *id est*, symptoms: and in that sense, as *Jo. Gorrheus* acknowledgeth in his medicinal definitions, the species are infinite, but they may be reduced to three kinds, by reason of their seat; Head, Body, and Hypochondries. This threefold division is approved by *Hippocrates* in his book of *Melancholy*; (if it be his, which some suspect) by *Galen lib. 3. de loc. affectu cap. 6.* by *Alexander lib. 1. cap. 16. Rasis lib. 1. Continent. Tract. 9. lib. 1. cap. 16. Avicenna*, & most of our new writers. *Th. Erastus* makes two kinds; one perpetual, which is *Head melancholy*; the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, so that all comes to the same pass. Some again make four or five kinds with *Rodericus à Castro de morbis mulier. lib. 2. cap. 3.* and *Lod. Mercatus*, who in his second book *de mulier. affect. cap. 4.* will have that melancholy of Nuns, Widows, and more ancient maids, to be a peculiar species of *Melancholy* differing from the rest: some will reduce Enthusiasts, extatical and daemonic persons to this rank, adding ^h *Love melancholy* to the first, and *Lycanthropia*. The most received division is into three kinds. The first proceeds from the sole fault of the Brain, & is called *Head melancholy*: the second sympathetically proceeds from the whole body, when the whole temperature is *Melancholy*: The third ariseth from the Bowels, Liver, Spleen, or Membrane, called *Mesenterium* named *Hypocondriacal*, or windy *Melancholy*, which *Laurentius* subdivides into three parts, from those three Members, *Hepatick*, *Splenatick*, *Meseriack*. *Love melancholy*, which *Avicenna* calls *Ilisb*: & *Lycanthropia*, which

² *Non est Melancholia nisi extensa melancholia.*

^a *Cap. 6. lib. 1.*

^b *2. Ser. 2. c. 9.*

^c *Morbis hie est omnifarius.*

^d *Species indefinite sunt.*

^e *Si aduratur naturalis melancholia, alia fit species, si sanguis alius, si flava bilis alia,*

^f *diversa à primis: maxima est inter has differentia, & tot Doctorum sententiae, quot ipsi numero sunt.*

^g *Tract. de mel. cap. 7.*

^h *Quaedam incipiens quaedam consummata.*

ⁱ *Cap. de humor. lib. de anima varie aduritur & miscetur ipsa melancholia, unde varietamentum speciei.*

^j *Cap. 16. in 9. Rasis.*

^k *Laurentius*

^l *cap. 4. de mel.*

^m *cap. 13.*

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which he calls *Cucubuthe*, are commonly included in head Melancholy: but of this last, which *Gerardus de Solo* calls *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, *Virginum*, & *Viduarum*, maintained by *Rod. a Castro* and *Mercatus*, and the other kinds of *Love melancholy*, I will speak apart by themselves in my third Partition. The three precedent species are the subject of my present discourse, which I will anatomize, & treat of, through all their causes, symptoms, cures, together, and apart; that every man that is any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to express their several causes, symptoms, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians; & so often intermixt with other diseases, that the best experienced have been plunged.

1480. & 116.
consult. consil.
12.

m Hildisheim.
spicel. 2. fol.
166.
n Trincavellius
tom. 2. consil.
15. & 16.

Montanus consil. 26. names a patient that had this disease of Melancholy & *Caninus Appetitus* both together: And *consil. 23.* with *Vertigo*.¹ *Julius Caesar Claudinus* with Stone, Gout, Jandice. *Trincavellius* with an Ague, Jandice, *Caninus Appetitus*, &c.^m *Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptoms, that he knew not to what kinde of Melancholy to refer it.ⁿ *Trincavellius*, *Fallopious*, and *Francanzanus*, famous Doctors in *Italy*, all three conferred with about one party, at the same time, gave three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for; ingenuously confessed, that he was indeed melancholy, but he knew not to what kind to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptoms, which others ascribe to

* Cop. 13. tract.
posib. de melan

o Guarion. conf.
med. 2.

p Laboravi per
essentiam, & a
roto corpore.
* Machiavel,
&c. Smithus
de rep. Angl.
cap. 8. lib. 1.
Buseoldus diff.
cur. polit. diff.
cur. 5. cap. 7.
Arist. 1. 3. polit.
cap. ult. Rec.
kerm. alii, &c.
* Lib. 6.

misaffected parts and humors, * *Herc. de Saxonia* attributes wholly to distempered spirits, & those immaterial, as I have said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solinanders* counsels, *sect. consil. 5.* he and *Dr. Brande* both agreed, that the patients disease was hypochondriacal melancholy. *Dr. Matholdus* said it was *Astma*, and nothing else, o *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleve*, which others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in *Cesar Claudinus* his 44. consultation for a *Polonian* Count, in his judgement p he laboured of head melancholy, and that which proceeds from the whole temperature both at once. I could give instance of some that have had all three kinds *semel* & *simul*, and some successively. So that I conclude of our melancholy species, as * many Politicians do of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, (so * *Polybins* enformeth us) as the *Lacedemonian*, the *Roman* of old, *German* now, and many others. What Physitians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptoms, causes, how difficult is it to treat of several kinds apart; to make any certainty or distinction among so many casualties, distractions,

ons,

ons, when seldom two men shall be like affected *per omnia*? 'Tis hard, I confess, yet nevertheless I wil adventure through the midst of these perplexities, & led by the clue or thread of the best writers, extricate my self out of a labyrinth of doubts and errors, and so proceed to the Causes.

SECT. II.

MEMB. I. SUBSEC. I.

Causes of Melancholy. God a cause.

Tis in vain to speak of cures, or think of remedies, until such time as we have considered of the causes, so *¶ Galen* prescribes *Glaucoco*: and the common experience of others confirms, that those cures must be unperfect, lame, and to no purpose wherein the causes have not first been searched, as *¶ Prosper Calenius* well observes in his tract *de atrâ bile* to Cardinal *Cæsius*. Inasmuch that *¶ Fernelius* puts a kind of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes help, but not thoroughly root out: *sublatâ causâ tollitur effectus*, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes whence they are, and in such variety to say what the beginning was. ^u He is happy that can perform it aright. I will adventure to guess as neer as I can, and rip them all up, from the first to the last, general and particular, to every species, that so they may the better be descried.

General causes, are either *supernatural*, or *natural*. *Supernatural* are from God and his angels, or by Gods permission from the devil and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his Justice, many examples & testimonies of holy Scriptures make evident unto us, *Ps. 107. 17. Foolish men are plagued for their offence, and by reason of their wickedness. Gehazi was stricken with leprosie,* 2 Reg. 5. 27. *Jehoram with dysentery and flux, and great diseases of the bowels,* 2 Chron. 21. 15. *David plagued for numbring his people,* 1 Par. 21. *Sodom and Gomorrah swallowed up. And this disease is peculiarly specified,* *Psal. 127. 12. He brought down their heart through heaviness.* *Deut. 28. 28. He stroke them with madness, blindness, and astonishment of heart.* *¶ Anevil spirit was sent by the Lord upon Saul, to vex him,* y *Nebuchadnezzar did eat grasse like an oxe, and his heart was made like the beasts of the field.* Heathen stories are full of such punishments. *Lycurgus* because he cut down the Vines in the country, was by *Bacchus* driven into madness: so was *Pentheus*, and his mother *Agave* for neglecting their sacrifice. *2 Censor Fulvius*, ran mad for untiling *Juno's Temple*, to cover a new one of his own, which he had dedicated to *Fortune*, ^a and was confounded to death, with grief and sorrow of heart. When *Xerxes* would have spoiled *¶ Apollo's Temple* at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heaven and struck 4000. men dead, the rest ran mad. ^b A little after, the like happened to *Brennus*, lightning, thunder, Earthquakes, upon such a sacrilegious occasion. If

q *Primo artis curativæ.*
r *Nostri primū sit proposui affectionum causas indagare; res ipsa hortari videtur, nam aliou curatio, manca et inutilis esset.*
f *Parh. lib. 1. cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec præcarere licet.*
t *Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpsit.*
u *Felix qui potuit rerum cognoscere causas.*
x *1 Sam. 16. 14.*
y *Dan. 5. 2.*
z *Lastant. in stir. lib. 2. cap. 8.*
a *Mente captus, et summo animi mare consumptus.*
** Munster. cosmog. lib. 4. cap. 43. de celo substernebantur, tanquâ insani de fixis præcipitari.*
b *Livius lib. 38.*

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we may believe our Pontifical Writers, they will relate unto us many strange and prodigious punishments in this kind, inflicted by their Saints.

b Gaguin. l. 3. How *Clodoveus* sometime King of France, the son of *Dogeber*, lost his wits for uncovering the body of *S. Denis*: and how a sacrilegious Frenchman, that would have stoln away a silver image of *S. John*, at *Birgurge*, became frantick on a suddain, raging, and tyrannising over his own flesh: Of *c* Idem lib. 9. ad Lord of *Rhadnor*, that coming from hunting late at night, put his dogs into *S. Avans* Church, (*Llan Avan* they called it) and rising betimes next morning, as hunters use to do, found all his Dogs mad, himself being suddenly stricken blind. Of *Tyridates* an *Armenian* King, for violating some holy Nuns, that was punished in like sort, with loss of his wits. But Poets and Papists may go together for fabulous tales; let them free their own credits: Howsoever they fain of their *Nemesis*, and of their *Saints*, or by the devils means may be deluded; we find it true, that *ultor à tergo Deus*, *He is God the avenger*, as *David* styles him; and that it is our crying sins that pull this and many other maladies on our heads. That he can by his Angels, which are his Ministers, strike and heal (*saith Dionysius*) whom he will; that he can plague us by his Creatures, Sun, Moone, and Stars, which he useth as his instruments, as a Husbandman (*saith Zanchius*) doth an Hatchet: Hail, Snow, Windes, &c.

k Et conjurati veniunt in classica venti :

as in *Joshuahs* time, as in *Pharaohs* reign in *Egypt*; they are but as so many executioners of his justice. He can make the proudest spirits stoop, & cry out with *Julian* the Apostate, *Vicisti Galilae*: or with *Apollo's* Priest in *Chrysostome*, *O calum! O terra! unde hostis hic?* What an enemy is this? And pray with *David*, acknowledging his power, *I am weakned and sore broken, I roar for the grief of mine heart, mine heart panteth, &c.* *Psal.* 38. 8. O Lord rebuke me not in thine anger, neither chastise me in thy wrath, *Pf.* 38: 1. Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce, *Psal.* 51. 8. & verse 12. Restore to me the joy of thy salvation, and stablish me with thy free spirit. For these causes belike *k Hippocrates* would have a Physitian take special notice whether the disease come not from a divine supernatural cause, or whether it follow the course of Nature. But this is farther discussed by *Fran: Valens de sacr. philos. cap. 8.* *1 Fernelius*, and *m I. Caesar Claudinus*, to whom I refer you, how this place of *Hippocrates* is to be understood. *Paracelsus* is of opinion, that such spiritual diseases (for so he calls them) are spiritually to be cured, and not otherwise, Ordinary means in such cases will not avail: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* overcame all in the *Olympicks*, *Jupiter* at last in an unknown shape wrestled with him; the victory was uncertain till at length *Jupiter* descryed himself, and *Hercules* yielded. No striving with supream powers.

Nil juvat immensos Cratere promittere montes,

** 1 Pct.* 5. 6. Physicians and Physick can do no good, ** we must submit our selves under the mighty hand of God*, acknowledge our offences, call to him for mercy. If he strike us, *una eademque manus vulnus openque feret*, as it is with them that are wounded with the spear of *Achilles*, he alone must help; otherwise our diseases are incurable, and we not to be relieved.

SUBSEC. 2.

*A Digression of the nature of Spirits, bad Angels,
or Devils, and how they cause
Melancholy.*



How far the power of Spirits and Devils doth extend, and whether they can cause this, or any other Disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brief digression of the nature of Spirits. And although the question be very obscure, according to ⁿ Postellus, full of controversy and ambiguity: beyond the reach of humane capacity, fateor excedere vires intentionis mea, saith * Austin, I confesse I am not able to understand it, finitum de infinito non potest statuere, we can sooner determine with Tully de nat. deorum, quid non sint, quam quid sint, our subtle Schoolmen, Cardens, Scaligers, profound Thomists, Fracastoriana & Ferneliana acies, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owles eyes at the Suns light, wax dull, and are not sufficient to apprehend them, yet as in the rest, I will adventure to say something to this point. In former times, as we read Acts 23. the Sadducees denied that there were any such Spirits, Devils, or Angels. So did Galen the Physitian, the peripateticks, even Aristotle himself, as Pomponatius stoutly maintains, and Scaliger in some sort grants. Though Dandinus the Jesuit, com. in lib. 2. de anima, stiffly denies it; substantiæ separatae and intelligences, are the same which Christians call Angels, and Platonists Devils, for they name all the Spirits, demones, be they good or bad Angels, as Julius Pollux Onomasticon, lib. 1. cap. 1. observes. Epicures and Atheists are of the same mind in general, because they never saw them. Plato, Plotinus, Porphyrius, Iamblicus, Proclus, insisting in the steps of Trismegistus, Pythagorus and Socrates, make no doubt of it: Nor Stoicks, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the Thalmudists say that Adam had a wife called Lils, before he married Eve, & of her he begat nothing but Devils. The Turks p Alcoran is altogether as absurd and ridiculous in this point: but the Scripture informs us Christians, how Lucifer the chief of them with his associates, fell from heaven for his pride, and ambition; created of God, placed in heaven, and sometimes an Angel of light, now cast down into the lower aerial sublunary parts, or into Hell, and delivered into chains of darkness (2 Pet. 2. 4.) to be kept unto damnation, There is a foolish opinion which some hold, that they are the souls of men departed, good and more noble were deified, the baser groveled on the

n Lib. 1. c. 7. de orbis concordia. In nulla re major fuit altercatio, major obscuritas, minor opinionum concordia, quam de demonibus & substantiis separatis.
* Lib. 3. de Trinitate. cap. 1.

o Pererius in Genesim. lib. 4. in cap. 3. v. 23. p See Stronzius Cicogna omnia. Mag. lib. 2. c. 15. Jo. Aubanus, Breidenbachius. q Angelus per superbiam separatus a Deo, qui in veritate non stetit. Austin. Nature of Devils.

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ground, or in the lower parts: and were devils, the which with *Tertullian*, *Porphyrus* the Philosopher, *M. Tyrinus* ser. 27. maintains. These spirits, he
 * *Nihil aliud sunt Dæmones quæ nudæ animæ quæ corpore deposito priorem miserat vitam, cognatæ succurrunt commoti misericordia, &c.* *saith. which we call Angels and Devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated, as *Dido* threatened to persecute *Aeneas* :

Omnibus umbra locis adero: dabis improbe pœnas.

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni* and *mali Genii* by the Romans. *Heroes*, *Lares*, if good, *Lemures* or *Larvæ*, if bad; by the *Stoicks*, governours of Countries, Men, Cities, saith * *Apuleius*, *Deos appellant qui ex hominum numero justè ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & ceremoniis vubgò admittantur, ut in Ægypto Osyris; &c.* *Præstites*, *Capella* calls them, which protected particular men as well as Princes, *Socrates* had his *Dæmonium Saturninum & ignium*, which of all spirits is best, ad *sublimes cogitationes animum erigentem*, as the *Platonists* supposed; *Plotinus* his; and we Christians our assisting Angel, as *Andreas Viçorellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuit in his *Voluminous Tract de Angelo Custode*, *Zanchius*, and some Divines think. But this absurd Tenent of *Tyrens*, *Proclus* confutes at large in his book *de Animâ & demone*.

r He lived 500 years since.

f *Apuleius* spiritus animalia sunt animo passibilia, mente rationalia corpore aëria, tempore sempiterna.
 t Nutriuntur et excrementa habent quod pulsata doleant solido percussa corpore.

4. Lib. 4. Theol. nat. fol. 535.

r *Psellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperor of Greece, a great observer of the nature of Devils, holds they are scorporeal, and have aerial bodies, that they are mortall, live and dye, (which *Martianus Capella* likewise maintains, but our Christian Philosophers explode) that^t they are nourished and have excrements, that they feel paine if they be hurt (which *Cardan* confirms, and *Scaliger* justly laughs him to scorn for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stroken: & if their bodies be cut, with admirable celerity they come together again. *Austin* in *Gen. lib. 3. lib. arbit.* approves as much, *mutata casu corpora in deteriore qualitatē aeris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap. 3.* *Origen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodies were changed into a more aerial and grosse substance. *Bodine lib. 4. Theatri Naturæ*, and *David Crusus Hermetica Philosophiæ lib. 1. cap. 4.* by several arguments proves Angels and Spirits to be Corporeal: *quicquid continetur in loco Corporeum est: At spiritus continetur in loco. ergo. Si spiritus sunt quanti, erunt Corporei: At sunt quanti, ergo. Sunt finiti, ergo quanti, &c.* *Bodine* goes farther yet, and will have these, *Animæ separata genii*, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeall (which he most eagerly contends) to be of some shape, and that absolutely round, like *Sunne* and *Moone*, because that is the most perfect forme, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum,*

fectissimum; therefore all spirits are corporeal he concludes, & in their proper shapes round. That they can assume other aerial bodies, all manner of shapes at their pleasures, appear in what likenes they wil themselves, that they are most swift in motion, can pass many miles in an instant, & so likewise transform bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the Angel did *Habacuck* to *Daniel*, and as *Philip* the Deacon was carried away by the Spirit, when he had baptized the *Eunuch*; so did *Pythagoras* and *Apollonius* remove themselves and others, with many such feats) that they can represent castles in the ayr, pallaces, armies, spectrums, prodigies, and such strange objects to mortal mens eyes, *cause smells, favors, &c. deceive all the senses; most Writers of this subject credibly believe; and that they can foretel future events, and do many strange miracles. *Junos* image spake to *Camillus*, and *Fortunes* statue to the *Roman* matrons, with many such. *Zanchinus*, *Bo-dine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nebuchadnezar* was really translated into a beast. *Lots* wife into a pillar of Salt; *Vlysses* companions into Hogs and Dogs, by *Circes* charmes; Turn themselves and others, as they do Witches into Cats, Dogs, Hares, Crows, &c. *Strozzius Cicogna* hath many examples lib. 3. omnif. mag. cap. 4. & 5. which he there confutes, as *Austin* likewise doth de civ. Dei lib. 18. That they can be seen when and in what shape, and to whom they will, saith *Psellus*, *Tametsi nil tale viderim, nec optem videre*, though himself never saw them nor desired it; and use sometimes carnal copulation (as elsewhere I shall *prove more at large) with women and men. Many will not believe they can be seen, and if any man shall say, swear, and stily maintain, though he be discrete and wise, judicious and learned, that he hath seen them, they account him a timorous fool, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man, they condemn him, laugh him to scorn, and yet *Marcus* of his credit told *Psellus* that he had often seen them. And *Leo Suavius*, a Frenchman, c. 8. in *Commentar. l. 1. Paracelsi de vita longa*, out of some *Platonists* will have the ayr to be as full of them as snow falling in the skies, and that they may be seen, and withal sets down the means how men may see them; *si irre-verbaratas oculis sole splendente versus cælum continuaverint obtutus*, &c. & saith moreover he tried it, *præmissorum feci experimentum*, & it was true that the *Platonists* said. *Paracelsus* confesseth that he saw them divers times, & conferred with them, & so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lavater de spectris*, par. 1. c. 2. & par. 2. c. 11. because they never saw them themselves; But as he reports at larg all over his book, especially c. 19. par. 1. they are often seen & heard, & familiarly converse with men, as *Lod. Vives* assureth us, innumerable Records, Histories, and testimonies evince in all ages, times, places, and all travellers besides; in the West Indies and our Northern climes, *Nihil familiarius quam in agris & urbibus spiritus videre, audire qui vetent, jubeant*, &c. *Hieronimus vita Pauli*, Basil ser. 40. *Nicephorus*, *Eusebius*, *Socrates*, *Sozomenus*, * *Jacobus Boissardus* in his tract de spiritum apparationibus, *Petrus Loyerus l. de spectris*, *Wierus l. 1.* have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I

u *Cyprianus* in Epist. montes et animas liatransferri possunt. the devil did Christ to the top of the pinnacle: and Witches are often translated. See more in *Strozzius Cicogna lib. 3. cap. 4. omnif. mag. Peracera subducere & in sublime corpora ferre possunt*, *Blarmanus. Percussio dolent et uruntur in conspicuos cineres. Agrippa, lib. 3. cap. de occult. Philos. * Agrippa. de occult. Philos. lib. 3. cap. 18. x Par. 3. sect. 2. Mem. I. Sub. I. Love Melancholy.*

y *Genial. dierum ita sibi visum et compertum quum prius an essent ambigeret. Fidem suam liberet. z Lt. de veritate Fidei. Benzo. &c. * Lib. de Divinatione et magi.*

will briefly insert. A noble man in Germany was sent Embassador to the King of Sweden (for his name, the time, & such circumstances, I refer you to *Boissarans* mine^a Author) after he had done his business, he sailed to *Livonia*, on set purpose to see those familiar spirits, which are there said to be conversant with men, & do their drudgery works. Amongst other matters, one of them told him where his wife was, in what room, in what cloaths, what doing, & brought him a Ring from her, which at his return *non sine omnium admiratione*, he found to be true; and so believed that ever after, wch before he doubted of. *Cardan l. 19. de subtil.* relates of his father *Facius Cardan*, that after the accustomed solemnities, *An. 1491. 13. August*, he conjured up 7 Devils in Greek apparel, about 40 years of age, some ruddy of complexion, & some pale, as he thought; he asked them many questions & they made ready answer, that they were aerial Devils, that they lived & died as men did, save that they were far longer liv'd, (7. or 800. years,) they did as much excel men in dignity, as we do juments and were as far excelled again of those that were above them; our^{*} governors & keepers they are moreover, which ^{*}*Plato* in *Critias* delivered of old, & subordinate to one another, *Vt enim homo homini, sic demon demoni dominatur*, they rule themselves as well as us, & the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, & the basest of us, overseers of our cattle; & that we can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reveal them to men; & ruled & domineered over us, as we do over our horses; the best Kings amongst us, & the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, & communicate their skill, reward & cherish, and sometimes again terrifie & punish, to keep them in awe, as they thought fit, *Nihil magis cupientes* (saith *Lysius*, *Phis. Stoicorum: quam adorationem hominū*) The same Author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will have some of these *Genii* (for so he calls them) to be^a desirous of mens company, very affable, & familiar with them, as Dogs are; others again to abhor as serpents, & care not for them. The same belike *Tritemius* calls *Ignios & sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium*: b Generally they far excel men in worth, as a man the meanest worme; though some of them are inferior to those of their own rank in worth, as the black guard in a Princes Court, and to men again, as some degenerate, base, rational creatures, are excelled of brute beasts. That they are mortal, besides these testimonies of *Cardan*, *Martianus*, &c. many other Divines and Philosophers hold, *post prolixum tempus moriuntur omnes*; The c *Platonists* and some Rabbines, *Porphyrus* and *Plutarch*, as appears by that relation of *Thamus*: d The great God *Pan* is dead: *Apollo Pythius* ceased; and so the rest. S. *Hierome* in the life of *Paul* the Ermitte tels a story how one of them appeared to S. *Antony* in the wilderness, and told him as much. e *Paracelsus* of our late Writers stiffly maintains that they are mortal, live and die, as other creatures do. *Zozimus l. 2* farther adds, that religion and policy dies and alters with them, The f *Gentiles* gods, he saith, were expelled by *Constantine*, and together with them, *Imperii Romani majestas*, & fortuna interiit, & prosligata est; The Fortune and Majesty of the Roman Empire, decayed and vanished, as that Heathen in ^{*}*Mirutiis* formerly

a Cap. 8. Trans-
portavit in Li-
vonia cupidi-
tate videndi,
&c.

b Sic Hesiodus
de Nymphis vi-
vere dicit. 10
etates phœni-
cum vel 9. 7. 20
* Custodis ho-
minum & pro-
vinciarum, &c.
tanto meliores
hominibus,
quanto hi bin-
ti animantibus
* Præfides Pa-
stores, Guber-
natores homi-
num, et illi ani-
malium.

a Natura fami-
liaris ut canes
hominibus, mul-
tiaræ sanctus &
abherent.

b Ab homine
p'us distant quā
homo ab igno-
bilissimove, ne-
tamen qui-
dam ex his ab
hominibus
superantur
ut homines
a feris, &c.

c Gibo potu-
ut & venere
cum hominibus
ac tandem mori,
Cicog. a 1. part.
lib. 2. c. 3.

d Plutarch, de
desect. oracu-
lorum.

e Lib. de Zil-
phæ & Pizmeis
f Dii gentium a
Constantio pro-
sligati sunt, &c.

g Orationem di-
a. Indorum de-
um fuisse Ro-
manorum mu-
minibus una
cum gente cap-
tivum.

ly bragged when the Jews were overcome by the Romans, the Jews god was likewise captivated by that of Rome, and Rabsakeh to the Israelites, no god should deliver them out of the hands of the Assyrians. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by Zanch. c. 10. l. 4. Pererius in his comment, and Tostatus questions on the 6. of Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, Tom. 2. l. 2. quest. 29: Sebastian Michaelis, cap. 2. de spiritibus, D. Reynolds Lect. 47. They may deceive the eyes of men, yet not take true bodies, or make a real metamorphosis: but as Cicogna proves at large, they are *Illusoria & præstigiatrices transformationes*, *omnis. mag. lib. 4. cap. 4.* meer illusions and cozenings, like that tale of *Paseth obulus in Suidas*, or that of *Autolicus, Mercurius* son that dwelt in *Pernassus*, who got so much treasure by cozenage and stealth. His father *Mercury*, because he could leave him now wealth, taught him many fine tricks to get means, * for he could drive away mens cattle, and if any pursued him, turn them into what shapes he would, and so did mightily enrich himself, *hoc astu maximam prædæ est adsequuntur*. This no doubt is as true as the rest; yet thus much in general, *Thomas Dand*, and others grant that they have understanding far beyond men, can probably conjecture, and ^b foretel many things; they can cause and cure most diseases, deceive our senses, they have excellent skill in all Arts and Sciences: and that the most illiterate Devil is *Quovis homine scientior*, as ⁱ *Cicogna* maintains out of others. They know the vertues of Hearbs, Plants, stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as * *Austin* hath it) *accommodant se figuris, adherent sonis, subiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam demones fallunt*, they deceive all our senses, even our understanding it self at once. ^k They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, cross and alter humane attempts and projects (*Dei permissu*) as they see good themselves. * When *Charls* the great intended to make a channel betwixt the *Rhene* and *Danubius*, look what his workmen did in the day, these spirits flung down in the night, *Vt conatu Rex desisteret, pervicere*, Such feats can they do. But that which *Bodine l. 4. Theat. nat.* thinks, (following *Tyrius* belike and the Platonists) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false; his reasons are weak, and sufficiently confuted by *Zanch. lib. 4. cap. 9. Hieron. lib. 2. com. in Mat. ad cap. 15. Athanasius quest. 27. ad Antiochum Principem*, and others.

As for those orders of good & bad Devils, which the Platonists hold, is altogether erroneous, & those Ethnicks *boni & mali Genii*, are to be exploded: these heathen writers agree not in this point among themselves, as *Dandinus* notes, *An sint * mali non conveniunt*, some wil have all spirits good or bad to us by a mistake, as if an Ox or Horse could discourse, he would say the Butcher was his enemy because he kil'd him, the Graier his friend because he fed him; an Hunter preserves and yet kills his game, and is hated nevertheless of his game; *nec piscatorem piscis amare potest, &c.* But *Jamblicus, Pfellus, Plutarch*, & most Platonists acknowledg bad, & ab eorum

omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur: paradoxorum veterum de quo Cicogna. omnis. mag. l. 2. c. 3. * Oves quos abacturus erat in quasdam formas vertebat Pausanias, Hyginus.

h Austin in l. 2. de Gen. ad literam. cap. 17. Partim quia subtilioris sensus a cunctis, partim scientia calidiore vigent et experientia propter magnam longitudo in vita, partim ab Angelis discunt, &c.

i Lib. 3. omnis. mag. cap. 3.

* L. 18. quest.

k Quum tanti sit et tam profunda spirituum scientia, mirum non est tot tantisque res visu admirabiles ab ipsis parari, & quidem rerum naturalium operas multo melius intelligunt, multoque spiritibus suis locis et temporibus applicare norunt, quam homines. Cicogna. Orders.

* Avenarius, quicquid inter diuochauriebatur, notiusque plebatur. Inde parvescitur curatores, &c.

male-

4

* In lib. 2. de
Animi text. 29.
Pomerus dis-
criminatim om-
nes spiritus dae-
mones vocat.

h De Deo So-
crati adeſt
mihi divina
forte Dæmoni-
um quoddam à
prima pueritia
me ſequutum,
ſæpe diſſuadet,
impellit non-
nunquam in-
ſtar ovæ, Plato.

* A ſorve ad
Inferos pulſi,
&c.

i Agrippa lib. 3.
de occult. ph. c.
18. Zanch. Pi-
ſtorum, Pereri-
us Cicogna. l. 3.
cap. 1.

k Vaſa ira.
c. 13.

l Quibus da-
tum eſt nocere
terri & mari,
&c.

m Phyſiol. Stot-
corum è Senec.
lib. 1. cap. 28.
n Uſque ad lu-
nam animas eſſe
æthereas
vocarique he-
roas, lares, ge-
niiſ.

o Marr. Capella

p Nihil vacu-
um ab his ubi
vel capillum in
aere vel aqua
jaceat.

q Lib. de Zilp.

maleficiſ cavendum, for they are enemies of man-kind, & this *Plato* learned in *Ægypt*, that they quarrelled with *Jupiter*, and were driven by him down to hell. That which *Apuleius*, *Xenophon*, & *Plato* contend of *Socrates Dæmonium*, is moſt abſurd: That which *Plotinus* of his, that he had likewiſe *Deum pro Dæmonio*: and that which *Porphiry* concludes, of them all in general, if they be neglected in their ſacrifice they are angry; nay more, as *Cardan* in his *Hipperchen* wil, they feed on mens ſouls, *Elementa ſunt plantis elementum, animalibus plantæ, hominibus animalia, erunt & homines aliis, non autem diis, nimis enim remota eſt eorum natura à noſtrâ, qua propter dæmonibus*: and ſo belike that we have ſo many battels fought in all ages, countries, is to make them a feaſt, and their ſole delight: but to return to that I ſaid before, if diſpleaſed they fret and chafe, (for they feed belike on the ſouls of beaſts, as we do on their bodies) & ſend many plagues amongſt us; but if pleaſed, they do much good; is as vain as the reſt & confuted by *Auſtin* l. 9. c. 8. *de Civ. Dei. Enſeb. l. 4. præpar. Evan. c. 6.* & others. Yet thus much I find that our School-men & other Divines make 9 kinds of bad Spirits, as *Dionyſius* hath done of Angels, In the firſt rank are thoſe falſe gods of the Gentiles, which were adored heretofore in ſeveral Idols, and gave Oracles at *Delphos*, and elſewhere; whoſe Prince is *Belzebub*. The ſecond rank it of Lyars, and *Æquivocators*, as *Apollo*, *Pythius*, and the like. The third are thoſe veſſels of anger, inventers of all miſchief; as that *Theutus* in *Plato*; *Eſay* calls them *veſſels* of fury; their Prince is *Belial*. The fourth are malicious revenging Devils; and their Prince is *Aſmodens*. The fifth kind are cozeners, ſuch as belong to Magicians and Witches; their Prince is *Satan*. The ſixt are thoſe aerial devils that corrupt the air & cauſe plagues, thunders, fires; &c. ſpoken of in the *Apocalyps*, and *Paul* to the *Ephesians* names them the Princes of the ayre; *Mereſin* is their Prince. The ſeventh iſ a deſtroyer, Captain of the Furies, cauſing wars, tumults, combuſtions, uproars, mentioned in the *Apocalyps*, and called *Abadaon*. The eight iſ that accusing or calumniating Devil, whom the Greeks call *Διαιβολος*, that drives men to deſpaire. The ninth are thoſe tempters in ſeveral kinds, and their Prince is *Mammon*. *Pſellus* makes ſix kinds, yet none above the Moon: *Wierus* in his *Pſeudomonarchiâ Dæmonis*, out of an old book, makes many more diviſions and ſubordinations, with their ſeveral names, numbers, offices, &c. but *Gazæus* cited by *Lipſius* wil have all places full of Angels, Spirits, and Devils, above and beneath the Moon, ætherial and aerial, which *Auſtin* cites out of *Varro* l. 7. *de Civ. Dei* c. 6. *The celestial Devils above, & aerial beneath*, or as ſome will, gods above, *Semidei* or half gods beneath, *Lares*, *Heroes*, *Genii*, which clime higher, if they lived well, as the *Stoicks* held; but grovel on the ground as they were baſer in their lives, neerer to the earth: & are *Manes*, *Lemures*, *Lamia*, &c. They will have no place void but all full of Spirits, Devils, or ſome other inhabitants; *Plenum Cælum, aer, aqua, terra, & omnia ſub terrâ*, ſaith *Gazæus*; though *Antho. Ruſca* in his book *de Inferno*, lib. 5. cap. 7. would confine them to the middle Region, yet they will have them every where, Not ſo much as an haire breadth empty in heaven, earth, or waters, above or under the earth. The air iſ not ſo full of flies in ſummer, as it iſ at all times of inviſible devils: this *Paracelſus* ſtiſſely maintains, and that they have every one their ſeveral *Chaos*, others will have infinite worlds,

worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to govern and punish it. 45

*Singula * nonnulli credunt quoque sydera posse*

Dici orbes, terramque appellant syderis opacum,

Cui minimus divum præsit

* Palingenius.

* *Gregorius Tholosanus* makes seven kinds of ætherial Spirits or Angels, according to the number of the seven Planets, Saturnine, Jovial, Martial, of which *Cardan* discourseth *lib. 20. de subtil.* he calls them *substantias primas, Olympicos demones Tritemius, qui præsent Zodiaco, &c.* and will have them to be good Angels above, Devils beneath the Moon, their several names and offices he there sets down, and which *Dionysius* of Angels, will have several spirits for several countries, men, offices, &c. which live about them, & as so many assisting powers cause their operations, will have in a word, innumerable, as many of them as there be Stars in the Skies.

* *Marcilius Ficinus* seems to second this opinion, out of *Plato*, or from himself, I know not, (still ruling their inferiors, as they do those under them again, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad angels, call Gods or Devils, as they help or hurt us, and so adore, love or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates, quem mori potius quam mentiri voluisse scribit*, out of *Socrates* authority alone, made nine kinds of them: which opinion belike *Socrates* took from *Pythagoras*, & he from *Trismegistus*, he from *Zoroastes*, first God, secondly *Idea*; 3. *Intelligences*, 4. *Arch-Angels*, 5. *Angels*, 6. *Devils*, 7. *Heroes*, 8. *Principalities*, 9. *Princes*: of which some were absolutely good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes and demones, which ruled men, and were called *genii*, or as * *Proclus* and *Jamblicus* will, the middle betwixt God and men, *Principalities* and *Princes*, which commanded & swayed Kings and countries; and had several places in the Sphears perhaps, for as every sphear is higher, so hath it more excellent inhabitants: which belike is that *Galileus à Galileo* and *Kepler* aims at in his *nuncio Syderio*, when he will have † *Saturnine* and *Jovial* inhabitants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things * *Zanchius* justly explodes, *cap. 3. lib. 4. P. Martyr. in 4. Sam. 23.*

So that according to these men the number of ætherial Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry heaven, or eight Sphear, and should passe every houre an hundred miles, it would be 65 years, or more, before it would come to ground, by reason of the great distance of heaven from earth, which contains as some say 170 Millions 803 miles, besides those other heavens, whether they be Chrystalline or watery which *Maginus* addes, which peradventure holds as much more, how many such spirits may it containe? And yet for all this † *Thomas, Albertus*, and most hold that there be far more Angels then Devils.

But be they more or less, *Quod supra nos nihil ad nos*. Howsoever as *Martianus* foolishly supposeth, *Ætherii Demones non curant res humanas*, they care not for us, do not attend our actions, or look for us, those ætherial spirits have other worlds to raig'n in belike or businesse to follow. We are onely now to speak in brief of these sublunary Spirits or Devils: for the rest,

Lib. 7. ca. 34.
et 5. Syntax.
art. mirab.

* Comment in
dial. Plat. de a-
more. cap. 3.
† Spheavaque
liber super nos,
ita præstantio-
res habent ha-
bitatores sua
sortes, ut ha-
bet nostra.

* Lib. de. Amicis
et demonem ed.
inter deos &
homines, dicit ad
nos & nostra
æqualiter ad
deos ferunt.
† Saturnina &
Joviales acco-
las.

* In loca derivi
sunt infra cele-
stes orbes in æ-
rem scilicet &
infra ubi Judi-
cio generali re-
servantur.

uq. 35. art. 9.

Sublunary de-
vils, and their
kinds.

46

rest, our Divines determine that the Devil had no power over stars, or heavens; *x Carminibus cælo possunt deducere lunam, &c.* Those are poetical fictions, and that they can *y sistere aquam fluviis, & vertere sydera retro; &c.* as *Canidia* in *Horace*, 'tis all false. *z* They are confined until the day of judgement, to this sublunary world, and can work no farther then the four Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their several places and offices, *Psellus* makes six kinds, fiery, aerial, terrestrial, Watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

Fiery spirits or devils are such as commonly work by blazing Stars, Firedrakes, or *Ignes fatui*; which lead men often *in flumina, aut præcipitantes*, saith *Bodine. lib. 2. Theat. naturæ fol. 221. Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, & hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeit Suns and Moons, Stars oftentimes, and sit on Ship Masts; *In navigiorum summitatibus visuntur*; and are called *Dioscuri*, as *Eusebius l. contra Philosophos c. 48.* informeth us, out of the authority of *Zenophanes*; or little Clouds, *ad motum nescio quem volantes*; which never appear, saith *Cardan*, but they signifie some mischief or other to come unto men; though some again will have them to pretend good, and victory to that side they come towards in Sea-fights. *St. Elmes* fires they commonly call them, & they do likely appear after a Sea storme; *Radziwilins* the *Polonian* Duke calls this apparition, *Sancti Germani sydus*; and saith moreover that he saw the same after in a storm, as he was sayling 1582. from *Alexandria* to *Rhodes*. Our stories are full of such apparitions in all kinds. Some think they keep their residence in that *Hecla*, a mountain in *Island*, *Ætna* in *Sicely* *Lypera*, *Vesuvius*. &c. These Devils were worshiped heretofore by that superstitious *pœpartia*, and the like.

* *Perigran.*
Hierosol.

a *Domus dirunt, muros dejiciunt, immiscunt se turbinibus & procellis, & pulverem in star columnæ evehunt. Cicogna l. 5. c. 5.*
b *Quest. in Liv.*

* *De præstigiis demonum. c. 16*
Concelli culmina videmus, prostermi sata, &c.

Aerial Spirits or Devils, are such as keep quarter most part in the a aire; cause many tempests, thunder, and lightnings, tear Oakes, fire Steeples, Houses, strike men and beasts, make it rain stones, as in *Livies* time, wool, Frogs, &c. Counterfeit Armies in the air, strange noyses, swords, &c. as at *Vienna*, before the coming of the *Turks*, & many times in *Rome*, as *Scheretzius l. de spect. c. 1. part. 1. Lavater de spect. part. 1. c. 17. Julius Obsequens*, an old *Roman*, in his book of prodigies, *ab urb. con. 505.* *b Machiavel* hath illustrated by many examples, and *Josephus* in his book *de bello Judaico*, before the destruction of *Jerusalem*. All which *Guil. Postellus* in his first book *c. 7. de orbis concordia* useth as an effectual argument (as indeed it is) to persuade them that will not believe there be Spirits or Devils. They cause whirlwinds on a sudden, & tempestuous storms; which though our Meteorologists generally refer to natural causes, yet I am of *Bodins* mind *Theat. Nat. l. 2.* they are more often caused by those aerial devils, in their several quarters; for *Tempestatibus se ingerunt*, saith ** Ric. Argentine*; as when a desperate man makes away himself, which by hanging or drowning they frequently do, as *Kornmannus* observes, *de mira. mort. par. 7. c. 76. tripudium agentes*, dancing & rejoicing at the death of a sinner. These can corrupt the Air, and cause plagues, sickness, storms, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example

ple in ^c *Jovianus Pontanus*: And nothing so familiar (if we may believe those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all over *Seandia*; to sell winds to Marriners, and cause tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kind of Devils are much ^d delighted in Sacrifices, (saith *Porphiry*) held all the world in awe, and had several names, Idols, Sacrifices, in *Rome*, *Greece*, *Egypt*, and at this day tyrannize over, and deceive those *Ethnicks*, and *Indians*, being adored and worshipsed for ^e gods. For the Gentile gods were Devils, (as ^{* Trismegistus} confesseth in his *Aselepius*) and he himselfe could make them come to their Images by Magick spels: and are now as much respected by our Papists (saith ^f *Pictorius*) under the name of Saints. These are they which *Cardan* thinks, desire so much carnall copulation with Witches, (*Inchubi* and *Succubi* transform bodies, and are so very cold, if they be touched; and that serve Magicians, His father had one of them (as he is not ashamed to relate) an aerial devill bound to him for twenty and eight years. As *Agrippa's* dog had a devill tyed to his collar; some think that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummell; others wear them in Rings, &c. *Iannes* and *Iambres* did many things of old by their help, *Simon & Magus*, *Cinops*, *Apollonius Tianeus*, *Iamblicus*, & *Tritemius* of late, that shewed *Maximilian* the Emperor his wife, after she was dead; Et verrucam in collo ejus (saith ^h *Godolman*) so much as the Wart in her neck. *Delrio lib. 2.* hath divers examples of their feats. *Cicogna lib. 3. cap. 3.* and *Wicrus* in his book *de præstig. demonum*. *Boissardus de magis & veneficis*.

Water-devils are those *Naiades* or water-Nymphs which have been heretofore conversant about waters and rivers. The water (as *Paracelsus* thinks) is their Chaos, wherein they live; some call them *Fairies* and say that *Habundia* is their Queen; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succuba*, or otherwise, appearing most part, (saith *Tritemius*) in womens shapes. ⁱ *Paracelsus* hath several stories of them that have lived and been married to mortall men, & so continued for certain years with them, and after upon some dislike, have forsaken them. Such a one as *Ægeria*, with whom *Numa* was so familiar, *Diana*, *Ceres*, &c. ^k *Olaus magnus* hath a long narration of one *Hotherns* a King of *Sweden*, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and *Heſtor Boethius*, or *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandering in the Woods, had their fortunes told them by three strang women. To these heretofore they did use to Sacrifice, by that ^l *Magritius* or divination by waters.

Terrestrial devils, are those ¹ *Lares*, *Genii*, *Faunes*, *Satyr*s, ^{*} Wood-nymphs *Foliots*, *Fairies*, *Robin goodfellowes*, *Trulli*, &c. which as they are most conversant with men, so they do them most harme. Some think it was they alone that kept the heathen people in awe of old, and had so many Idolls and Temples erected to them. Of this range was *Dagon* amongst the *Philistines*, *Bell* amongst the *Babylonians*, *Astartes* amongst the *Sydonians*, *Baal* amongst the *Samaritans*, *Isis* and *Osyris* amongst the *Ægyptians*, &c. some put our ^{*} Fairies into this rank; which have been in former times adored

^c De bello Nopolitano, lib. 5.

^d Sufficibus gaudet. Idem Just. Mart. Apol. pro Christianis.

^e In Dei imitationem, saith Eusebius.

^{*} Dii gentium Dæmonia &c. ego in eorum statuas pellexi.

^f Et nunc sub divorum nominibus coluntur à Pontificibus.

^g Lib. II. de verum ver.

^h Lib. cap. 3. de magis & veneficis, &c. Ne-reides.

ⁱ Lib. de Züphä

^k Lib. 3.

^l Pro salute hominum exsuscitate se simulant, sedineorum perniciem omnia molestant. Aug.

^{*} Dryades, Orades, Hamadryades.

^{*} Elvas Olaus vocat lib. 3.

m Part. I. cap.

19.

n Lib. 3. cap. 11.

Elvarum chore-

as Olaus lib. 3.

vocat saltum

adeo profunde

in terras impri-

munt, ut locus

infigni deinceps

vivore orbicula

rū sit, et gra-

men non pereat.

o Lib. de Zilph.

et Pigmaii

Olaus lib. 3.

p Lib. 7. cap. 14.

qui et in famu-

litiō viri et se-

mini inservi-

unt, conclavia

seopi purgant,

patinas mun-

dant, ligna

portant, equos

curant, &c.

q Ad ministeri-

a utuntur.

r Where trea-

sure is hid (as

some think)

or some mur-

der, or such

like villany

committed.

* Lib. 16. de re-

rum varietat.

f Vel spiritus

sunt huiusmodi

damnatorum,

vel e purgato-

rios, vel ipsi de-

mones, c. 4.

t Quidam le-

mures domesti-

ci instrumenta

noctu lu-

dunt: patinas,

ollas, canthar-

as, et alia vasa

deiciunt, et

quidam voces

emittunt, ejul-

lant, visum

emittunt, &c.

ut canes nigri-

feles, varii for-

mi, &c.

u Epist. lib. 7.

x Meridiana-

les Demones

Cicogna calls

them or Ala-

stores l. 3. c. 9.

red with much superstition, with sweeping their houses, and setting of a pail of clean water, good victuals, and the like, and then they should not be pinched, but find money in their shooes, and be fortunate in their enterprizes. These are they that dance on Heaths and Greens, as ^m Lavater thinks with *Tritemius*, & as ⁿ Olaus Magnus adds, leave that green circle, which we commonly find in plain fields, which others hold to proceed from a Meteor falling, or some accidental rankness of the ground, so Nature sports her self; they are sometimes seen by old women and children. *Hierom. Pauli* in his description to the City of *Bercino* (in Spain, relates how they have bin familiarly seen neer that town, about fountains & hils; *Nonnunquam* (saith *Tritemius*) *in sua latibula montium, simpliciores homines ducant, stupenda mirantibus ostentes miracula, nolarum sonitus, spectacula, &c.* *Giraldus Cambrensis* gives instance in a Monk of Wales that was so deluded. ^o *Paracelsus* reckons up many places in Germany, where they do usually walk in little coats some two foot long. A bigger kind there is of them, called with us *Hobgoblins*, & *Robin Goodfellows*, that would in those superstitious times grind corn for a messe of milk, cut wood, or do any maner of drudgery work. They would mend old Irons in those *Æolian* Isles of *Lypara*, in former ages, and have been often seen and heard. ^p *Tholosanus* calls them *Trullos* and *Getulos*, and saith, that in his dayes they were common in many places of France. *Dithmarus Bleskenius* in his description of *Island*, reports for a certainty, that almost in every family they have yet some such familiar spirits; & *Felix Malleolus* in his book *de crudel. demon*, affirms as much, that these *Trolli*, or *Telchines*, are very common in *Norwey*, and ^q seen to do drudgery work; to draw water, saith *Wierus lib. 1. cap. 22.* dress meat, or any such thing. Another sort of these there are, which frequent forlorn ^r houses, which the Italians call *Foliots*, most part innoxious, ^{*} *Cardan* holds; *They will make strange noyses in the night, howl sometimes pittifully, and then laugh again, cause great flame and sudden lights, sling stones, rattle chains, shave men, open doores, and shut them, sling down platters, stools, chests, sometime appear in the likeness of Hares, Crows, black Dogs, &c.* of which read ^t *Pet. Thyræus* the Jesuit in his tract, *de locis infectis*, part. 1. & cap. 4. who will have them to be Devils, or the souls of damned men that seek revenge, or else souls out of Purgatory that seek ease; for such examples peruse ^u *Sigismundus Scheretzius lib. de spectris*, part. 1. c. 1. which he saith he took out of *Luther* most part; there be many instances. ^v *Plinius secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for fear of Devils. *Austin de Civ. Dei. lib. 22. cap. 8.* relates as much of *Hesperius* the Tribunes house at *Zubeda* near their City of *Hippos*, vexed with evil spirits, to his great hindrance, *Cum afflictione animalium & servorum suorum*. Many such instances are to be read in *Niderius Formicar. lib. 5. cap. 12. 3. &c.* Whether I may call these *Zim* and *Ophim*, which *Isa. cap. 13. 21.* speaks of, I make a doubt. See more of these in the said *Scheretz. lib. 1. de spect.* cap. 4. he is full of examples. These kind of Devils many times appear to men, and affright them out of their wits, sometimes walking at ^x noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seen to walk in *Lavinia's* garden, where his body was buried, spirits haunted, and the house where

where he dyed, y *Nulla nox sine terrore transacta, donec incendio consumpta*; every night this happened, there was no quietness, till the house was burned. About *Hecla* in *Island* Ghosts commonly walk, *animas mortuorum simulantes*, saith *Job. Anan. lib. 3. de nat. dem. Olans lib. 2. cap. 2. Natal. Talpid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seen *circa Sepulchra & Monasteria*, saith *Lavater. lib. 1. cap. 19.* in Monasteries, and about Church-yards, *loca paludinosam, ampla edificia, solitaria, & cede hominum notata, & c.* *Thyreus* adds, *ubi gravius peccatum est commissum, impii, pauperum oppressores & nequiter insignes habitant.* These spirits often foretell mens deaths, by several signs, as knocking, groanings, &c. * though *Rich. Argentine c. 18. de praestigiis demonum*, will ascribe these predictions to good Angels, out of the authority of *Ficinus* and others; *prodigia in obitu principum saepius contingunt, & c.* as in the *Laterane Church* in * *Rome*, the Popes deaths are foretold by *Sylvesters* tomb. Near *Rupes nova* in *Finland*, in the Kingdom of *Sweden*, there is a *Lake*, in which, before the Governor of the Castle dies, a *spectrum*, in the habit of *Arion* with his Harp appears, and makes excellent musick, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family; or that z *Oke* in *Lanthadran Park* in *Cornwall*, which fore-shewes as much. Many families in *Europe* are so put in minde of their last, by such predictions, and many men are forewarned (if we may believe *Paracelsus*) by familiar spirits, in divers shapes, as Cocks, Crows, Owls, which often hover about sick mens chambers, *vel quia morientium feditatem sentiunt*, as a *Baracellus* conjectures, & *ideo super tectum infirmorum crocitant*, because they smell a Coarse; or for that (as b *Bernardinus de Bussi* thinketh) God permits the Devil to appear in the forme of Crows, and such like creatures, to scare such as live wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crows made a mighty noyse about him, *tumultuose perstreperantes*, they pulled the pillow from under his head. *Rob. Gaguinus hist. Franc. lib. 8.* telleth such another wonderful story at the death of *Johannes de Montefort* z a French Lord, Anno 1345. *tanta Corvorum multitudo adibus morientis insedit, quantam esse in Gallia nemo judicasset.* Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infectis, part. 3. cap. 58. Piclorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which *Mizaldus* calls *Ambulones*, that walk about midnight on great Heaths and desert places, which (saith c *Lavater*) draw men out of the way, and lead them all night a by-way, or quite bar them of their way; these have several names in several places; we commonly call them Pucks. In the Desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceived, as you may read in *M. Paulus the Venetian* his travels; If one lose his company by chance, these devils will call him by his name, and counterfeit voyces of his companions to seduce him. *Hieronym. Pauli* in his book of the hills of *Spaine*, relates of a great d mount in *Cantabria*, where such *spectrums* are to be seen; *Lavater* and *Cicogna* have variety of examples of spirits and walking devils in this kinde. Sometimes they sit by the high way side, to give men fals, and make their horses stumble and start as they ride, (if you will believe the relation of

y *Sueton. c. 69.*
in *Caligula.*

* *Svozius Cicogna lib. 3.*
mag. cap. 5.

* *Idem. c. 18.*

z *M. Cavi. Survey of Cornwall, lib. 2. folio 140.*

a *Horto Geniali folio. 137.*

b *Part. 1. c. 19.*

Abducunt eos a

rostra via, &

viam iter faci-

entibus inter-

cludunt.

c *Lib. 1. cap. 44.*

Demonum cer-

nuntur & au-

diuntur ibi fre-

quentes illuso-

nes, inde viato-

ribus cavendum

ne se disscient,

aut a tergo ma-

neant, voces e-

nim fingunt so-

ciorum, ut are-

sto itinere ab-

ducant, &c.

d *Mons Sterile*

& nivosus, ubi

intempesta no-

cto umbrae ap-

parent.

* Lib. 2. cap. 21.

Offendicula faciunt transeuntibus in via & perulantur rider cum vel hominem vel jumentum ejus pedes atterere faciant, & maxime si homo maledictus & calcavibus servat.

z In Cosmog. a Vestiti more metallicorum, gressum & opera eorum imitantur.

b Inmisso in terra carceres venio horribiles terræ motus efficiunt, quibus sæpe nondum modo & naves, sed civitates integræ & insulæ hauste sunt.

Their offices, operations, study.

* Hieron. in 3.

Ephes. Idem

Michaeli c. 4.

de spiritibus.

Idem Thyreni

de locis infestis.

c Lactantius 2.

de origine erroris cap. 15. hi

maligni spiritus

per omnem terram

vagantur,

& solatium

perditionis suæ

perditi hominibus

operantur.

d Mortalium

calamitates

epule sunt

malignorum demonum,

Synesius.

e Dominus

mendacii & seip-

so deceptum, alios

decipere cupit,

adversarius

humani generis.

Invemur mortis,

superbia institutor,

radix malitiæ,

scelerum caput,

princeps omnium

vitiarum, fuit inde

in Dei contumeliam,

hominum perniciem:

de horum conatibus & operationibus lege

Epiphanius. 2. Tom. lib. 2.

Dionysius. c. 4.

Ambros. Epistol. lib. 10. ep.

84. August. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Basil. ep. 141. Leonem Ser. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in 1. c. Job. Barthol. de prop. 1. 2. c. 20. Zanch. 1. 4. de malis angelis. Perer. in Gen. 1. 8. in c. 6. 2. Origen. sæpe præliis interfunt, itinera & negotia nostra quæcumque dirigunt, clandestinis subditiis opertos sæpe præbere successus.

Pet. Mar. in Sam. &c. Rufcam de Inferno.

that holy man *Ketellus* in * *Nubrigenis*; that had an especiall grace to see Devils, *Gratiam divinitus collatam*, & talk with them, *Et impavidus cum spiritibus sermonem miscere*, without offence, & if a man curse or spur his horse for stumbling, they do heartily rejoyce at it; with many such pretty feats. Subterranean Devils are as common as the rest, & do as much harm. *Olaus Magnus*, lib. 6. cap. 19, makes six kinds of them, some bigger, some less. These (saith *Munster*) are commonly seen about Mines of metals, and are some of them noxious, some again do no harm. The mettall-men in many places count it good luck, a signe of treasure, and rich ore when they see them. *Georgius Agricola*, in his book *de subterraneis animantibus*, cap. 37. reckons two more notable kinds of them, which he calls a *Getuli* and *Cobali*, both are cloathed after the manner of Metall-men, and will many times imitate their works. Their office, as *Picforius* & *Paracelsus* think, is to keep treasure in the earth, that it be not all at once revealed; and besides, *Cicogna* avers, that they are the frequent causes of those horrible Earth-quakes, which often swallow up; not onely houses, but whole Ilands and Cities; in his third book cap. 11. he gives many instances.

The last are conversant about the center of the earth to torture the souls of damned men to the day of Judgement, their egress and regress some suppose to be about *Ætna*, *Hypara*, *Mons Hecla* in *Island*, *Verfuvius*, *Terra del Fuego*, &c. because many shrieks and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Thus the Devil raignes, and in a thousand several shapes, *As a roaring Lyon still seeks whom he may devour*, 1 Pet. 5. by Earth, Sea, Land, Ayre, as yet unconfined, though * some will have his proper place the ayre, all that space betwixt us & the Moon, for them that transgressed least, & hell for the wickedest of them, *Hic velut in carcere ad finem mundi, tunc in locum funestiorum trudendi*, as *Austin* holds *de Civ. Dei*. c. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may to comfort himself, as *cLactantius* thinks, with other mens fals, he labours all he can to bring them into the same pit of perdition with him. For *mens miseries, calamities and ruines, are the Devils banqueting dishes*. By many temptations and several Engines, he seeks to captivate our souls. The Lord of lyes, saith *cAustin*, *as he was deceived himself, he seeks to deceive others*, the Ring-leader to all naughtiness, as he did by *Eve* & *Cain*, *Sodome*, and *Gomorah*, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c. erres, dejects, saves, kills, protects, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction; and although he pretend many times humane good, and vindicate himself for a god, by curing of several diseases, *agris sanitatem, & cæcis luminis usum restituendo*, as *Austin* declares, lib. 10. *de civ. Dei*. c. 6. as *Apollo*, *Æsculapius*, *Isis*, of old have done; divers plagues, assist them in wars, pretend their happiness, yet *nihil his impurius, scelestius, nihil bu-*

mano generi infestius, nothing so impure, nothing so pernicious, as may well appear by their tyranicall, and bloody sacrifices of men to *Saturne* and *Moloch*, which are still in use amongst those Barbarous *Indians*, their several deceits and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitious observations of meats, times, &c. by which they crucifie the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as *Bernard* expresseth it, by Gods permission he rageth a while, hereafter to be confined to hell and darkness, *Which is prepared for him and his Angels*, Mat. 25.

How far their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations I will briefly shew you: *Plato in Critias*, and after him his followers, gave out that these spirits or Devils, *Were mens governors and keepers, our Lords and Masters, as we are of our cattle.* *h* They govern *Provinces and Kingdoms by Oracles, auguries, dreams, rewards and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diversity of spirits, they send wars, plagues, peace, sickness, health, dearth, plenty, Adstantes hic jam nobis, spectantes & arbitantes, &c.* as appears by those histories of *Thucidides, Livius, Dionysius Halicarnassens*, with many others that are full of their wonderfull stratagems, and were therefore by those *Roman and Greek Common-wealths* adored and worshipped for gods, with prayers, and sacrifices, &c. *k* In a word, *Nihil magis querunt quam metum & admirationem hominum*; and as another hath it, *Dici non potest, quam impotenti ardore in homines dominium, & Divinos cultus maligni spiritus affectent.* *Tritemius* in his book *de septem secundis*, assigns names to such Angels, as are Governors of particular Provinces, by what authority I know not, and gives them several jurisdictions. *Asclepiades a Grecian, Rabbi Achiba the Jew; Abraham Avenezra, and Rabbi Azariel, Arabians;* (as I find them cited by *Cicogna*) farther adde, that they are not our Governors only, *Sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so do we and our Princes, or disagree; stand or fall. *Juno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Jupiter* different, *Aequa Venus Tencris, Pallas iniqua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem.* Religion, policy, publike and private quarrels, wars are procured by them, and they are *delighted perhaps to see men fight, as men are with Cocks, Bulls and Dogs, Bears, &c.* plagues, dearths depend on them, our *benè* and *malè* esse, and almost all our other peculiar actions, (for as *Anthony Rufca* contends *lib. 5. cap. 18.* every man hath a good and a bad Angel attending of him in particular, all his life long, which *Jamblicus* prefersments, losses, weddings, deaths, rewards and punishments, and as *n* *Proclus* will, all offices whatsoever, *alii genetricem, alii opificem potestatem habent, &c.* and several names they give them according to their offices, as *Lares, Indegites, Præstites &c.* When the *Arcades* in that battel at *Cheronea*, which was fought against King *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *Diis Græciæ ultoribus* (saith mine Author) they were miserably slain by *Metellus* the *Roman*: so likewise, in smaller matters, they

f Et velut mancipia circumferre p'sellus.
g Lib. de transmut. Malac. eps

h Custodes sunt hominum, & eorum, ut animalium: tum & provinciarum & provinciarum præpositi regunt auguriis, somniis, oraculis, præmiis, &c.
i Lysius Physiol. Stoic. lib. 1. cap. 19.
k Leo Suarion. Idem & Tritemius.

l Omnis mag. lib. 2. cap. 23.

m Ludus decorum sumus.

n Lib. de anima & demonibus.

o Quoties fit, ut
Principes novi-
tium aulicum
divitiis et dig-
nitatibus pene
obruant, &
multorum anno-
rum ministerium,
qui non semel
pro hero pericu-
lum subiit, ne
teritio doment,
&c. Idem. Quod
Philosophi non
remunerentur,
cum scura &
ineptus ob in-
sultum jocum
sæpe præmium
reporiet, inde
fit, &c.

p Lib. de cruët.
Cadaver.

q Boissardus c.
6. magia.

r Godelmannus
cap. 3. lib. 1. de
Magia. Idem

Zanchinus lib. 4.
cap. 10. & 11.

de malis angelis
I Nociva Me-

lancholia furi-
osos efficit, &

quandæque pe-
nitentia interficit.

G. Piccolomineus
Idemq; Zanch.

cap. 10. lib. 4. si
closely creeping into them, saith* Lipsius, & so crucifie our souls: Et nociva

Deus permittat,
corpora nostra

movere possunt,
alterare, quorum

morbosum &
malorum genere

efficere, imo &
in ipsa penetra-

re & servire.

t Inducere po-
test morbos &

sanitates.

u Viscerum a-

ctiones potest
inhibere laten-

ter, & venenis
nobis ignotis

corpus inficere.

x Irrepentes
corporibus oc-

culto morbos
fingunt, mentes

terrent membra
disorquent. Lips. Phil. Stoic. l. 1. c. 19. y De verum var. l. 16. c. 93. z Quum mens immediate decipi nequit, primum movit phantasiam, & ita obfirmat vanis conceptibus aut ut ne quem facultati æstimatori rationi locum relinquar. Spiritus malus invadit animam, turbat sensus, in furorem conjicit. Austin. de vit. Beat. a Lib. 3. Fen. 1. Tract. 4. c. 18. b A Dæmone maxime proficisci, & sæpe solo.

will have things fall out, as these *boni & mali Genii* favour or dislike us: *Saturni non conveniunt Jovialibus, &c.* He that is *Saturninus*, shall never likely be preferred. ° That base fellowes are often advanced, undeserving *Gnathoe's*, and vicious parasites, when as discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they refer to those domineering spirits, or subordinate *Genii*, as they are inclined, or favour men, so they thrive, are ruled & overcome, for as *P Libanius* supposeth, in our ordinary conflicts and contentions, *Genius Genio cedit & obtemperat*, one *Genius* yields and is overcome by another. All particular events almost they refer to these private spirits; & (as *Paracelsus* adds) they direct, teach, inspire and instruct men: Never was any man extraordinarily famous in any Art, action, or great Commander, that had not *familiarem demonem*, to inform him, as *Numa*, *Socrates*, and many such, as *Cardan* illustrates, cap. 128. *Arca-nis prudentiæ civilis, & speciali siquidem gratia, se à Deo donari asserunt magi, à Geniis celestibus instrui, ab iis doceri.* But these are most erroneous paradoxes, *ineptæ & fabulose nugæ*, rejected by our Divines, & Christian Churches. Tis true, they have by Gods permission, power over us, and we finde by experience, that they can hurt not our fields only, cattel, goods, but our bodies and minds. At *Hamme* in *Saxony*, An. 1484. 20. *Junii*, the Devil in likeness of a pied Piper, carried away 130 Children, that were never after seen. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, lib. 1. c. 4. and severally molested by his means. *Plotinus* the *Platonist* lib. 14. *advers. Gnost.* laughs them to scorn, that hold the Devil or Spirits can cause any such diseases. Many think he can work upon the body, but not upon the mind. But experience pronounceth otherwise, that he can work both upon body and minde. *Tertullian* is of this opinion, c. 22. *That he can cause both sickness and health, and that secretly.* ° *Taurellus* adds by clancular poysons he can infect the bodies, & hinder the operations of the bowels, though we perceive it not, *saith* Lipsius*, & so crucifie our souls: *Et nociva melancholia furiosos efficit.* For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, *verba sine voce, species sine visu*, envie, lust, anger, &c.) as he sees men inclined. The manner how he performs it, *Biarmannus* in his Oration against *Bo-dine*, sufficiently declares, *He begins first with the phantase, & moves that so strongly, that no reason is able to resist.* Now the Phantase he moves by mediation of humors; although many Physitians are of opinion, that the Devil can alter the mind, and produce this disease of himself. *Quibusdam medicorum visum*, saith *Avicenna*, quod *Melancholia contingat à demonio.* Of the same mind is *Psellus* & *Rhasis* the Arab. lib. 1. Tract. 9. Cont. b That this disease proceeds especially from the Devil, & from him alone. *Arculanus* cap. 6. in 9. *Rhasis*, *Ælianus Montaltus* in his 9 cap. *Daniel Sennertus* lib. 1. part. 2. c. 11. confirm as much, that the Devil can cause this disease; by reason so many times that the parties affected prophesie, speak strange language, but non sine interventu humoris, not without the humor, as he interprets himself; no more doth *Avicenna*, si contingat à demonio, sufficit nobis ut

convertat

convertat complexionem ad cholera nigram, & sit causa ejus propinqua cholera nigra; the immediate cause is choler adust, which *Pomponatius likewise labors to make good: Galgerandus of Mantua a famous Physitian, so cured a dæmoniack woman in his time, that spake all languages, by purging black choler, and thereupon belike this humor of Melancholy, is called *Balneum Diaboli*, the devils Bath; the devil spying his opportunity of such humors drives them many times to despair, fury, rage, &c. mingling himself amongst these humors. This is that which Tertullian averses, *Corporibus infligunt acerbos casus, animæq; repentinos, membra distorquent, occultè repentēs, &c.* and which Lemnius goes about to prove, *Immiscent se mali Genii pravis humoribus atq; atræ bili, &c.* And r Jason Pratenfis, that the devil being a slender incomprehensible spirit, can easily insinuate and winde himself into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our souls with fearful dreams, and shake our minde with furies. And in another place, *These unclean spirits settled in our bodies, and now mixt with our melancholy humors, do triumph as it were, and sport themselves as in another Heaven.* Thus he argues, and that they goe in and out of our bodies, as Bees do in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it self, and most apt to be deluded. f Agrippa and t Lavater are perswaded, that this humor invites the devil to it, wheresoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations, and illusions, and most apt to entertain them, and the Devil best able to work upon them. But whether by obsession, or possession, or otherwise, I wil not determine, 'tis a difficult question. Delrio the Jesuite, *Tom. 3. lib. 6. Springer and his colleague, mall. malef. Pet. Thyrens the Jesuite, lib. de dæmoniackis, de locis infestis, de Terrificationibus nocturnis, Hieronimus Mengus Flagel. dem.* and others of that ranke of Pontificall writers, it seems, by their exorcismes and conjurations approve of it, having forged many stories to that purpose. A Nun did eat a Lettice without Grace, or signing it without the signe of the Cross, and was instantly possessed. Durand. lib. 6. Rational. c. 86. num. 8. relates that he saw a wench possessed in Bononia with two devils, by eating an unhallowed Pomegranate, as she did afterwards confesse, when she was cured by exorcismes. And therefore our Papists do signe themselves so often with the signe of the Cross, Ne demon ingredi ansit, and exorcise all manner of meats, as being unclean or accursed otherwise, as Bellarmine defends. Many such Stories I finde amongst Pontifical writers, to prove their assertions, let them free their own credits; some few I will recite in this kinde out of most approved Physitians. Cornelius Gemma lib. 2. de nat. mirac. c. 4. relates of a young maid, called Katherine Gualter a Coopers daughter, An. 1571. that had such strange passions and convulsions, three men could not sometimes hold her; she purged a live Eele, which he saw a foot and a half long, and touched himself; but the Eele afterward vanished, she vomited some 24 pounds of fulsome stufte of all colours, twice a day for 14 dayes; and after that she voided great bals of haire, pieces of wood, Pigeons dung, Parchment, Goose dung, coals; and after them two pound of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glasse, brasse, &c. besides paroxysmes

Cap. de mania
lib. de morbu
cerebri; Dæmo
nes, quum sint
tenues & in
comprehensibi
les spiritus, se
insinuare corpo
ribus humanis
possunt, & oc
culte in visceri
bus operiti, va
litudinem vi
tiare, somnis
animas terrere
& mentes fu
roribus quat
ve. Insinuant se
melancholicorū
penetralibus,
intus ibiq; con
sident & deli
ciantur tanquā
in regione cla
rissimorum sde
rum, coguntq;
animum furere.
f Lib. 1. cap. 6.
occult. Philos.
Part. 1. cap. 1.
de spectrū.
t Sine cruce &
sanctificatione
sic a dæmone
obsessa. dial.
Greg. pag. c. 9.

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* Penult. de opific. Dei.

u Lib. 28. cap. 25. Tom. 2.

of laughing, weeping and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could do no good on her by Physick, but left her to the Clergy. *Marcellus Donatus lib. 2. c. 1. de med. mirab.* hath such another story of a Countrey fellow, that had four knives in his belly, *Instar serræ dentatos*, indented like a Saw, every one a span long, with a wreath of hair like a globe, with much baggage of like sort, wonderfull to behold: how it should come into his Guts, he concludes, *Certè non alio quam dæmonis astutiâ & dolo.* *Langius Epist. med. lib. 1. Epist. 38.* hath many relations to this effect, and so hath *Christopherus a Vega: Wierus, Skenkius, Scribonius*, all agree that they are done by the subtilty and illusion of the Devill. If you shall ask a reason of this, 'tis to exercise our patience; for as **Tertullian* holds, *Virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to try us and our faith, 'tis for our offences, and for the punishment of our sins, by Gods permission they do it, *Carnifices vindictæ justæ Dei*, as u *Tolosanus* files them, Executioners of his will; or rather as *David Ps. 78. ver. 49.* He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evill Angels: So did he afflict *Job*, *Saul*, the Lunaticks and dæmoniack persons whom Christ cured; *Mat. 4. 8. Luke 4. 11. Luke 13. Mark. 9. Tobit. 8. 3. &c.* This, I say, happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.

SUBSEC. 3.

Of Witches and Magicians, how they cause Melancholy.



x De Lamiis.

You have heard what the Devill can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) then he himself, and to satisfy their revenge and lust, cause more mischief, *Multa enim mala non egisset demon, nisi provocatus à Sagis*, as x *Erastus* thinks; much harme had never been done, had he not been provoked by Witches to it. He had not appeared in *Samuel's* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharo's* presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis instigeret* (*Erastus* maintains) *si Sagæ quiescerent*; Men and cattle might goe free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can do no harme; of this opinion is *Wierus, lib. 3. cap. 53. de præstig. dæm.* *Austin Lerchemer* a Dutch Writer, *Biarmus, Ewichius, Ewaldus*, our Countrey-man Scot; with him in *Horace*,

*Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentaq; Thessala risu
Excipiunt —*

They laugh at all such Stories; but on the contrary are most Lawyers, Divines, Physitians, Philosophers, *Austin, Hemingius, Danæus, Chytraeus, Zanchinus*,

Zanchinus, Aretius, &c. Delrio, Springer, * Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine demoniant. lib. 2. cap. 8. Godelman, Damboderius, &c. Paracelsus, Erastus, Scribanus, Camerarius, &c. The parties by whom the Devil deals, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their book called * *Arbatell*; *demonēs enim advocati pręsto sunt, seq; exorcismis & conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as Witches, that deale *ex parte implicitę*, or *explicitę*, as the y King hath well defined; many subdivisions there are, & many several species of Sorcerers, Witches, Inchanters, Charmers, &c. They have been tolerated heretofore some of them; and Magick hath been publicly professed in former times, in z *Salamanca*, * *Cracovia*, and other places, though after censured by several a Universities, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta quę non nisi viris magnis & peculiari beneficio de Cęlo instructis communicatur* (I use * *Boesartus* his words) and so far approved by some Princes, *Ut nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio*; they consult still with them, and dare indeed do nothing without their advise. Nero and *Heliogabalus*, *Maxentius*, and *Julianus Apostata*, were never so much addicted to Magick of old, as some of our modern Princes and Popes themselves are now adays. *Erricus* King of *Sweden*, had an * enchanted Cap, by vertue of which, and some magicall murmur or whispering termes he could command spirits, trouble the ayre, and make the wind stand which way he would, insomuch that when there was any great winde or storme, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can do, is as much almost as the devil himself, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norwey*, *Island*, as I have proved. They can make friends enemies; and enemies friends by philters; b *Turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, * *Bring their sweet hearts to them by night, upon a Goats back flying in the ayre.* *Sigismund Scheretzius*, part. 1. cap. 9. de spect. reports confidently, that he conferred with fundry such, that had been so carried many miles, and that he heard Witches themselves confesse as much; hurt, and infect men and beast, Vines, Corne, Cattle, Plants, make Women abortive, not to conceive, * *Barren*; men and women unapt and unable, married and unmarried, fifty several wayes, saith *Bodine* lib. 2. c. 2. flie in the ayre, meet when and where they will, as *Cicogna* proves, and *Lavat. de spect. part. 2. c. 17. steal young children out of their cradles, ministerio dęmonum, and put deformed in their roomes, which we call Changelings*, saith * *Scheretzius*, part. 1. c. 6. make men victorious, fortunate, eloquent; and therefore in those ancient Monomachies and combats they were searched of old, & they had no Magicall charmes; they can make d stick frees, such as shall endure a Rapiers point, Musket shot, and never be wounded: of which read more in *Boissardus* cap. 6. de Magia, the manner of the adjuration

* Et quomodo venefici fiant enarrat.

* De quo plura legas in Boissardus lib. 1. de præstigiis.

y Rex Jacobus Demonol. l. 1. c. 3.

z An University in Spain in old Castile.

* The chief Town in Poland.

a Oxford and Paris, see finem P. Lombardi.

* Pręstigiis de magis & veneficiis lib.

* Rotatum Pileum habebat, quo ventos violentos cieveret, aerem turbaret, & in quam partem, &c.

b Erastus.

* Ministerio hirci nocturni.

* Steriles nuptos & inhabitabiles. vide Petrus de Palud. lib. 4. distinct. 34.

Paulum Guilandum.

* Infantes matribus suffurantur, aliis suppositivis in locum verorum consiliu.

c Miles.

d D. Luther, in primū præceptum, & Leon. Varius lib. 1. de Fustis.

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juration, and by whom 'tis made, where and how to be used *in expeditio-
 nibus bellicis, praeliis, duellis, &c.* with many peculiar instances and exam-
 ples; they can walk in fiery furnaces, make men feel no pain on the wrack,
c *Lavat. Cicog. aut alias torturas sentire*; they can stanch blood, *e* represent dead mens
 shapes, alter and turn themselves and others into severall formes, at their
 pleasures. * *Agaberta* a famous Witch in *Lapland*, would do as much pub-
 licly to all spectators, *Modò Pusilla, modò anus, modò procera ut quercus,*
modò vacca, avis, coluber, &c. Now young, now old, high, low, like a Cow,
 like a Bird, a Snake, and what not? she could represent to others what
 formes they most desired to see, shew them friends absent, reveal secrets,
maximè omnium admiratione, &c. And yet for all this subtilty of theirs,
 as *Lyssius* well observes, *Physiolog. Stoicor. lib. 1. cap. 17.* neither these
 Magicians nor devils themselves, can take away Gold or Letters out of
 mine or *Crassius* Chest, *& Clientelis suis largiri*, for they are base, poore,
 contemptible fellows most part; as * *Bodine* notes, they can do nothing
*in Judicium decreta aut pœnas, in regum Concilia vel arcana, nihil in rem
 nummariam aut thesauros*, they cannot give money to their Clients, al-
 ter Judges decrees, or Councils of Kings, these *minuti Genii* cannot do
 it, *altiores Genii hoc sibi adservarunt*, the higher powers reserve these
 things to themselves. Now and then peradventure there may be some
 more famous Magicians like *Simon Magus*, * *Apollonius Tyaneus*, *Pafetes*,
Jamblicus, * *Odo de stellis*, that for a time can build Castles in the aire,
 represent armies, &c. as they are *f* said to have done, command wealth
 and treasure, feed thousands with all variety of meats upon a sudden,
 protect themselves and their followers from all Princes persecutions, by
 removing from place to place in an instant, reveal secrets, future events,
 tell what is done in far Countries, make them appear that dyed long
 since, &c. and do many such miracles, to the worlds terror, admiration and
 opinion of Deity to themselves, yet the Devil forsakes them at last, they
 come to wicked ends, and *rare aut nunquam* such Impostors are to be
 found. The vulgar sort of them can work no such feats. But to my pur-
 pose, they can, last of all, cure and cause most diseases to such as they love
 or hate, and this of *g* *Melancholy* amongst the rest. *Paracelsus Tom. 4. de
 morbis amentium, Tract. 1.* in expresse words affirms; *Multi fascinantur in
 melancholiam*, many are bewitched into melancholy, out of his experi-
 ence. The same, saith *Daneus lib. 3. de sortiariis. Vidi, inquit, qui Melan-
 cholicos morbos gravissimos induxerunt*: I have seen those that have cau-
 sed Melancholy in the most grievous manner, *h* *dried up womens Paps, cur-
 red Gout, Palsie; this and Apoplexy, Falling-sickness, which no Physick
 could help, solo tactu*, by touch alone. *Ruland in his 3. Cent. Cura 91.*
 gives an instance of one *David Helde* a young man, who by eating Cakes
 which a Witch gave him, *mox delirare capit*, began to dote on a sudden,
 and was instantly mad: *F. H. D. in Hildesheim*, consulted about a Me-
 lancholy man, thought his disease was partly Magicall, and partly natu-
 rall, because he vomited pieces of iron and lead, and spake such Lan-
 guages, as he had never been taught; but such examples are common
 in *Scribanius*, *Hercules de Saxonia*, and others: The means by which
 they work, are usually Charmes, Images, as that in *Heſtor Boethius* of
 King *Duffe*; characters stamped of sundry metals, and at such and such
 con-

* Boissardus de
Magu.

* Demon lib. 3.
cap. 3.

* Vide Philo-
stratum vita
eius Boissar-
dus de Magu.
* Nubrigens
lege lib. 1. c. 19.
* Vide Suidam
de Pafet.
* De Cruent.
Cadaver.
f Erasmi.
Adolphus
Scribanus.

g Virg. Aeneid.
4. Incantatri-
cem describens:
Hec se carmi-
nibus promittit
solvere mentes
Quas velit, aut
alii duras im-
mittere curas.
h Godelmannus
cap. 7. lib. 1. nu-
tricum man-
nas praesciant,
solo tactu podi-
gram, Apoplexi-
am, Paralyfin
& alios mor-
bos, quos me-
dicina curare
non poterat.
i Erasmi inde
Maniacus. spic.
2. fol. 147.

constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as *Monavius* discourseth at large in an Epistle of his to *Acolsius*, giving instance in a *Bohemian* Baron that was so troubled by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devil doth use such meanes to delude them. *Ut fideles inde magos* (saith * *Libanius*) *in officio retineat, tum in consortium malefactorum vocet.*

k Omnia Philtra essi inter se differant, hoc habent commune, quod hominem efficiant melancholicum epist. 231. Scholizii. * De cruent Cadaver.

SUBSEC. 4.

Stars a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.



*N*atural causes, are either *Primary* and *Universal*, or *Secondary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Stars, &c. by their influence (as our Astrologers hold) producing this and such like effects.

I will not here stand to discusse *obiter*, whether Stars be causes, or Signes; or to apologize for judicial Astrology. If either *Sextus Empericus*, *Picus Mirandula*,

sextus ab Heminga, *Pererius*, *Erastus*, *Chambers*, &c. have so far prevailed with any man, that he will attribute no vertue at all to the Heavens, or to Sun, or Moon, more then he doth to their signes at an Inne-keepers post, or tradesmans shop, or generally condemne all such Astrological Aphorismes approved by experience: I refer him to *Bellantius*, *Pirovanus*, *Marascallerus*, *Goclenius*, *Sr. Christopher Heidon*, &c. If thou shalt aske me what I think; I must answer, *nam & doctis hisce erroribus versatus sum*, they do incline, but not compel; no necessity at all, *magunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule us, but God rules them. All this (methinks) *Joh. de Indagine* hath comprized in brief, *Queris a me quantum in nobis operantur astra &c.* Wilt thou know how far the Stars work upon us? I say they do but incline, & that so gently, that if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do as much in us, as in brute beasts, and we are no better. So that, I hope, I may justly conclude with *o Cajetan*, *Cælum is vehiculum divine virtutis*, &c. that the heaven is Gods instrument, by mediation of which he governs and disposeth these elementary bodies; or a great book, whose letters are the Stars, (as one calls it) wherein are written many strange things for such as can read, *p or an excellent harp, made by an eminent workman, on which, he that can but play, will make most admirable musick.* But to the purpose.

¶ Paracelsus is of opinion, that a Physician without the knowledge of Stars, can neither understand the cause or cure of any disease either of this, or Gout, not so much as Tooth-ache; except he see the peculiar geniture and Scheme of the party affected. And for this proper malady, he will have the principal and primary cause of it proceed from the Heaven, ascribing more to Stars then humors, *† and that the constellation alone many times, produceth melancholy, all other causes set apart.* He gives instance in lunatick persons,

cali peritia nihil est, &c. nisi genesim scriverit, ne tantillum poterit. lib. de podag. *† Constellatio in causa est: & influentia cali morbum hunc movet, interdum omnibus aliis amor.* Et alibi, *Origo ejus à Cælo petenda est.* Tr. de morbis amentium.

that

m Astra regunt homines, & regit astra Deus. n Chirom. lib. *Queris à me quantum operantur astra? dico, in nos nihil astra urgere, sed animos præclives trahere: qui sic tamen liberi sunt, ut si ducem sequantur variationem, nihil efficiant, sin vero naturam, id agere quod in brutis fere.* o Cælum vehiculum divine virtutis, cujus mediante motu, lumine & influentia, Deus elementaria corpora ordinat & disponit. The de Vio. Cajetanus in Psal. 104. p *Mundus iste quasi lyra ab excellentissimo quodam artifice coccinnata, quem qui no it mirabiles eliciet harmonias.* f. Dee. Aphorismo 11. q *Medicus sine*

that are deprived of their wits by the Moones motion; and in another place, referres all to the ascendent, and will have the true and chief cause of it to be sought from the Stars. Neither is it his opinion only, but of many *Galenists* and *Philosophers*, though they not so stiffly and peremptorily maintain as much. This variety of Melancholy symptoms, proceeds from the Stars, saith ¹ *Melancthon*: The most generous melancholy, as that of *Augustus*, comes from the conjunction of *Saturne* & *Jupiter* in *Libra*: the bad, as that of *Catilines*, from the meeting of *Saturne* and the *Moon* in *Scorpio*. *Jovianus Pontanus* in his 10. book, and 13. Chap. *de rebus celestibus*, discourseth to this purpose at large; *Ex atra bile varii generantur morbi, &c.* many diseases proceed from black choler, as it shall be hot or cold; & though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyle, and burn as bad as fire; or made cold as Ice: and thence proceed such variety of symptoms, some mad, some solitary, some laugh, some rage, &c. The cause of all which intemperance, he will have chiefly and primarily proceed from the Heavens: ² from the position of *Mars*, *Saturne*, and *Mercury*. His Aphorismes be these, ³ *Mercury* in any geniture, if he shall be found in *Virgo*, or *Pisces* his opposite signe, & that in the *Horoscope*, irradiated by those quartile aspects of *Saturne* or *Mars*, the childe shall be mad or melancholy. Again, ⁴ He that shall have *Saturne* or *Mars*, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which he shall be cured in time, if *Mercury* behold them. ⁵ If the *Moon* be in conjunction or opposition at the birth time with the *Sun*, *Saturne* or *Mars*, or in a quartile aspect with them, (e malo cœli loco, *Leovitius* adds) many diseases are signified, especially the Head and Brain is like to be mis-affected with pernicious humors, to be melancholy, lunatick, or mad, *Cardan* adds, quartâ lunâ natos *Eclipses*, *Earth-quakes*. *Garceus* and *Leovitius* will have the chief Judgement to be taken from the Lord of the geniture, or when there is an aspect betwixt the *Moon* and *Mercury*, and neither behold the *Horoscope*, or *Saturne* and *Mars* shall be Lord of the present conjunction or opposition in *Sagittary* or *Pisces*, of the *Sun* or *Moon*, such persons are commonly *Epileptick*, dote, *Dæmoniacal*, *Melancholy*: but see more of these Aphorismes in the above-named *Pontanus*. *Garceus* cap. 23. *de Jud. genitur.* *Schoner. lib. 1. cap. 8.* which he hath gathered out of a *Ptolomy*, *Alubatur*, and some other *Arabians*, *Junctine*, *Ranzovius*, *Lindhout*, *O-rigen*, &c. but these men you will reject peradventure, as *Astrologers*, and therefore partial Judges; then hear the testimony of *Physitians*, *Galenists* themselves, ⁶ *Carto* confesseth the influence of Stars to have a great hand to this peculiar disease, so doth *Jason Pratensis*, *Loniceri-us præfat. de Apoplexiâ*, *Ficinus*, *Fernelius*, &c. ⁷ *P. Cnemander* acknowledgeth the Stars an universall cause, the particular from parents, and the use of the six non-natural things. *Baptista Port. mag. l. 1. c. 10, 12, 15.* will have them causes to every particular individuum. Instances and examples, to evince the truth of those Aphorismes, are common amongst those *Astrologian Treatises*. *Cardan* in his 37. geniture, gives instance in *Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6, & 7.*

¹ Lib. de anima cap. de humorib. Ea varietas in Melancholia, habet celestes causas & h et 4 in □ & δ et q in m. t Ex atra bile varii generantur morbi perinde ut ipse multum calidi aut frigidi in se habuerit, quum utriq; suscipiendo quam aptissimam sit, tamen si suapte natura frigida sit. An non aqua sic afficitur a calore ut ardeat: et a frigore, ut in glaciem concreseat? et hac varietas distinctionum, alii fient, rident, &c. u Hanc ad intemperantiam gignendam plurimum confert & et h positus, &c. x Quoties alicujus genitura in m et x adverso signo positus, horoscopum paviliter temerit, atq; etiam δ vel h □ radio percussus fuerit, natura ab insania verabitur. v Qui h et δ habet, alterum in culmine, alterum imo celo, cum in lucem venerit, melancholicus erit, a qua sanabitur, si q illos irradiavit. z Hac configuratione natus, Aut Lunaticus, aut mente captus. a Ptolomæus centiloquio, & quadripartito tribuit omnium melancholicorum symptomata syderum influentia. b Arte Medica. accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentia celestes. Velcurio lib. 4. cap. 15. c Hildeheim spicel. 2. de mel.

of *Daniel Gare*, and others; but see *Græcæ cap. 33. Luc. Gauricus. Tract. 6. de Azemenis, &c.* the time of this melancholy is, when the significators of any geniture are directed according to Art, as the Hor: Moon, Hylech, &c. to the hostile beames or termes of ♄ and ♂ especially, or any fixed Star of their nature, or if ♄ by his revolution, or *transitus*, shall offend any of those radical promissors in the geniture.

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because *Joh. de Indagine*, and *Rotman* the Landgrave of *Hassia* his Mathematician, not long since in his Chiromancy; *Baptista Porta* in his celestial Physiognomy, have proved to hold great affinity with Astrology, to satisfie the curious, I am the more willing to insert.

The general notions of Physiognomers give, be these; *Black colour, argues natural melancholy; so doth leanness, hirsutiness, broad veines, much hair on the browes, saith Gratanarolus cap. 7. and a little Head, out of Aristotle, high sanguine, red colour shews head melancholy; they that flutter and are bald, will be soonest melancholy, (as Avicenna supposeth) by reason of the dryness of their brains, but he that will know more of the several signes of humors and wits out of Physiognomy, let him consult with old Adamantus and Polemus, that comment, or rather paraphrase upon Aristotle's Physiognomy, Baptista Porta's four pleasant books, Michael Scot de secretis naturæ, John de Indagine, Montaltus, Antony Zara. anat. ingeniorum. sect. 1. memb. 13. & lib. 4.*

Chiromancy hath these Aphorismes to foretel melancholy. *Tasneir. lib. 5. cap. 2. who hath comprehended the sum of John de Indagine: Tricassus, Corvinus, and others in his book, thus hath it; The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certain little lines, argues melancholy; so if the vital and natural make an acute angle, Aphorisme 100. The Saturnine, Epatick and natural lines, making a grosse triangle in the hand, argue as much; which Goclenius cap. 5. Chiros. repeats verbatim out of him. In general they conclude all, that if Saturnes mount be full of many small lines and intersections, such men are most part melancholy, miserable and full of disquietness, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowful, fearful, suspicious; they delight in husbandry, buildings, pooles, Marishes, springs, woods, walkes, &c. Thaddæus Haggæsius in his Metoposcopia, hath certain Aphorisms derived from Saturnes lines in the fore-head, by which he collects a melancholy disposition; and h Baptista Porta makes observations from those other parts of the body, as if a spot be over the spleen; i or in the nailes, if it appear black, it signifieth much care, grief, contention, and Melancholy; The reason he refers to the humors, and gives instance in himself, that for seven years space, he had such black spots in his nailes, and all that while was in perpetual Law-sutes, controversies for his inheritance, fears, loss of honour, banishment, grief, care, &c. and when his miseries ended, the black spots vanished. Cardan in his book de libris propriis, tels such a story of his own person, that a little before his sons death, he had a black spot, which appeared in one of his nailes; and dilated it self as he came nearer to his end. But I am over-tedious in these toyes, which howsoever, in some mens too severe censures, they may be held absurd*

and

d Job. de Indag. cap. 9. Montaltus cap. 22. e Caput parvum qui habet, cerebrum & spiritus plerumq; angustos, facile incident in Melancholiam rubicundi. Ætius Idem Montaltus. c. 21. e Galeno. f Saturnina à Rascetta per mediam manum decurrens, usq; ad radicem montis Saturni, à parvis lineis intersecta, arguit melancholicos. Aphorif. 78. g Agitantur miseriis, continuè inquietudine, neg; unquam à solitudine liberi sunt, anxie effiguntur amarissimè intra cogitationibus, semper tristis, suspitiosus, meticulosi: cogitationes sunt, velle agrum colere, stagna amant & paludes, &c. Jo. de Indagine lib. 1. h Celestis Physiognom. lib. 10. i Cap. 14. lib. 5. Idem maculæ in ungulis nigre, lites, rixas, melancholicam significant, ab humore in cor de tali.

and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet living some of them, and religious professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBSEC. 5.

Old age a cause.



h Lib. 1. Path.
cap. 11.
c Venit enim
properata malis
inopina senectus:
Et dolor
etatem iussit
in esse meam
Boethius met. 1.
de consol. Phil.
los.
d Cap. de humo-
ribus, lib. de
Anima.
e Necessarium
accidens decre-
pitum, Et inse-
parabile.
* Psal. 90. 10.

f Metevan. Belg.
hist. lib. 1.

g Sunt morosi,
anxii, et iracun-
di, & difficiles
Senes, si quari-
mus, etiam
avarici.

Tall. de senec-
lute.

h Lib. 2. de Au-
lico. Senes avari,
morosi, jactan-
tiosi, philantii,
deliri, supersti-
tiosi, suspitiosi,
&c.

Lib. 3. de La-
mis, cap. 17. &
18.

Secondary peculiar causes efficient, so called in respect of the other precedent, are either *congenita*, *interna*, *innata* as they terme them, inward, innate, inbred; or else outward and adventitious, which happen to us, after we are borne: congenite or borne with us, are either natural, as old age, or *præter naturam* (as b *Fernelius* calls it) that distemperature, which we have from our Parents seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is c old age, which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore d *Melancthon* avers out of *Aristotle*, as an undoubted truth, *Senes plerunque delirasse in senectâ*, that old men familiarly dote, ob *atrambilem*, for black choler, which is then superabundant in them: and *Rhasis* that *Arabian* Physitian in his *Cont. lib. 1. cap. 9.* calls it e a necessary and inseparable accident, to all old & decrepit persons; After 70 years (as the Psalmist saith) *all is trouble and sorrow*; and common experience confirms the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great imployment, much business, much command; and many servants to over-see, and leave off ex abrupto; as f *Charls* the fift did to King *Philip*, resigne up all on a sudden; they are overcome with melancholy in an instant: or if they do continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates through common infirmities incident in their age; full of ache, sorrow and grief, Children again, dizards, they Carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, suspicious of all, wayward, covetous, hard, (saith *Tully*) self-willed, superstitious, self-conceited, braggers & admirers of themselves, as g *Balthasar Castalio* hath truly noted of them. This natural infirmity is most eminent in old women, and such as are poore, solitary, live in most base esteem and beggery, or such as are Witches; Insomuch that *Wierus*, *Babtista Porta*, *Vlricus Molitor*, *Edmicius*, do refer all that witches are said to do, to Imagination alone, and this humor of melancholy. And where-as it is controverted, whether they can bewitch cattle to death, ride in the ayre upon a Coulstaffe out of a Chimney-top, transforme themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies,

panies, and dance, as they do, or have carnall copulation with the Devil, they ascribe all to this redundant melancholy which domineers in them, to k somniferous potions, and naturall causes, the Devills policy. *Non lædunt omnino* (saith *Wierus*) *aut quid mirum faciunt* (*de Lamiis*, lib. 3. cap. 36.) *ut putatur, solam vitiatam habent phantasiā*; they do no such wonders at all, only their¹ Brains are crazed. ^m *They think they are Witches, and can do hurt, but do not.* But this opinion *Bodine*, *Eraſtus*, *Danæus*, *Scribanius*, *Sebastian Michaelis*, *Campanella de Sensu rerum* lib. 4. cap. 9. * *Dandinus* the Jesuite, lib. 2. *de Anima* explode; ⁿ *Cicogna* confutes at large. That Witches are melancholy, they deny not, but not out of corrupt phantasia alone, so to delude themselves and others, or to produce such effects.

SUBJECT 6.

Parents a cause by propagation.



That other inward inbred cause of Melancholy, is our temperature, in whole or part, which we receive from our Parents, which * *Fernelius* calls *Præter naturam*, or unnatural, it being an hereditary disease; for as he justifies, *Quale parentum maximè patris semen obtigerit, tales evadunt similes spermaticæq; partes, quocunq; etiam morbo*

Pater quum generat tenetur, cum semine transfert in Prolem; such as the temperature of the father is, such is the sons, and look what disease the father had when he begot him, his son will have after him, *Pater is as well inheritour of his infirmities, as of his Lands; And where the complexion and constitution of the father is corrupt, there* (saith *Roger Bacon*) *the complexion and constitution of the Son must needs be corrupt, and so the corruption is derived from the father to the son.* Now this doth not so much appeare in the composition of the body, according to that of *Hippocrates*, *in habit, proportion, scarres, and other lineaments*; but in *manners and conditions of the minde.*

Et patrum in natos abeunt cum semine mores.

Selencus had an anchor on his thigh, so had his posterity, as *Trogus* records l. 15. *Lepidus* in *Pliny* l. 7. c. 17. was purblind, so was his son. That famous family of *Ænobarbi*, were known of old, and so surnamed from their red beards, the *Austrian* lip, and those Indians flat noses are propagated, the *Bavarian* chin, and goggle eyes amongst the Jews, as ^t *Buxtorfius* observes; their voyce, pace, gesture, looks, is likewise derived with all the rest of their conditions & infirmities; such a mother, such a daughter; their very ^u affections *Lemnius* contends to follow their seed, & the malice & bad conditions of children are many times to be imputed to their parent; I need not therefore make any doubt of Melancholly, but that it is an hereditary disease. * *Paracelsus* in expresse words affirms it lib. de morb. amen.

k *Solanum*, opium lupi ad-eps, lac asini, &c. sanguis infantum, &c. l. corrupta est in ab humore Melancholico phantasia. Nymanus.

in Putant se lædere quando non lædunt.

* *Qui hæc in Imaginationis vim referre conati sunt, aut atræ bilis, inanem propterea laborem susceperunt.*

n Lib. 3. cap. 4. omnif. mag.

* Lib. 1. cap. 11. path.

o *Ut arthritici Epilep. &c.*

p *Ut filii non tam possessio-num quam morborum hæredes sint.*

q *Epist. de secretis artu & nature c. 7. nam in hoc quod pa-*

tres corrupti sunt generant filios corruptæ complexionis,

et compositionis et filii eorum eadem de causa se corrumpunt,

et sic derivatu corruptio à pa-

tribus ad filios.

f Non tam (inquit *Hippocrates*) gibbos & cicatrices orit

et corporis habitum agnoscit ex his, sed ve-

rum incessum gestus, mores, morbos, &c.

t *Synagog. Iud.*

n *Affectus parentum in*

factus transeunt

et puerorum malicia parentibus imputanda, lib. 4. cap. 3. de oculi. nat. mirac. x *Ex Pituitosis pituitosi, ex biliis biliis, ex li-*

et puerorum malicia parentibus imputanda, lib. 4. cap. 3. de oculi. nat. mirac. x *Ex Pituitosis pituitosi, ex biliis biliis, ex li-*

y *Epist. 174. in*
Scolis. nascitur
nobiscum illa
aliturq; & una
cum parentibus
habemus malum
hunc affem. Jo.
Pelestus lib. 2.
de curahumano-
rum affectuum.
2 Lib. 10. ob-
servat. 15.

a *Maginus*
Geog.

b *Sæpe non*
eundem, sed
similem produci-
effectum, &
illæso parente
transit. in
nepotem.
c Dal. præfixo
genituris Leo-
viii.

d *Bodin. de rep.*
cap. de periodis
reip.

e *Claudius Aba-*
ville Capuchi-
on in his voy-
age to Marag-
nan. 1614. cap.
45. Nemo fere
egrotus, sano
omnes & ro-
busto corpore,
vivunt annos.
120, 140.
sine Medicina.
Idem Hestor
Boethius de in-
sulis Orchad.
& Damianus a
Goes de Scan-
dia.

tium To. 4. Tr. 1. so doth yCrato in an Epistle of his to *Monavius*. So doth *Bruno Seidelius* in his book *de morbo incurab. Montaltus* proves cap. 11. out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, & *hanc (inquit) fieri reor ob participatam melancholicam intemperantiam* (speaking of a patient) I think he became so by participation of Melancholy. *Daniel Sennertus lib. 1. part 2. cap. 9.* will have his melancholy constitution derived not only from the father to the son, but to the whole family sometimes; *Quandoque totis familiis hereditativam.* 2 *Forestus* in his medicinall observations, illustrates this point, with an example of a merchant his patient, that had this infirmity by inheritance; so doth *Rodericus a Fonseca, Tom. 1. consul. 69.* by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy Mother, & *victu melancholico*, and bad diet together. *Lodovicus Mercatus*, a Spanish Physitian, in that excellent Tract, which he hath lately written of hereditary diseases *Tom. 2. oper. 1.5.* reckons up Leprosie, as those a *Galbotts* in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie, &c. Amongst the rest, this and madnesse after a set time comes to many, which he calls a miraculous thing in nature, and sticks for ever to them as an incurable habit. And that which is more to be wondred at, it skips in some families the father, and goes to the son, b or takes every other, & sometimes every third in a lineall descent, and doth not alwayes produce the same, but some like, and a symbolizing disease. These secundary causes hence derived, are commonly so powerfull, that as c *Wolphius* holds) *sæpe mutant decreta syderum*, they do often alter the primary causes, and decrees of the heavens. For these reasons belike the Church and commonwealth, humane and divine laws, have conspired to avoid hereditary diseases, forbidding such marriages, as are any whit allyed; and as *Mercatus* adviseth all families, to take such, si fieri possit quæ maximè distant natura, and to make choice of those that are most differing in complexion from them; if they love their own, and respect the common good. And sure, I think, it hath been ordered by Gods especiall providence, that in all ages there should be (as usually there is) once in a 600. years, a transmigration of Nations, to amend and purifie their blood, as we alter seed upon our land, and that there should be as it were an inundation of those northern *Goths* and *Vandales*, and many such like people which came out of that Continent of *Scandia*, and *Sarmatia* (as some suppose) and overran as a deluge, most part of *Europe* and *Africk*, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong and able men were sent amongst us, as those Northern men usually are, innocuous, free from riot, and free from diseases; to qualifie and make us as those poor naked Indians are generally at this day; and those about *Brasile* (as a late Writer observes) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without help of physick they live commonly 120 years or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance, but I will descend to particulars, and shew by what means, and by whom especially this infirmity is derived unto us.

Filii ex senibus nati, raro sunt firmi temperamenti, old mens children are seldom of a good temperament, as *Scoltzius* supposeth, consult. 177, and therefore most apt to this disease; and as *Levinus Lemnius* farther adds, old men beget most part wayward, peevish, sad, melancholly sons, and seldom merry. He that begets a child on a full stomach, will either have a sick childe or a crazed son (as *Cardan* thinks) *contradiēt. med. lib. 1. contradiēt. 18.* or if the parents be sick or have any great pain of the head, or megrim, headach, (*Hieronimus Wolfius* doth instance in a childe of *Sebastian Castalio's*) or if a drunken man get a childe, it will never likely have a good braine, as *Gellius* argues, *lib. 12. cap. 1. Ebrii gignunt Ebrios*, one drunkard begets another, saith *Plutarch, symp. lib. 1. quest. 5.* whose sentence *Lemnius* approves, *l. 1. c. 4. Alsarius Crutius Gen. de qui sit med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8.* and *Aristotle* himself *sect. 2. prob. 4.* foolish, drunken, or hair-brain women most part bring forth children like unto themselves, *morosos & languidos* and so likewise he that lies with a menstruous woman. *Intemperantia veneris, quam in nautis presertim insectatur.* *Lemnius, qui uxores insunt, nulla menstrui decursus ratione habita, nec observato interlunio, præcipua causa est, noxia, pernitiōsa, concubitus hunc exitialem ideo, & pestiferum vocat.* *Rodoricus a Castro Lusitanus, detestantur ad unum omnes medici, tum & quarta luna concepti, infelices plerumque & amentes, deliri, stolidi, morboſi, impuri, invalidi, tetra lue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti: ad laborem nati, si seniores, inquit Eustathius, ut Hercules, & alii.* *m Judæi maxime insectantur sædum hunc, & immundum apud Christianos Concubitus, ut illic tum abhorrent, & apud suos prohibent; & quod Christiani toties leproſi, amentes, tot morbili, impetigines, alphi, pſoræ; cutis & faciei decolorationes, tam multi morbi Epidemici, acerbi, & venenosi sint, in hunc immundum concubitus rejiciunt, & crudeles in pignora vocant, qui quarta luna profluente hac mensium illuvie concubitus hunc non perhorrescunt.* *Damnavit olim divina Lex, & morte mulctavit hujusmodi homines, Lev. 18. 20. & inde nati, siqui deformes aut mutili, pater dilapidatus, quod non contineret ab n immundi muliere.* *Gregorius Magnus, petenti Augustino nunquid apud o Britannos hujusmodi concubitus toleraret, severe prohibuit viris suis tum misceri feminas in consuetis suis mensuris, &c.* I spare to English this which I have said. Another cause some give, inordinate Diet, as if a man eat Garlick, Onions, fast overmuch, study too hard, be over-sorrowful, dull, heavy, dejected in minde, perplexed in his thoughts, fearfull, &c. *their children* (saith *P Cardan subtil. lib. 18.*) *will be much subject to madnes & melancholy; for if the spirits of the brain be ſuſſed, or miſaffected by ſuch meanes, at ſuch a time, their children will be ſuſſed in the brain; they will be dull, heavy, timorous, diſcontented all their lives.* Some are of opinion and maintain that paradox, or problem, that wiſe men beget commonly fools; *Suidas* gives instance in *Aristarchus* the Grammarian, *duos reliquit filios Aristarchum & Aristachorum, ambos stultos*; & which *Erasmus* urgeth in his *Moria*, fools beget wiſe men. *Card. subt. l. 12.* gives this cause, *Quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur a corde*: because their naturall spirits are resolved by study, and turned into animal;

f Lib. 4. c. 3. de occult. nat. mir. Tetracosplerun- que filios senes progenerant & tristes, rarius exhibentos.

g Coitus super repletionē peſſima; & filii nuntur, aut morboſi ſunt, aut ſtolidi.

h Dial. præſes. Leovito. i L. de ed. libe- rā.

k De occult. nat. mir. temulentæ & ſtolidæ mulieres liberos plerumque produ- cunt ſibi ſimiles.

l Lib. 2. c. 8. de occult. nat. mir. Good Maſter Schoolmaſter do not Eng- liſh this.

** De nat muli- lib. 3. cap. 4. m P. Eudorphi- m. c. 31. ſynag. Jud. Ezek. 18. n Druſius obſ. lib. 3. cap. 20. o Beda. Eccl. hiſt. lib. 1. c. 27.*

reſponſ. 10. p Nam ſpiritus cerebri ſi tum male afficiantur, tales procreant, & quales fuerint affectus, tales filiorum: eſt triſtibus triſtes, eſt jucunda jucundi naſcuntur, &c.

q Fol. 129. mer. Socrates Chil- dren were fools. Sib. l.

mal; drawne from the heart, and those other parts to the brain.^r *Lemnius* subscribes to that of *Cardan*, and assigns this reason, *Quod persolvant debitum languide, & obscuriter, unde fœtus à parentum generositate desciscit*: they pay their debt (as *Paul* calls it) to their wives remissely, by which meanes their children are weaklings, and many times ideots and fools.

Some other causes are given, which properly pertain, and do proceed from the mother: If she be over-dul, heavy, angry, peevish, discontented, and melancholly, not only at the time of conception, but even all the while she carries the childe in her wombe (saith *Fernelius path. l. 1. 11.*) her son will be so likewise affected, and worse, as ^r *Lemnius* adds, *l. 4. c. 7.* if she grieve overmuch, be disquieted, or by any casualty be affrighted & terrified by some fearfull object, heard or seen, she endangers her childe, and spoils the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as *Baptista porta* proves *Physiog. cœlestis l. 5. c. 2.* she leaves a mark upon it, which is most especially seen in such as prodigiously long for such & such meats, the child will love those meates, saith *Fernelius*, and be addicted to like humors:^r If a great bellied woman see a Hare, her child will often have an harelip, as we call it. *Garcæus de Iudiciis geniturarum cap. 33.* hath a memorable example of one *Thomas Nickell* born in the City of *Brandeburge*, 1551.^u that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with child saw a drunken man reeling in the street. Such another I finde in *Martin Wenrichius com. de ortu monstrorum c. 17.* I saw (saith he) at *Wittenberge* in *Germany*, a Citizen that looked like a carkass; I asked him the cause, he replied, his mother when she bore him in her womb, saw a carkasse by chance, and was so sore affrighted with it, that ex eo fœtus ei assimilatus, from a gastly impressiõ the child was like it.

So many severall wayes are we plagued and punished for our fathers defaults: in so much that as *Fernelius* truly saith, * *It is the greatest part of our felicity to be wel-born, & it were happy for humane kind, if only such parents as are sound of body & mind, should be suffered to marry.* An husbandman will sow none but the best & choicest seed upon his land, he wil not rear a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his Breed, we make choice of the best Rams for our sheep, rear the neatest Kine, and keep the best dogs, *Quanto id diligentius in procreandis liberis observandum?* And how carefull then should we be in begetting of our children? In former times some y countries have been so chary in this behalf, so stern, that if a child were deformed in body or mind, they made him away; so did the *Indians* of old by the relation of *Curtius*, & many other wel-governed commonwealths, according to the discipline of those times. Heretofore in *Scotland*, saith ^z *Heß. Boethius*, if any were visited with the falling sicknes, madnesse, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded: a woman kept from all company of men; and if hy chance having some such disease, she were

f de ocul. nat. mir.

Pica morbus mulierum.

r Baptista Porta

loco præd.

Ex leporum in

tuitu pleriq; in-

fantes edunt bi-

fido superiore

labello.

u Quasi mor in

terram collap.

suras, per omne

vitam cedebat

cum mater gra-

vida ebrium

hominem sic in

cedentem vide-

rat.

* Civem facie

cadaverosâ, qui

disait, &c.

x Optimum be-

ne nasci,

maxima pars

felicitatis no-

stræ bene nasci:

quamobrem præ-

clare humano

generi consul-

tum videretur,

si soli parentes

bene haberi et

sani, liberi ope-

ram darent.

y Infantes infir-

mi præcipitio

nocati. Bohe-

mæ lib. 3. c. 3.

Apud Lacones

olim. *Lysius*

epist. 85. cent.

ad Belgas, *Dio-*

nysio *Villerio*, si

quos aliqua

membrorum

parte inutiles

notaverint, ne-

cari jubent.

z Lib. I. de ve-

terum scoto-

rum moribus.

Morbo comitiali, dementia, mania, lepra, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti facta

indagme, inventos, ne gens sæda contagione læderetur, ex eis nata, castraverunt, mulieres hujusmodi procul a virorum consortio

ablègarunt, quod si harum aliqua concepisse inveniebatur, simul cum sætu nondum edito, defodièbatur viva.

found to be with child, she with her brood were buried alive: And this was done for the common good, lest the whole Nation should be injured or corrupted, A severe doom you will say, and not to be used amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giving way for all to marry that will, too much liberty and indulgence in tollerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but stil the eldest must marry, as so many stallions of the race, or if rich, be they fools or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said, *a jure hereditario sapere jubentur*; they must be wise and able by inheritance: It comes to passe that our generation is corrupt, we have many weak persons, both in body and minde, many feral diseases raging amongst us, crased families, *parentes, preemtores*; our fathers bad, and we are like to be worse.

a Euphormio Satyr.

MEMB. 2.

SUBSEC. I.

Bad Diet a cause. Substance. Quality of meats.



According to my proposed method, having opened hitherto these secundary causes, which are inbred with us: I must now proceed to the outward and adventitious, which hapen unto us after we are born. And those are either Evident Remote; or inward, Antecedent, and the nearest: Contingent causes some call them. These outward, remote, precedent causes are subdivided again, into *necessary* and *not necessary*. *Necessary* (because we cannot avoyd them, but they will alter us, as they are used, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speak of the causes, the fault is found, and this most part objected to the patient; *Peccavit circa res sex non naturales*: He hath still offended in one of those six. *Montanus, consil. 22.* consulted about a melancholy Jew, gives that sentence, so did *Frisemellica* in the same place; and in his 244. counsell, censuring a melancholy souldier, assigns that reason of his malady, *b He offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions*; and so in the rest.

These six non-naturall things, are Dyet, Retention, and Evacuation, which are more material then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other four are Air, Exercise, Sleeping, Waking, and perturbations of the minde, which only alter the matter. The first of these is Diet, which consists in meat and drink, and causeth melancholy, as it offends in Substance, or Accidents, that is, Quantity, quality, or the like. And well it may be called a materiall cause, since that as *c Fernelius* holds, *It hath such a power in begetting of diseases, & yields the matter and sustenance of them; for neither air, nor perturbations, nor any of those other evident causes*.

b Fecit omnia delicta quae fieri possunt circa res sex non naturales, & ea fuerunt causa extrinseca, ex quibus postea orta sunt obstructions.

c Path. l. i. c. 2. Maximam in gignendi morbi vim obtinet;

pabulum, materiamque morbi suggerens:

nam nec abdere, nec a perturbationibus,

vel alius evidentibus causis morbi sunt, nisi consentiat corporis preparatio, & humorum constitutio. Et semel dicam, una causa est omnium morborum mater, etiamsi alius est genitor.

Ab hac morbi sponte saepe emanant, nulla alia cogente causa.

ses take place, or work this effect, except the constitution of body, & preparation of humors do concur. That a man may say this diet is the mother of diseases, let the father be what he will, and from this alone, melancholy and frequent other maladies arise. Many physitians I confesse have written copious volumes of this one subject, of the nature and qualities of all manner of meats; as namely, *Galen*, *Isaac the Jew*, *Halyabbas*, *Avicenna*, *Mesue* also four *Arabians*: *Gordonius*, *Villanovanus*, *Wecker*, *Iohannes Bruerinus* *sitologia de Esculentis & Peculentis*, *Michael Savanarola*, *Tract. 2. c. 8.* *Anthony Fumanellus*, *lib. de regimine senum*, *Curio* in his *Comment on Schola Salerna*, *Godefridus Steknius arte med.* *Marsilius cognatus*, *Picinus*, *Ranzovius*, *Fonseca*, *Lessius*, *Magninus*, *regim. sanitatis*, *Frietagius*, *Hugo Fridevallius*, &c. besides many other in ^d English, and almost every peculiar physitian, discourseth at large of all peculiar meats in his chapter of Melancholy: Yet because these books are not at hand to every man, I will briefly touch what kind of meats ingender this humor, through their severall species, and which are to be avoyded. How they alter and change the matter, spirits first, and after humors, by which we are preserved, and the constitution of our body, *Fernelius* and others will shew you. I hasten to the thing it self: And first of such Diet as offends in substance.

^d Cogan. Eliot.
^{Vauban.} Vener.

Beef.

Beef, a strong & hearty meat (cold in the first degree, dry in the second saith *Gal. l. 3. c. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for laboring men, if ordered aright, corned, young, of an Ox (for all gelded meats in every species are held best) or if old, ^e such as have been tired out with labor, are preferred. *Aubanus & Sabellicus* commend *Portugal* beef to be the most savory, best, and easiest of digestion; we commend ours: but all is rejected and unfit for such as lead a resty life, any wayes inclined to Melancholy, or dry of complexion; *Tales* (*Galen* thinks) *de facile melancholicis aegritudinibus capiuntur.*

Pork.

Isaac.

Pork, of all meats is most nutritive in his own nature, but altogether unfit for such as live at ease, are any wayes unsound of body or minde: Too moyst, full of humors, and therefore *noxia delicatis*, saith *Savanarola*, *ex earum usu ut dubitetur an febris quartana generetur*: Naught for queasie stomachs, in so much, that frequent use, of it may breed a quartan ague.

Goat.

^f Non laudatur
quia melanchol-
icum præbet
alimentum.

Hart.

^g Male alit
cervina (inquit
Frietagius)
crassissimum
attribiliarium
suppediat ali-
mentum.
^h Lib. de subti-
liss. dieta. Equi-
na caro & asini
danda est homi-
nibus & asini-
na.

Savanarola discommends Goats flesh, and so doth ^f *Bruerinus*, *l. 13. c. 19.* calling it a filthy beast, and ramish; and therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, and tender, *Isaac* accepts, *Bruerinus* and *Galen*, *l. 1. c. 1. de alimentorum facultatibus.*

Hart, and red Deer ^g hath an evil name, it yields grosse nutriment; a sitong and great grained meat, next unto a horse. Which although some countries eat, as *Tartars* and they of *China*; yet ^h *Galen* condemns. Young Foals are as commonly eaten in *Spain*, as Red Deer, and to furnish their Navies, about *Malaga* especially, often used; but such meats ask long barking, or seething, to qualifie them, and yet all will not serve.

All Venison is melancholy, and begets bad blood; a pleasant meat: in great esteem with us, (for we have more Parks in *England*, then there are in all *Europe* besides) in our solemne feasts. It is somewhat better

low Deer.

better hunted then otherwise, and well prepared by cookery; but generally bad, and seldome to be used.

Hare, a black meat, melancholy, and hard of digestion, it breeds *In-cubus*, often eaten, and causeth fearfull dreams, so doth all Venison, and is condemned by a Jury of Physicians. *Mizaldus* and some others, say That Hare is a merry meat, and that it will make one fair, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.

ⁱ Conies are of the nature of Hares. *Magninus* compares them to Beef, Pig, and Goat, *Reg. sanit. part. 3. c. 17.* yet young Rabbits by all men, are approved to be good.

Generally, all such meats as are hard of digestion, breed melancholly, *Areteus, l. 7. cap. 5.* reckons up heads and feet, ^k bowels, brains, entrals, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, &c. They are rejected by *Isaac, lib. 2. part. 3. Magninus, part 3. cap. 17. Bruerinus, lib. 12. Savanarola. Rub. 32. Tract. 2.*

Milk, and all that comes of Milk, as Butter and Cheese, Curds, &c. increase melancholy (Whey only excepted, which is most wholesome) some except Asses Milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, ^m not good for those that have unclean stomachs, are subject to headach, or have green wounds, Stone, &c. Of all Cheeses, I take that kind which we call *Banbury* cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst as *Langius* discourseth in his Epistle to *Aelanthion*, cited by *Mizaldus, Isaac p. 5. Gal. 3. de cibis boni succi, &c.*

Amongst Fowl, ⁿ Peacocks and Pigeons, all fenny Fowl are forbidden, as Ducks, Geese, Swans, Herns, Cranes, Coots, Didappers, Waterhens, with all those Teals, Curs, Sheldrakes, and speckled Fowls, that come hither in winter out of *Scandia, Muscovy, Greenland, Freezland*, which half the year are covered all over with snow, and frozen up. Though these be fair in feathers, pleasant in tast, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholesome, dangerous, melancholy meat; *Gravant & putrefaciunt stomachum*, saith *Isaac, part. 5. de vol.* their young ones are more tollerable, but young Pigeons he quite disproves.

Rhasis and ^o *Magninus* discommend all Fish, and say, They breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savanarola* adds cold, moist, and phlegmatick, *Isaac*; and therefore unwholesome for all cold and melancholly complexions: others make a difference, rejecting only amongst fresh water fish, Eel, Tench, Lamprey, Crawfish (which *Bright* approves, *cap. 6.*) and such as are bred in muddy and standing waters, and have a tast of mud, as *Franciscus Bonfuetus* poetically defines, *Lib. de aquatilibus.*

*Nam pisces omnes, qui stagna, lacusq; frequentant,
Semper plus succi deterioris habent.*

All fish, that standing Pools, and Lakes frequent,
Do ever yield bad joyce and nourishment.

Lampreys

Hare.

Conies.

ⁱ Parum obsunt
à natura Le-
porum.

Bruerinus l.

13. cap. 25.

pullorum tene-
ra & optima.

^k Inaudibilis

succi nauseam

provocant.

Milk.

^l Piso. Altomarus

m Curio Frie-

tagius. Mag-

ninus. part. 3.

cap. 17. Mer-

curialis, de as-

sect. lib. 1. c. 10

Exceptis all

milk meats in

Hypocondri-

acall melan-

choly.

Fowl.

ⁿ Wecker Syn-

tax. theor. p. 2.

Isaac, Bruer-

lib. 15. cap. 30.

& 31.

^o Cap. 18. part.

3.

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Lampreyes, *Paulus Jovius*, c. 34. *de piscibus fluvial.* highly magnifies and faith, None speak against them, but *inepti* and *scrupulosi*, some scrupulous persons; but *p* *Eels*, c. 33. *he abhorreth in all places, at all times, all physitians detest them, especially about the solstice.* *Gomefius*, lib. 1. c. 22. *de sale*, doth immoderately extoll Sea-fish, which others as much vilifie, and above the rest, dried, sowced, indurate fish, as *Ling*, *Fumados*, Red-herrings, Sprats, Stock-fish, Haberdine, Poor-John, all Schell-fish. *q* *Tim.* Bright excepts Lobstar and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts, *Lib.* 22. c. 17. *Magninus* rejects Congre, Sturgeon, Turbet, Mackerell, Skate.

Carp is a fish, of which, I know not what to determine. *Franciscus Bonfuetus* accounts it a muddy fish. *Hippolitus Salvianus* in his Book *de Piscium natura & preparatione*, which was Printed at Rome in Folio, 1554. with most elegant Pictures, esteems Carp no better then a slimy watery meat. *Paulus Jovius* on the other side, disallowing Tench, approves of it; so doth *Dubravins* in his Books of Fish. ponds. *Freitagius* extols it for an excellent wholesome meat, and puts it amongst the Fishes of the best rank; and so do most of our Country Gentlemen, that store their Ponds almost with no other Fish. But this controversie is easily decided, in my judgment, by *Bruerinus*, l. 22. c. 13. The difference riseth from the site and nature of pools, sometimes muddy, sometimes sweet; they are in tast as the place is, from whence they be taken. In like manner almost we may conclude of other fresh Fish. But see more in *Rondoletius*, *Bellonius*, *Oribasius*, lib. 7. c. 22. *Isaac*, lib. 1. especially *Hippolitus Salvianus*, who is *instar omnium solus*, &c. Howsoever they may be wholesome and approv'd, much use of them is not good: *p.* *Forestus* in his Medicinall observations, relates, That Carthusian Fryers, whose living is most part fish, are more subject to melancholy then any other order, & that he found by experience, being sometime their Physitian ordinary at *Delph* in *Holland*. He exemplifies it with an instance of one *Buscodnese* a Carthusian of a ruddy colour, and well liking, that by solitary living, and fish eating, became so misaffected.

Herbs.

Amongst Herbs to be eaten, I find Gourds, Cowcumbers, Coleworts, Mellons, disallowed, but especially Cabbage. It causeth troublesome dreams, and sends up black vapors to the brain. *Galen.* loc. affect. l. 3. c. 6. of all Herbs condemns Cabbage; and *Isaac*, lib. 2. c. 1. *Anima gravitatem facit*, it brings heaviness to the soul. Some are of opinion, That all raw Herbs and Sallets, breed melancholy blood, except Buglofs and Lettice. *Crato*, consil. 21. lib. 2. speaks against all Herbs and Worts, except Borrage, Buglofs, Fennel, Parsly, Dill, Bawm, Succory. *Magninus*, regim. sanitatis, 3. part. cap. 31. *Omnes herba simpliciter mala via cibi*. All Herbs are simply evill to feed on (as he thinks.) So did that scoffing Cook in *Platus* hold.

u *Pseudolus*, act. 3. scen. 2.

Non ego cenam condio ut alii coqui solent,
Qui mihi condita prata in patinis proferunt,
Boves qui convivias faciunt, herbasque aggerunt.
Like other Cooks I doe not Supper dress,
That put whole Medows into a Platter,

And

And make no better of their Guests then Beeves,
With Herbs and Grasse to feed them fatter.

Our *Italians* and *Spaniards* do make a whole dinner of Herbs and Sallets (which our said *Plantus* calls *Cœnas Terrestris*, *Horace*, *cœnas sine Janguine*) by which means, as he follows it,

Hic homines tam brevem vitam colunt ———
Qui herbas hujusmodi in alvum suam congerunt,
Formi dolosum dictu, non esu modò,
Quas herbas pecudes non edunt, homines edunt.

x *Plaut. ibid.*

Their lives that eat such Herbs, must needs be short,
And 'tis a fearfull thing for to report,
That men should feed on such a kind of meat,
Which very Juments would refuse to eat.

y They are windy, and therefore not fit to be eaten of all men raw, though qualified with Oyl, but in Broths, or otherwise. See more of these in every Husbandman and Herbalist. Roots, *Et si quorundam gentium opes sint*, saith *Bruerinus*, The wealth of some Countries, and sole food, are windy and bad, or troublesome to the head; as Onyons, Garlick, Scallions, Turnups, Carrets, Radishes, Parsnips: *Crato, lib. 2. consil. 11.* disallows all Roots, though a some approve of Parsnips and Potatoes, *Magninus* is of *Crato's* opinion, *They trouble the minde, sending grosse fumes to the Brain, make men mad*, especially Garlick, Onyons, if a man liberally feed on them a year together, *Guianerius, tract. 15. cap. 2.* complains of all manner of Roots, and so doth *Bruerinus*, even Parsnips themselves, which are the best, *Lib. 9. cap. 14. Pastinacarum usus succos gignit improbos. Crato, consil. 21. lib. 1.* utterly forbids all manner of fruits, as Pears, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serves, &c. *Sanguinem inficiunt*, saith *Villanovanus*, They infect the blood and putrifie it, *Magninus* holds, and must not therefore be taken, *Viâ cibi, aut quantitate magnâ*, not to make a meale of, or in any great quantity. *d Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africk*, because they live so much on fruits, eating them thrice a day. *Laurentius* approves of many fruits, in his *Tract of Melancholy*, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Pairmains, Pippins, as good against Melancholy; but to him that is any way inclined to, or touched with this malady, *e Nicholas Piso* in his *Practicks*, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, *f Bruerinus* out of *Galen*, excepts Grapes and Figgs, but I find them likewise rejected. All Pulse are naught, Beans, Pease, Fitches, &c. they fill the Brain (saith *Isaac*) with grosse fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which *Pythagoras* said to his Schollars of old, may be forever applied to Melancholy men, *A fabis abstinete*, Eat no Pease, nor Beans, yet to such as will needs eat them, I would give this counsell, to prepare them according to those rules that *Arnoldus Villanovanus*, and *Frietagus* prescribe, for eating, and dressing, Fruits, Herbs, Roots, Pulse, &c.

Spices

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Spices.

g Bright. c. 6.
 excepts hony
 h Hor. apud.
 Scortizium con
 sil. 186.

Spices cause hot and head melancholy, and are for that cause forbidden by our physicians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar, Some except Hony, to those that are cold, it may be tolerable, but *Dulcia se in bilem vertunt*, they are obstructive. Crato therefore forbids all Spice, in a consultation of his, for a Melancholly Schoolmaster, *Omnia aromatica, & quicquid sanguinem adurit*: So doth Fernelius, *consil. 45. Guiancrius, tract. 15. c. 2. Merc. consil. 189.* To those I may adde all sharp and sowre things, luscious, and oversweet or fat, as Oyl, Vinegar, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are correlative. Gomefius in his Books, *De sale, l. 1. c. 21.* highly commends Salt; so doth Codronchus in his tract, *De sale Absynthii, Lemn. lib. 3. cap. 9. de occul. nat. mir.* yet common experience finds Salt, & Salt-meats, to be great procurers of this disease. And for that cause those Egyptian Priests, abstained from salt, even so much, as in their bread, *ut sine perturbatione anima esset*, saith mine Author, that their souls might be free from perturbations.

Bread.

i Ns comedas
 crustam, chole-
 ram quia gignit
 adustam.
 Schol. Sal.

Bread that is made of baser grain, as Pease, Beans, Oats, Rye, or overhard baked, crusty, and black, is often spoken against, as causing melancholy juyce and wind. Joh. Mayor in the first book of his History of Scotland, contends much for the wholesomnesse of Oaten Bread: It was objected to him then living at Paris in France, That his Countrymen fed on Oats, and base grain, as a disgrace; but he doth ingenuously confesse, Scotland, Wales, and a third part of England, did most parr use that kind of Bread, that it was as wholesome as any grain, and yielded as good nourishment. And yet Wecker out of Galen, calls it horsemeat, and fitter for juments then men to feed on. But read Galen himself *Lib. 1. de cibis boni & mali succi*, more largely discoursing of Corn and Bread.

Wines.

k Vinum Turbidum.
 l Ex vini patientia bibitione,
 duo Alemanni in
 uno mense melancholici facti sunt.

All black Wines, overhot, compound, strong thick drinks, as Muscadine, Malmſie, Allegant, Rumny, Brownbastard, Metheglen, and the like, of which, they have thirty severall kinds in Muscovy, all such made drinks are hurtfull in this case, to such as are hot, or of a sanguine cholerick complexion, young or inclined to head-melancholy. For many times the drinking of wine alone causeth it. Arculanus, *c. 16. in 9. Rhasis* puts in Wine for a great cause, especially if it be immoderately used. Guianerius, *Tract. 15. c. 2.* tells a story of two Dutchmen, to whom he gave entertainment in his house, *That in one months space were both melancholly by drinking of Wine*, one did naught but sing, the other sigh. Galen, *l. de causis, morb. c. 3.* Matthiolus on Dioscorides, and above all other Andrews Bachius, *l. 3. c. 18, 19, 20.* have reckoned upon those inconveniences that come by Wine; Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good physick, and so doth Mercurialis grant, *consil. 25.* in that case, if the temperature be cold, as to most melancholly men it is, Wine is much commended, if it be moderately used. Cider and Perry are both cold and windy drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.

Beer.

m Hildisheim,
 spicel. fol. 273.

Beer, if it be over new or over stale, over strong, or not sod, smell of the cask, sharp, or sowre, is most unwholsom, frets, and gauls, &c. Henricus Ayrenus in a consultation of his, for one that labored of Hypochondriacal melancholy

melancholy discommends Beer. So dothⁿ Crato in that excellent counsell of his, *Lib. 2. consil. 21.* as too windy, because of the Hop. But he means belike that thick black Bohemian Beer used in some other parts of Germany.

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n Crassum generat sanguine,
o About Danzick in Spruce, Hamburg, Lyp.
sick.

nil spissius illa

*Dum bibitur, nil clarius est dum mingitur, unde
Constat, quod multas faces in corpore linguat.*

Nothing comes in so thick,

Nothing goes out so thin,

It must needs follow then

The dreggs are left within.

As that old P Poet scoffed, calling it *Stygie monstrum conforme paludi*, a monstrous drink, like the River *Styx*. But let them say as they list, to such as are accustomed unto it, 'Tis a most wholesome (so a Polydor Virgil calleth it) and a pleasant drink, it is more subtil and better for the Hop that ratifies it, hath an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius* approves, *Lib. 2. sect. 2. instit. cap. 11.* and many others.

Standing waters, thick and ill coloured, such as come forth of Pools, and Motes, where Hemp hath been steeped, or slimy fishes live, are most unwholsome, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the Suns heat, and still standing; they cause foul distemperatures in the body and minde of man, are unfit to make drink of, to dresse meat with, or to be used about men inwardly, or outwardly, They are good for many domesticall uses, to wash horses, water cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beer, and that seething doth defecate it, as Cardan holds, *Lib. 13. subtil. It mends the substance and savor of it*, but it is a paradox. Such Beer may be stronger but not so wholesome as the other, as Iobertus truly justifieth out of Galen, *Paradox dec. 1. Paradox 5.* that the seething of such impure waters doth not purge or purifie them, *Pliny, lib. 31. c. 3.* is of the same Tenent, and P. Crescentius *agricult. lib. 1. & lib. 4. c. 11. & c. 45.* Pamphilus *Herilacus, lib. 4. de nat. aquarum*, such waters are naught, not to be used and by the testimony of Galen, breed Agues, Dropsies, Pleurisies, Splenetick, and Melancholly Passions, hurt the eyes, cause a bad temperature and ill disposition of the whole body, with bad colour. This Iobertus stily maintains, *Paradox, lib. 1. part. 5.* that it causeth bleer eyes, bad colour, and many loathsome diseases to such as use it: This which they say stands with good reason; for as Geographers relate, the water of *Astracan* breeds worms in such as drink it. * *Axius*, or as now called *Verduri*, the fairest River in *Macedonia*, makes all Cattle black that tast of it. *Aleacman* now *Peleca*, another stream in *Thessaly*, turns Cattle most part white, si potui ducas. I. *Auban* *Bohemus* refers that *Struma*, or Poke of the *Bavarians* and *Styrians* to the nature of their waters, as *Munster* doth that of the *Valepians* in the *Alps*, and a *Bodine* supposeth the stuttering of some families in *Aquitania* about *Labden*, to proceed from the same cause, and that the filth is derived from the water to their bodies. So that they that use filthy standing,

Waters.
r Galen, l. 1. de
san. tuend. Ca-
vendae sunt a-
que quae ex
fagnis hauri-
untur, & quae
turbidae & ma-
le olentes, &c.
f Innocentium
reddit & bene
olentem.
t Contendit haec
vitia collatione
non emendari.
u Lib. de boni-
tate aquae, hy-
dropem auget.
febres putridas,
splenem, & fies,
nocet oculis,
malum habitum
corporis & co-
lorem.
x Mag. Nigri-
tatem inducit
si pecora bibe-
rint.
y Aqua ex ni-
vibus coacta
strumosos faci-
unt.
z Cosmog. l. 3.
cap. 30.
a Method. hist.
cap. 5. balbuti-
unt. Labdoni in
Aquitania ob
aquas, atque
hi morbi ab a-
quis in corpora
derivantur.

a *Edulia ex sanguine & suffocato paria.* Hildesheim.

b *Cupedia vero, placenta, bellaria, commentaque altacuriosa pistorum & coquorum, gustui servientium conciliant morbos tum corpori tum animo insaniabiles.* Philo Judæus lib. de vitium. P. Jov. vita ejus.

c *As Lettice steeped in Wine, Birds, sed with Fennel and Sugar as a Popes Concubine used in Avignon, Stephan. d Anima negotium illa facessit, & de templo Dei immundum Stabulum facit.* Peletius, 10. c.

e *Lib. II. c. 52. Homini cibum utilissimus simplex, acervatio ciborum pestifera & condimenta perniciofa, multos morbos multa ferula ferunt.* f 31. Dec. 2. c. Nihil deterius quam si tempus justo longius comedendo protrahatur, & varia ciborum genera conjungantur: inde morborum scaturigo, quæ ex repugnantia humorum oritur.

g *Path. l. I. c. 14. Juv. Sat. 5. h Nimia repletio ciborum facit melancholiam.*

standing, ill coloured, thick, muddy water, must needs have muddy, ill coloured, impure, and infirm bodies. And because the body works upon the minde, they shall have grosser understandings, dull, foggy, melancholly spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificiall, made dishes, of which our Cooks afford us a great variety, as Taylors do fashions in our apparel. Such are ^a puddings stuffed with blood, or otherwise composed, Baked meats, sowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and over-dryed, ^b all Cakes, Simnels, Buns, Cracknels made with Butter, Spice, &c. Fritters, Pancakes, Pies, Salsages, and those severall sawces, sharp or over sweet, of which *Scientia popina*, as *Seneca* calls it, hath served those ^c *Apician* tricks, and perfumed dishes, which *Adrian* the sixth Pope, so much admired in the accounts of his predecesor *Leo decimus*; and which prodigious riot, and prodigallity, have invented in this age. These do generally ingender grosse humors, fill the stomach with crudities, and all those inward parts with obstructions. *Montanus*, *consil. 22.* gives instance in a melancholy Jew, that by eating such tart sawces, made dishes, and salt meates, with which he was overmuch delighted, became melancholy, and was evill affected. Such examples are familiar and common.

SUBJECT. 2.

Quantity of dyet a cause.



Here is not so much harme proceeding from the substance it self of meat, and quality of it, in ill dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, a intemperance, overmuch, or overlittle taking of it. A true saying it is, *Plures crapula quam gladius*, This gluttony kills more then the sword, this *omnivorantia & homicida gula*, this devouring and murdering gut. And that of ^e *Pliny* is truer, *Simple Dyet is the best, heaping up of severall meats, is pernicious, and sawces worse, many dishes bring many diseases.* ^f *Avicen* cryes out, That nothing is worse then to feed on many dishes, or to protract the time of meat's longer then ordinary; from thence proceed our infirmities, and 'tis the fountain of all diseases, which arise out of the repugnancy of grosse humors. Thence saith, ^g *Fernelius*, come cruelties, wind, oppilations, *Cacochymia*, *plethora*, *Cachexia*, *Bradiopepsia*, ^{*} *Hinc subite mortes, atque intestata senectus*, sudden death, &c. and what not.

As a Lamp is choaked with a multitude of Oyl, or a little fire with overmuch wood quite extinguished; so is the naturall heat with immoderate eating, strangled in the Body. *Pernitiosa sentina est abdomen insaturabile*: One saith, An insatiable paunch is a pernicious sink, and the fountaine of all diseases, both of Body and Minde. ^h *Mercurialis* will have it a peculiar cause of this private disease; *Solenander*, *consil. 5. sect. 3.* illustrates this of *Mercurialis*, with an example

example of one so melancholy, *ab intempestivis commensationibus*, unseasonable feasting. *Crato* confirms as much, in that often cited Counsel, 21. lib. 2. putting superfluous eating for a maine cause. But what need I seek farther for proofs? Hear *Hippocrates* himself, Lib. 2. Aphorif. 10. *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vicious humors.*

And yet for all this harm, which apparently follows surfetting and drunkenness, see how we luxuriate and rage in this kinde, read what *Johannes Stuckius* hath written lately of this subject, in his great Volumn *De Antiquorum Conviviis*, and of our present age; *Quàm portentosa cænae*, prodigious suppers, in *Qui dum invitant ad cænam, efferunt ad sepulchrum*, what *Fagos*, *Epicures*, *Apetios*, *Heliogables* our times afford? *Lucullus* ghost walks still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily served up.

— *n Magis illa juvant, quæ pluris emuntur.*

The dearest Cates are best, and 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand Crowns upon a dinner: *Mully-Hamet*, King of *Fez* and *Morocco*, spent three pound on the sawce of a Capon: It is nothing in our times, we scorn all that is cheap. *We loathe the very light* (some of us, as *Seneca* notes) *because it comes free, and we are offended with the Suns heat, and those cool blasts, because we buy them not.* This air we breathe is so common, we care not for it; nothing pleasesh but what is dear. And if we be q witty in any thing, it is *ad gulam*: If we study at all, it is *erudito luxu*, to please the palat, and to satisfie the gut. *A Cook of old was a base knave* (as *Livy* complains) *but now a great man in request*: *Cookery is become an art, a noble science*: *Cooks are Gentlemen*: *Venter Deus*: They wear their brains in their bellies, and their guts in their heads; as *Agrippa* taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, *usque dum rumpantur comedunt*: *† All day, all night, let the Physitian say what he will, imminent danger, and feral diseases are now ready to seize upon them, that will eat till they vomit, Edunt ut vomant, vomunt ut edant* saith *Seneca*; which *Dion* relates of *Vitellius*, *Solo transitu ciborum nutriti judicatus*: His meat did pass through, and away; or till they burst again. *u Strage animantium ventrem onerant*, and rake over all the world, as so many *x* slaves, belly-gods, and land-serpents, *Et totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. *y Sea, Land, Rivers, Lakes, &c. may not give content to their raging guts.* To make up the mess, what immoderate drinking in every place? *Senem potum pota trahebat anus*, how they flock to the Tavern: as if they were *fruges consumere nati*, born to no other end but to eat and drink, like *Ofellius Bibulus*, that famous *Roman* parasite, *Qui dum vixit, aut bibit aut minxit*; as so many Casks to hold wine, yea worse then a Cask, that marris wines, and it self is not marred by it, yet these are brave men, *Silennus Ebrius* was no braver. *Et quæ fuerunt vitia, mores sunt*: tis now the fashion of our times, an honour: *Nunc verò res ista eò rediit* (as *Chrysost.* *serm. 30. in 5. Ephes. Comments*) *Ut effeminata ridendaque ignavia loco habeatur, nolle inebriari*; tis now come to that pass, that he is no

i Comestio superflua cibi, & potus quantitas nimia.

k Impura corpora quanto magis nutrita, tanto magis læda: putrefacit enim alimentum vitiosus humor.

l Vid. Goclen. de portentosis cænis, &c. puteani Com. in Amb. lib. de Teju. cap. 14. n Juvenal.

o Guiccardin. p Na. quæst. 4. ca. ult. fastidio est lumen gratuitum, doler quod solem, quod spiritum emere non possimus, quod hic aer non emptus ex facili, &c. adeo nihil placet, nisi quod carum est. q Ingeniosi ad Gulam.

r Olim vile mancipium, nunc in omni æstimatione, nunc ars haberi capta, &c. s Epist. 28. l. 7. quorum in ventre ingenium, in patinis, &c. t In lucem cernat. Sertorius. u Seneca.

x Mancipia gule, dapes non sapere sed sumptu estimantes, Seneca consol. ad Helvidium.

y Savientia guttura satiare non possunt. fluvii & maria, Æneas Sylvius de miser. curial.

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z Plautus.

Gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company; he is your onely gallant that playes it off finest, no disparagement now to stagger in the streets, reel, rave, &c. but much to his fame and renown; as in-like case *Epidicus* told *Thesprio* his fellow-servant, in the z Poet. *Ædipol facinus improbum*, one urged, the other replied, *At jam alii fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many brave examples to bear one out; 'tis a credit to have a strong brain, and carry his loquor well: The sole contention who can drink most, and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, life and soul, *Tanta dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *Ut magna pars non aliud vitæ præmiunt intelligat*, their chief comfort, to be merry together in an Alehouse or Tavern, as our modern *Muscovites* do in their Medec-Inns, and *Turks* in their Coffahouses, which much resemble our Taverns; they will labor hard all day long to be drunk at night, and spend *totius anni labores*, as *St Ambrose* addes, in a tipling feast; convert day into night, as *Seneca* taxeth some in his times, *Perveriunt officia noctis & lucis*; when we rise, they commonly go to bed, like our *Antipodes*,

*Nosque ubi primus equis oriens afflavit anhelis,
Illis sera rubens accendit lumina vespèr.*

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

— a *Noctes vigilabat ad ipsum*

a Hor.

Mane, diem totum stertebat. —

Snymdiris the *Sybarite*, never saw the Sun rise or set, so much as once in twenty yeers. *Verres*, against whom *Tully* so much enveighs, in Winter he never was extra *tectum*, vix extra *lectum*, never almost out of bed,

b Diei brevitatis
conviviis, no
stia longitudo
supra contere-
bratur.

b still wenching, and drinking; so did he spend his time, and so do *Myriads* in our days. They have *gymnasia bibonum*, schools and rendezvous; these *Centaures* and *Lapithæ*, tofs pots, and bowls, as so many balls, invent new tricks, as *Sallages*, *Anchoves*, *Tobacco*, *Caveare*, pickled

c Et quo plus
capiant, invita-
menta excogi-
tantur.

Oysters, Herrings, Fumadoes, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking Antidotes,

d Fores portan-
tur ut ad con-
vivium repor-
tentur, repleti
ut exhauriant,
& exhauriri
ut bibant.

c to carry their drink the better: d and when naught else serves, they will go forth, or be conveyed out to empty their gorge, that they may return to drink afresh. They make laws, *insanas leges, contra bibendi fallacias*, and e brag

Ambros.

e Ingentia vasa
velut ad osten-
tationem, &c.

of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, — *quid ego video? Pl. Cum coronâ Pseudolum ebrium tuum* —.

g Lib. 3. An-
thol. c. 20.

h Gratiam con-
ciliant potando.
i Noth ad Cæ-
sares.

And when they are dead, will have a Can of Wine with 8 *Marons* old woman to be engraven on their tombs. So they triumph in villany, and justifie their wickedness; with *Rablais* that French *Lucian*, drunkenness is better for the body then

k Lib. de edu-
candis princi-
pum liber.

Physick, because there be more old drunkards, then old Physitians. Many such frothy arguments they have, h inviting and encouraging others to do as they do, and love them dearly for it (no glew like to that of good-fellowship.) So did *Alcibiades* in Greece, *Nero*, *Bonafus*, *Heliogabalus* in Rome, or *Alegabalus* rather, as he was stiled of old, (as *Ignatius* proves out of some old Coyns.) So do many great men still, as k *Heresbachius* observes. When a Prince drinks till his eyes stare, like

like *Bitius* in the Poet, ——— (*Ille impiger hausit*
spumantem vino paterans) — and comes off cleerly, found
 Trumpets, Fife and Drums, the Spectators will applaud him, *the Bishop*
 himself (if he belie them not) with his Chaplin will stand by and do as
 much, O *dignum principe hausum*, 'twas like a Prince. Our Dutchmen
 invite all comers with a pail and a dish, *Velut infundibula integras obbas*
exhauriunt, & in monstrous poculis, ipsi monstrosi monstrosius epotant,
 making barrels of their bellies. *Incredibile dictu*, as one of their own
 Country-men complains: O *Quantum liquoris immodestissima gens capi-*
at, &c. How they love a man that will be drunk, crown him and honor
 him for it, hate him that will not pledg him, stab him, kill him: A most
 intolerable offence, and not to be forgiven. *p He is a mortal enemy that*
will not drink with him, as *Munster* relates of the Saxons. So in Poland,
 he is the best servitor, and the honestest fellow, saith *Alexander Gagu-*
nus, *q That drinketh most healths to the honor of his Master*, he shall be
 rewarded as a good servant, and held the bravest fellow that carries his
 liquor best, when as a Brewers horse will bear much more then any stur-
 dy drinker, yet for his noble exploits, in this kinde, he shall be accoun-
 ted a most valiant man, for *Tam inter epulas fortis vir esse potest ac in*
bello, as much valor is to be found in feasting, as in fighting, and some
 of our Citie Captains, and Carpet Knights will make this good, and
 prove it. Thus they many times wilfully pervert the good tempera-
 ture of their bodies, stifle their wits, frangle nature, and degenerate
 into beasts.

Some again are in the other extream, and draw this mischief on their
 heads by too ceremonious and strict diet, being over-precise, Cockney-
 like, and curious in their observation of meats, times, as that *Medicina*
statica prescribes, just so many ounces at dinner, which *Lessius* enjoyns,
 so much at supper, not a little more, nor a little less, of such meat, and
 at such hours, a dyet-drink in the morning, Cock-broth, China-broth,
 at Dinner, Plumb-broth, a Chicken, a Rabbet, rib of a Rack of Mutton,
 wing of a Capon, the Merry-thought of a Hen, &c. to sounder bodies
 this is too nice and most absurd. Others offend in over-much fasting:
 Pining adays, saith *Guianerius*, and waking anights, as many *Moors*
 and *Turks* in these our times do. *Anchorites, Monks, and the rest of that*
superstitious rank (as the same *Guianerius* witnesseth, *That he hath often*
seen to have happened in his time) through immoderate fasting, have been
 frequently mad. Of such men belike *Hippocrates* speaks, *1. Aphor. 5.*
 when as he saith, *c They more offend in too sparing diet, and are worse dam-*
nified, then they that feed liberally, and are ready to surfet.

b Qui de die jejunant, & nocte vigilant, facile cadunt in melancholiam; & qui naturæ modum excedunt, c. 5. tract. 15. c. 2.
Longa famis tolerantia, ut iis sæpe accidit qui tanto cum fervore Deo servire cupiunt per jejunium, quod maniaci efficiantur, ipse
vidi sæpe. In tenui victu agri delinquant, eo quo fit ut majori afficiantur detrimento, majorque sit error tenui quam plenioris
victu.

SUBSEC. 3.

Custom of Dyet, Delight, Appetite, Necessity, how they cause or hinder.

d Quæ longo
tempore con-
sueverunt sunt, eti-
am si deteriora,
minus in assue-
tis molestare
solent.

e Qui medicæ
vivit, miseræ
vivit.

f Consuetudo
altera natura.

g Hereford-
shire, Gloce-
stershire, Wor-
cestershire.

h Leo Afer. l. i.
solo camelorum
lacte contenti,

nil præterea
deliciarum
ambunt.

* Delectantur
Græci piscibus
magis quam
carnibus.

i Flandri vi-
num, lutyro di-
lutum bibunt
(nauseo refe-
rent) ubique bu-

tyrum inter
omnis ferula
bellaria lo-
cum obtinet.

Steph. præfat.
Herod.

k Lib. i. hist.
Ang.

l P. Forus de-
scrip. Britonum,
they sit, eat
and drink all
day at dinner

in Island, Mus-
covy, & those
Northern
parts.

* Suidas. viñt.
Herod. nihilo
cum eo melius

quam si quis
Cicutam, Aco-
nitum, &c.

in Expedi. in
Sina lib. i. c. 3.

hortensium her-
barum & ole-

rum, apud Sinas quàm apud nos longe frequen-
tior usus, complures quippe de vulgo reperias nulla alia re vel tenuitate, vel religio-

nis causa vescuntur. Equus, Mulus, Asellus, &c. æque ferè vescuntur ac pabula omnia, Mat. Riccius, lib. 5. cap. 12. n. Tar-

tari muli, equi vescuntur & crudæ carnis, & fruges contemnunt, dicentes, hoc jumentorum pabulum & boum, non hominum.



O rule is so general, which admits not some exception; to this therefore which hath been hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custom somewhat detracts, and qualifies, according to that of Hippocrates 2. Aphorif. 50. a Such

things as we have been long customed to, though they be evil in their own nature; yet they are less offensive. Otherwise it might well be objected, that it were a meer tyranny to live after those strict rules of Physick; for custom doth alter nature it self, and to such as are used to them it makes bad meats wholesome, and unseasonable times to cause no disorder. Cider and Perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some shires of England, Normandy in France, Guipuscoa in Spain, tis their common drink, and they are no whit offended with it. In Spain, Italy, and Africk, they live most on roots, raw hearbs, Camels milk, and it agrees well with them; which to a stranger will cause much grievance. In Wales, lacticiis vescuntur, as Humfrey Lluyd confesseth, a Cambro-Brittain himself, in his elegant Epistle to Abraham Ortelius, they live most on white meats: in Holland on Fish, Roots, i Butter; and so at this day in Greece, as * Bellonius observes, they had much rather feed on fish than flesh. With us Maxima pars victus in carne consistit, we feed on flesh most part, saith * Polydor Virgil, as all Northern countries do; and it would be very offensive to us to live after their dyet, or they to live after ours: We drink beer, they Wine; they use Oyl, we Butter: we in the North are great eaters, they most sparing in those hotter Countries: and yet they and we following our own customs, are well pleased. An Æthiopian of old seeing an European eat bread, wondred, quomodo stercoribus vescentes viverimus, how we could eat such kinde of meats: so much differed his Country-men from ours in dyet, that as mine * Authør infers, si quis illorum victum apud nos æmulari vellet; if any man should so feed with us, it would be all one to nourish, as Cicuta, Aconitum, or Hellebor it self. At this day in China the common people live in a manner altogether on roots and herbs, and to the wealthiest, Horse, Ass, Mule, Dogs, Cats-flesh is as delightfom as the rest, from Mat. Riccius the Jesuit relates, who lived many years amongst them. The Tartars eat raw meat, and most commonly a horse-flesh, drink milk and blood, as the Nomades of old. Et lac concretum cum sanguine potat equino.

They scoff at our Europeans for eating bread, which they call tops of weeds, and horse-meat, not fit for men; and yet Scaliger accounts them a sound and witty Nation, living an hundred yeers; even in the civilest

Country

Countrey of them they do thus, as *Benedict* the Jesuite observed in his travels, from the great *Mogors* Court by Land to *Paquin*, which *Riccus* contends to be the same with *Cambulu* in *Cataia*. In *Scandia* their bread is usually dried fish, and so likewise in the *Shetland* Isles: and their other fare, as in *Island*, saith *Dithmarus Bleskenius*, Butter, Cheese, and fish; their drink, water, their lodging on the ground. In *America* in many places their bread is roots, their meat *Palmitos*, *Pinas*, *Potatos*, &c. and such fruits. There be of them too that familiarly drink * salt Sea-water, all their lives, eat* raw meat, grasse, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they eat mans flesh raw, and roasted, even the Emperor *Metazuma* himself. In some coasts again, one tree yields them *Coquernuts*, meat and drink, fire, fuel, apparel; with his leaves, oyl, vinegar, cover for houses, &c. and yet these men going naked, feeding coarse, live commonly a hundred years, are seldom or never sick; all which dyet our Physicians forbid. In *Westphaling* they feed most part on fat meats and worts, knuckle deep, and call it *cerebrum Jovis*: in the Low Countries with roots, in *Italy* Frogs and Snails are used. The *Turks*, saith *Busbequius*, delight most in fryed meats. In *Muscovy*, Garlick and Onions are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightfom to others; and all is because they have been brought up unto it. Husbandmen and such as labor, can eat fat Bacon, salt grosse meat, hard cheese, &c. (*O dura messorum ilia*) coarse bread at all times, go to bed and labor upon a full stomach, which to some idle persons would be present death, and is against the rules of Physick; so that custom is all in all. Our travellers finde this by common experience when they come in far Countries, and use their diet, they are suddenly offended, as our *Hollanders* & *Englishmen* when they touch upon the coasts of *Africk*, those *Indian Capes* and Islands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. *x Peregrina, et si suavia, solent vefcentibus perturbationes insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custom mitigats or makes all good again. *Mithridates* by often use, which *Pliny* wonders at, was able to drink poyson; and a maid as *Curtius* records, sent to *Alexander* from *K. Porus*, was brought up with poyson from her infancy. The *Turks*, saith *Bellonius*, lib. 3. cap. 15. eat *Opium* familiarly, a dram at once, which we dare not take in grains. *y Garcus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drams of *Opium* in three dayes; and yet consulto loquebatur, spake understandingly, so much can custom do. *z Theophrastus* speaks of a Shepherd that could eat *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *Consuetudinem utcumque ferendam, nisi valde malam*, Custom is howsoever to be kept, except it be extream bad: he adviseth all men to keep their old customs, and that by the authority of *Hippocrates* himself, *Dandum aliquid temporis, etati, regionis, consuetudini*, and therefore to continue as they began, be it diet, bathe, exercise, &c. or whatsoever else.

Another exception is delight, or appetite, to such and such meats: though they be hard of digestion, melancholy; yet as *Fuchsius* excepts

*o Islandia de-
scriptione vi-
tus eorum bu-
tyro, lacte, caseo
consistit: pisces
loco panis ha-
bent, potus a-
qua, aur serum,
sic vivunt sine
medicina multi
ad annos 200.*

** Laet. occident.
Ind. descrip. lib.*

ii. cap. 10.

*Aquam mari-
nam bibere suo-
ti absque noxia.*

** Davies 2.
voyage.*

p Paragones.

*q Benzo et Fer.
Cortesijs lib.*

*novus orbis in-
scrip.*

r Linscosten, c.

*56. palmæ in-
star totius orbis
arboribus longe
præstantior.*

i Lysp. epist.

*t Tenebris affu-
escere multum.*

*u Repentinæ
mutationes no-
xam pariunt.*

*r Hippocrati. A-
phorism. 21.*

Epist. 6. sect. 3.

*x Bruerinus,
lib. 1. cap. 23.*

y Simpl. med.

c. 4. l. 1.

*z Heurnius,
l. 3. c. 19. præst.*

med.

** Aphorif. 17.*

*a In dubijs con-
suetudinem se-
quatur adole-*

*scens, et inceptis
in perseverat.*

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b Qui cum vo-
luptate assu-
minur cibi,
ventriculus a-
vidius comple-
titur, expediti-
usque conco-
quit, & que
difficilius a-
versatur.
c Nothing a-
gainst a good
stomack, as the
saying is.
d Lib. 7. Hist.
Scot.

cap. 6. lib. 2. Instit. sect. 2. ^b The stomach doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we distast. Which Hippocrates confirms, Aphorif. 2. 38. Some cannot endure Cheefe, out of a secret Antipathy, or to see a roasted Duck, which to others is a c delightful meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogs, Cats, Rats, and Men themselves. Three outlaws in a *Hector Boethius*, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the *Hebrides* for some few moneths. These things do mitigate or disanul that which hath been said of melancholy meats, and make it more tolerable; but to such as are wealthy, live plenteously, at ease, may take their choice, and refrain if they will, these viands are to be forbore, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their peril be it. *Qui monet amat, Ave. & cave.*

SUBSEC. 4.

Retention and Evacuation a cause, and how.



e 30. art.
f Que exco-
runtur aut
substunt.
Costiveness.

g Ex ventre
suppresso, in-
flammationes,
capitis dolores,
caliginis cres-
cunt.
h Excrementa
retenta mentis
agitationem
parere solent.
i Cap. de Mel.
k Tam delirur,
ut vix se homi-
nem agnosceret.
l Alvus astri-
ctus causa.

* Per octo dies
alvum siccum
habet, & nihil
reddit.

m Sive per na-
res, sive ha-
morrhoides.

Retention and Evacuation, there be divers kindes, which are either conconitant, assisting, or sole causes many times of melancholy. e *Galen* reduceth defect and abundance to this head; others, f *All that is separated, or remains*. In the first rank of these, I may well reckon up Costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. g *Celsus*, lib. 1. cap. 3. faith, It produceth inflammation of the head, dulness, cloudines, head-ack, &c. *Prosper Calenus* lib. de atra bile, will have it distemper not the organ onely, h *but the minde it self by troubling of it*: And sometimes it is a sole cause of Madness, as you may read in the first Book of i *Skenkius* his Medicinal Observations. A young Merchant going to Norde'ing Fair in Germany, for ten days space never went to stool; at his return he was k grievously melancholy, thinking that he was robbed, and would not be perswaded, but that all his money was gone: His friends thought he had some *Philtrum* given him, but *Cnelinus* a Phylitian being sent for, found his l Costiveness alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered. *Trincavellius*, consult. 35. lib. 1. faith as much of a melancholy Lawyer, to whom he administred Phy-sick, and *Rodericus a Fonseca* consult. 85. Tom. 2. * of a Patient of his, that for eight days was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as *Fernelius* accounts them. *Path. lib. 1. cap. 15.* as suppression of emrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of *Venus*; or any other ordinary issues.

m Detention of emrods, or monthly issues, *Villanovanus Breviar. lib. 1. c. 18. Arculanus*, cap. 16. in 9. *Rasis*, *Vittorius Faventinus*, pract. mag.

mag. Tract. 2. cap. 15. Bruel, &c. put for ordinary causes. Fuchsius, l. 2. sect. 5. c. 30. goes farther, and saith, That many men unseasonably cured of the emrods, have been corrupted with melancholy, seeking to avoid Scylla, they fall into Charybdis. Galen, l. de hum. commen. 3. ad text. 26. illustrates this by an example of Lucius Martius, whom he cured of madness, contracted by this means: And o Skenkius hath two other instances of two melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as p Villanovanus urgeth: And q Fuchsius, lib. 2. sect. 5. cap. 33. stily maintains, That without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. Mathiolus, epist. 5. l. penult. x a- voucheth of his knowledge, that some through bashfulness abstained from Venerj, and thereupon became very heavy and dull; and some others that were very timorous, melancholy, and beyond all measure sad. Oribasius, med. collect. l. 6. c. 37. speaks of some, (That if they do not use carnal copulation, are continually troubled with heaviness and headach; and some in the same case by intermission of it. Not use of it hurts many, Arculanus, c. 6. in 9. Rasis, and Magninus, part. 3. c. 5. think, because it sends up poysoned vapors to the brain and heart. And so doth Galen himself hold, That if this natural seed be over-long kept (in some parties) it turns to poyson. Hieronymus Mercurialis in his Chapter of Melancholy, cites it for an especial cause of this malady, u Priapismus, Satyriasis, &c. Haliabbas. 5. Theor. c. 36. reckons up this and many other diseases. Villanovanus Breviar. l. 1. c. 18. saith, He knew x many Monks and Widows, grievously troubled with melancholy, and that from this sole cause. Lodovicus Mercatus l. 2. de mulierum affect. cap. 4. and Rodericus à Castro de morbis mulier. l. 2. c. 3. treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale Maids, Nuns, and Widows, Ob suppressionem mensium & venerem omissam, timida, mæsta, anxia, verecunda, suspitiosa, languentes, consilii inopes, cum summa vitæ & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husband. Ælianus Montaltus, cap. 37. de melanchol. confirms as much out of Galen; so doth Wierus, Christoferus à Vega de art. med. lib. 3. c. 14. relates many such examples of men, and women, that he had seen so melancholy. Fælix Plater in the first Book of his Observations, z Tells a story of an ancient Gentleman in Alsatia, that married a young wife, and was not able to pay his debts in that kinde for a long time together, by reason of his several infirmities: But she because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures, to have to do with her, &c. a Bernardus Paternus a Physitian, saith, He knew a good honest godly Priest, that because he would neither willingly marry, nor make use of the stews, fell into grievous melancholy fits. Hildesheim, spicel. 2. hath such another example of an Italian melancholy Priest, in a consultation had Anno 1580. Jason Pratensis gives instance in a married man, that from his

n Multi intem-
pestive ab Ha-
morroidibus
curati, melan-
cholia corrupti
sunt. Incidit in
Scyllam; & ca
o Lib. 1. de
Mania.

p Breviar. l. 7.
c. 18.

q Non sine mag-
no incommodo
ejus, cui sangui-
s a naribus pro-
manat, novum
sanguinis va-
cuatio impedi-
potest.

r Novi quos-
dam præpu-
dore
à coitu absti-
nentes, turpi-
dus, pigrosque
factos: non
nullos etiam
melancholicos,
præter modum
mæstos, timi-
dosque.

s Nonnulli nisi
coeant, assiduè
capitum gravi-
tate infestantur.
Dicit se novisse
quosdam ristes
& ita factos ex
intermissione
Veneris.

t Vapores vene-
natos mitti
sperna ad cor-
& cerebrum.
Sperma plus
diu retentum,
transit in vene-
num.

u Graves pro-
ducit corporis
& animi agri-
tudines.

x Ex spermate
supra modum
retento mona-
chos, et viduas
melancholicos
sepe fieri vidit.
y Melancholia
à vasis se-
minarij in u-
tero.

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b Ob abstin-
tiam à concubi-
u incidit in
melancholiam.

c Quæ à coitu
exacerbantur.
d Superfluum
coitum causam
ponunt.

e Exsiccat cor-
p^{us}, spiritus
consumit, &c.
carveant ab hoc
sicci, velut ini-
mico mortali.

f Ita exsiccat^{us}
ut è melanco-
lico statim fu-
erit insanus, ab
humiliantibus
curatus.

g Est cauterio
& ulcere ex-
siccatio.

h Gord. c. 10.
lib. 1. Discom-
mends cold
Baths as noxi-
ous.

i Siccum red-
dunt corp^{us}.

k Si quis longi-
us moretur in
iis, aut nimis
frequenter, aut
importune uta-
tur, humores
purefacit.

l Ego anno su-
periore, quan-
dam guttosum
vidi adustum,
qui ut liberave-
tur de gutta,
ad balnea acce-
sit, & de gutta
liberatus, mani-
acus factus est.
Phlebotomy.

m On Schola
Salernitana.

n Calofactio &
ebullitio per
venæ incisionē,
magis sepe in-
citantur & au-
getur, majore
impetu humo-
res per corpus
discurrunt.

o Lib. de statu-
lenta Melan-
cholia. Frequens
sanguinis mis-
sio corpus ex-
tenuat.

wives death abstaining, b after marriage, became exceeding melancholy, Ro-
dericus à Fonseca in a young man so misaffected, Tom. 2. consult. 85. To
these you may adde, if you please, that conceited tale of a Jew, so visit-
ed in like sort, and so cured, out of Poggius Florentinus.

Intemperate Venus is all out as bad in the other extreame. Galen, l. 6. de
morbis popular. sect. 5. text. 26. reckons up melancholy amongst those
diseases which are cexasperated by venery: so doth Avicenna 2, 3. c. 11.
Oribasius, loc. citat. Ficinus, lib. 2. de sanitate tuenda, Marsilius Cognatus,
Montaltus, cap. 27. Guianerius, Tract. 3. cap. 2. Maginus, cap. 5. part 3.
a gives the reason, because e it in frigidates and dries up the body, consumes
the spirits; and would therefore have all such as are cold & dry, to take heed
of, and to avoyd it as a mortal enemy. Jacchinus in 9. Rasis cap. 15. ascribes
the same cause, and instanceth in a Patient of his, that married a young
wife in a hot summer, f and so dryed himself with chamber-work, that he
became in short space from melancholy, mad: he cured him by moystening
remedies. The like example I finde in Lelius à Fonte Eugubinus, consult.
129. of a Gentleman of Venice, that upon the same occasion, was first
melancholy, afterwards mad. Reade in him the story at large.

Any other évacuation stopped, will cause it, as well as these above
named, be it bile, g ulcer, issue, &c. Hercules de Saxoniâ, lib. 1. c. 16. and
Gordonius, verifie this out of their experience. They saw one wounded in
the head, who as long as the sore was open, Lucida habuit mentis inter-
valla, was well; but when it was stopped, Rediit melancholia, his melan-
choly fit seized on him again.

Artificial Evacuations are much like in effect, as hot houses, baths,
blood-letting, purging, unseasonably and immoderately used. h Baths
dry too much, if used in excess, be they natural or artificial, and offend
extream hot, or cold; one dries, the other refrigerates overmuch. Mon-
tanius, consil. 137. saith, They over-heat the Liver. Job, Struthius, Stig-
mat. artis, l. 4. c. 9. contends, k That if one stay longer then ordinary at the
Bath, go in too oft, or at unseasonable times, he putrifies the humors in his
body. To this purpose writes Maginus, l. 3. c. 5. Guianerius, Tract. 15.
c. 21. utterly disallows all hot baths in melancholy adust. l I saw (saith
he) a man that labored of the Gout, who to be freed of his malady, came to
the Bath, and was instantly cured of his disease, but got another worse,
and that was Madness. But this judgement varies as the humor doth,
in hot or cold: Baths may be good for one melancholy man, bad for
another; that which will cure it in this party, may cause it in a second.

Phlebotomy, many times neglected, may do much harm to the body,
when there is a manifest redundance of bad humors, and melancholy
blood; and when these humors heat and boyl, if this be not used in
time, the parties affected, so inflamed, are in great danger to be mad;
but if it be unadvisedly, importunately, immoderately used, it doth
as much harm by refrigerating the body, dulling the spirits, and
consuming them: As Job. m Curio in his 10. Chapter. well reprehends
such kinde of letting blood doth more hurt then good: n The humors
rage much more then they did before, and is so far from avoyding melan-
choly, that it increaseth it, and weakeneth the sight. o Prosper Calenus
observes

observes as much of all Phlebotomy, except they keep a very good diet after it: Yea, and as *P Leonartus Jacchinus* speaks out of his own experience, *q The blood is much blacker to many men after their letting of blood, then it was at first.* For this cause belike *Salust. Salvinianus, l. 2. c.* *r* will admit or hear of no blood-letting at all in this Disease, except it be manifest, it proceed from blood: He was (it appears) by his own words in that place, Master of an Hospital of mad men, *r* and found by long experience, that this kinde of evacuation, either in head, arm, or any other part, did more harm then good. To this opinion of his, **Felix Plater* is quite opposite, Though some wink at, disallow & quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so saved, after they had been twenty, nay, sixty times let blood, and to live happily after it. It was an ordinary thing of old, in Galens time, to take at once from such men six pound of blood, which now we dare scarce take in ounces. *sed viderint medicī;* great Books are written of this subject.

Purging upward and downward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it weakneth their strength, saith *Fuchsius, l. 2. sect. 2. c. 17.* or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then Apothecaries shops, this, and such like infirmities must needs follow.

*sepe sunt inde peiores. * De mentis alienat. cap. 3. etsi multos hoc improbasse sciam, innumeros hac ratione sanatos longa observatione cognovi, qui vigesses, sexages venas tundendo, &c. c. Vires debilitat.*

SUBSEC. 5.

Bad Air a cause of Melancholy.



It is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. *† If it be impure and foggy, it dejects the spirits, and causeth Diseases by infection of the heart, as Paulus hath it, Lib. 1. c. 49. Avicenna, lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus, &c. q Fernelius* saith, *A thick air thickneth the blood and humors. x Lemnius* reckons up two main things most profitable, and most pernicious to our bodies; Air, and Diet: And this peculiar Disease, nothing sooner causeth (y *Jobertus* holds) then the air wherein we breathe and live. **Such as is the air, such be our spirits; and as our spirits, such are our humors.* It offends commonly if it be too z hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air. *Bodine in his fifth Book, De repub. cap. 1. 5.* of his Method of History, proves that hot Countries are most troubled with melancholy, and that there are therefore in Spain, Africk, and Asia minor, great numbers of mad men, insomuch, That they are compelled in all Cities of note, to build peculiar Hospitals for them. *Leo a Afer, lib. 3. de Fessa urbe, Ortelius* and *Zwinger*, confirm as much: They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their streets. *b Gordovius* will have every

q In 9 Rhafis. avram bilem parit, & visum debilitat.

q Multo nigrior spectatur sanguis post dies quosdam, quam fuit ab initio. r Non laudo

sos qui in destipientia docent secundam esse venam frontis,

quia spiritus debilitatur inde, & ego longe experientia observavi in

proprio Xenodochio, quod destipientes ex

Phlebotomia magis leduntur, & magis desipiunt, & melancholiet

melancholiet

t Impurus aer spiritus deiecit, Infectio corde gignit morbos.

u Sanguinem densat, & humores, P. 1. c. 13. x Lib. 3. cap. 3.

y Lib. de quarantana. Ex aere ambiente con-

*trahitur humor melancholicus. *Qualis aer, talis spiritus: Et*

cujusmodi spiritus, humores. z Alianus

Montaltus, c. 11. calidus & siccus, frigidus & siccus, palu-

a Multa hic in Xenodochiis fanaticorum militum quae stridit sine catenata

servantur. b Lib. med. part. 2. c. 19. Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarda.

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c Lib. 2.

d Hodopericon,
cap. 7.
*Apulia æstivo
calore maxime
fervert, ita ut
ante finē Maii
pene exusta sit.

* Maginus
Pers.
e Pantheo seu
Præf. med. l.
i. cap. 16. Vene-
tiæ mulieres,
quæ diu sub
sole vivunt, a-
liquando me-
lancholicæ e-
vadunt.

f Navig. lib. 2.
cap. 4. commer-
cia nocte, hora
secunda ob ni-
mios, qui servi-
unt interdum
æstus exercent.

g Morbo Galli-
co liborantes,
exponunt ad
solem ut morbos
exsiccent.
g Sir Richard
Haukins in his
Observations.
sect. 13.

h Hippocrates,
3. Aphorismo-
rum idem ait.

* Idem Magi-
nus in Persia.
* Descrip. Ter-
sanctæ.
i Quem ad so-
lis radios in
leone longam
moram traher-
et, ut capillos
flavos redderet,
in maniam in-
cidit.

every man take notice of it : *Note this* (saith he) *that in hot Countries it is far more familiar then in cold.* Although this we have now said be not continually so, for as *c Acoſta* truly saith, under the *Æquator* it self, is a most temperate habitation, wholsom air, a Paradise of pleasure : The leaves ever green, cooling showres. But it holds in such as are intempe-
rately hot, as *d Johanneſ à Meggen*, found in *Cyprus*, others in *Malta*, *Apu-
lia*, and the ** Holy Land*, where at some seasons of the year is nothing but
dust, their Rivers dried up, their Air scorching hot, and Earth inflamed ;
inſomuch, that many Pilgrims going barefoot for devotion ſake, from
Joppa to *Jerusalem* upon the hot ſands, often run mad, or elſe quite over-
whelmed with ſand, *profundis arenis*, as in many parts of *Africk*, *Arabia
Deſerta*, *Bactriana*, now *Charaſſan*, when the Weſt wind blows ** Involuti
arenis tranſeuntes necantur.* *c Hercules de Saxonia* a Profeſſor in *Venice*,
gives this cauſe, why ſo many *Venetian* women are melancholy, *Quòd diu
ſub ſole degant*, they tarry too long in the Sun. *Maontanus, conſil. 21.* amongſt
other cauſes aſſigns this ; Why that Jew his Patient was mad, *Quòd tam
multum expoſuit ſe calori & frigori.* He expoſed himſelf ſo much to heat
and cold ; And for that reaſon in *Venice*, there is little ſtirring in thoſe
brick paved ſtreets in Summer about noon they are moſt part then a-
ſleep : As they are likewise in the great *Mogors* Countries, and all over
the *East Indies*. At *Aden* in *Arabia*, as *f Lodovicus Vertomannus* relates in
his travels, they keep their markets in the night, to avoid extremity of
heat ; and in *Ormus*, like cattle in a Paſture, people of all ſorts lie up to
the chin in water all day long. At *Braga* in *Portugal* ; *Burgos* in *Caſtile* ;
Meffina in *Sicily*, all over *Spain* and *Italy*, their ſtreets are moſt part nar-
row, to avoid the Sun beams. The *Turks* wear great Turbants *ad fugan-
dos ſolis radios*, to reſract the Sun beams ; and much inconvenience, that
hot air of *Bantam* in *Java*, yields to our men, that ſojourn there for traf-
ſick ; where it is ſo hot, *g that they that are ſick of the Pox, lie commonly
bleaching in the Sun, to dry up their ſores.* Such a complaint I read of thoſe
Iles of *Cape Verdo*, fourteen degrees from the *Æquator*, they do *male
audire*. ** One* calls them the unhealthieſt clime of the World, for fluxes,
feavers, frenzies, calentures, which commonly ſeize on Sea-faring men
that touch at them, and all by reaſon of a hot diſtemperature of the air.
The hardieſt men are offended with this heat, and ſtiffeſt clowns cannot
reſiſt it, as *Conſtantine* aſſirms, *Agricolt. l. 2. c. 45.* They that are naturally
born in ſuch air, may not *h* endure it, as *Niger* records of ſome part of
Meſopotamia, now called *Diarbecha* : *Quibusdam in locis ſervienti æſtui
adeo ſubjecta eſt, ut pleraque animalia fervore ſolis & cæli extinguantur,*
*'tis ſo hot there in ſome places, that men of the Country and Cattle are
killed with it : And * Adricomius of Arabia felix, by reaſon of myrrhe,
frankincenſe, and hot ſpices there growing, the air is ſo obnoxious to
their brains, that the very inhabitants at ſome times cannot abide it,
much leſs weaklings and ſtrangers. * Amatus Luſitanus, cent. 1. curat. 45.
reports of a young maid, that was one Vincent a Curriers daughter, ſome
thirteen years of age, that would waſh her hair in the heat of the day
(in July) and ſo let it dry in the Sun, i to make it yellow, but by that means
tarrying too long in the heat, ſhe inflamed her head, and made her ſelf
mad.*

Cold

Cold air in the other extream, is almost as bad as hot, and so doth *Montaltus* esteem of it, c. 11. if it be dry withall. In those Northern Countries, the people are therefore generally dull, heavy, and many witches, which (as I have before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold climes are more subject to natural melancholy (not this artificial) which is cold and dry: For which cause *Mercurius Britannicus* belike, puts melancholy men to inhabit just under the Pole. The worst of the three is a¹ thick, cloudy, misty, foggy air, or such as come from Fens, Moorish grounds, Lakes, Muckhills, Draughts, Sinks, where any carkasses, or carrion lies, or from whence any stinking fulsom sinell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physitians, hold that such air is unholsom, and ingenders melancholy, plagues, and what not? *Alexandreta* an haven town in the Mediterranean Sea, *Saint John de Ullua*, an haven in *Nova-hispania*, are much condemned for a bad air, so as *Durazzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptine paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Runny Marsh* with us: the Hundreds in *Essex*, the Fens in *Lincolnshire*. *Cardan de rerum varietate*, l. 17. c. 96. findes fault with the sight of those rich, and most populous Cities in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Utrick*, &c. the air is bad; and so at *Stockholm* in *Sweden*; *Regium* in *Italy*, *Salisbury* with us, *Hull* and *Lin*: They may be commodious for navigation, this new kinde of fortification, and many other good necessary uses; but are they so wholsom? Old *Rome* hath descended from the hills, to the valley, 'tis the site of most of our new Cities, and held best to build in Plains, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the air, and site of *Venice*, though the black Moorish Lands appear at every low water; the Sea, Fire, and Smoke (as he thinks) qualifie the air: And ⁿ some suppose, that a thick foggy air helps the memory, as in them of *Pisa* in *Italy*; and our *Cambden* out of *Plato*, cōmends the site of *Cambridge*, because it is so neer the Fens. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant air, and all that nature can afford, and yet through their own nastiness, and sluttishness, immund, and sordid manner of life, suffer their air to putrifie, and themselves to be choked up? Many Cities in *Turky* do *malè audire* in this kinde: *Constantinople* it self, where commonly Carrion lies in the street. Some finde the same fault in *Spain*, even in *Madrit*, the Kings seat, a most excellent air, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.

A troublesom tempestuous air, is as bad as impure, rough and foul weather, impetuous winds, cloudy dark days, as it is commonly with us, *Celum visu fœdum*, *Polydor* calls it a filthy sky, & in quo facile generantur nubes; as *Tullies* brother *Quintus* wrote to him in *Rome*, being then *Questor* in *Britain*. In a thick and cloudy air (saith *Lemnius*) men are *trick-sad*, and peevish: And if the Western winds blow, and that there be a calm, or a fair sunshine day, there is a kinde of alacrity in mens mindes; it cheers up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy. This was *P Virgils* experiment of old,

*k Mundum aliter
& idem, seu
Terra Australis
incognita.
l Crassius &
turbidus aer,
visum efficit
animam.*

*m Commonly
called Scand-
rune in Asia
miner.*

*n Atlas Geo-
graphicus me-
moria, valent
Pisani, quod
crassiore fru-
antur aere.*

*o Lib. 1. hij.
lib. 2. cap. 41.
Aura densa ac
caliginosa te-
trici homines
existunt, &
subtristat, &
cap. 3. flante
subsolano &
Zephyro, maxi-
ma in mentibus
hominum ala-
critis existit,
mentisq; erectio
ubi telum solis
splendore nite-
scit. Maxima
dejectio mæor-
que siquando
aura caliginosa
est.*

p Geor.

Verum

*Verum ubi tempestas, & cæli mobilis humor
Mutavere vices, & Jupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios*——

But when the face of Heaven changed is
To tempests, rain, from season fair :
Our mindes are altered, and in our breasts
Forthwith some new conceits appear.

And who is not weather-wise against such and such conjunctions of Planets, moved in foul weather, dull and heavy in such tempestuous seasons?

q Hor.

r Mens quibus
vacillat, ab ære
cito offendun-
tur, & multi
insani apud Bel-

gas ante tempe-
states seruiunt,
aliter quæri.

Spiritus quoque
aëris & mali
genii aliquando
se tempestatibus

ingerunt, &
menti humane
se latenter in-
finuant, eamque

vexant, exagitan-
t, & ut flu-
tus marini,
humorum cor-
pore ventis agi-
tatur.

Ac noctu
densatur, &
cogit mæstiti-
am.

t Lib. de Ifide
& Osyride.

q Gelidum contristat Aquarius annum: The time requires, and the Autum breeds it; Winter is like unto it, ugly, foul, squalid, the Air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as *Lemnius* holds, *r They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest. Besides, the devil many times takes his opportunity on such storms, and when the humors by the air be stirred, he goes in with them, exagitates our spirits, and vexeth our souls; as the Sea waves, so are the spirits and humors in our bodies, tossed with tempestuous winds and storms.* To such as are melancholy therefore, *Montanus; consil. 24.* will have tempestuous and rough air to be avoided, and *consil. 27.* all night air, and would not have them to walk abroad, but in a pleasant day. *Lemnius, l. 3. c. 3.* discommends the South and Eastern winds, commends the North. *Montanus; consil. 31.* *Will not any windows to be opened in the night. Consil. 229.* & *consil. 230.* he discommends especially the South wind, and nocturnal air: So doth *Plutarch*, The night and darkness makes them sad, the like do all subterranean vaults, dark houses in caves & rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in *Hippocrates, Ætius, lib. 3. c. 171. ad 175. Oribasius, à c. 1. ad 22. Avicen. l. 1. can. Fen. 2. doc. 2. Fen. 1. c. 123. to the 12, &c.*

SUBSEC. 6.

Immoderate exercise a cause, and how. Solitariness, Idleness.



n Multa defa-
tigatio spiritus,
viriumque sub-
stantiam ex-
haurit, & cor-
pus refrigerat.
Humores cor-
ruptos qui ali-
ter à natura
concoqui &
donari possint,
& demum
blunde excludi,
irritat, & quasi in furorem agit, qui postea mora camerina, retro vapore corpus variè laceffunt, animumque, x In Veni me-
cum, Libro sic inscripto.

Nothing so good, but it may be abused: Nothing better then Exercise (if opportunely used) for the preservation of the Body: Nothing so bad, if it be unseasonable, violent, or overmuch. *Fernelius* out of *Galen, Path. lib. 1. c. 16.* saith, *u That much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humors which Nature would have otherwise concocted and expelled, it stirs up, and makes them rage: which being so enraged, diversly affect, and trouble the body and minde.* So doth it, if it be unseasonably used, upon a full stomach, or when the body is full of crudities, which *Fuchsius* so much inveighs against, *Lib. 2. instit. sect. 2. cap. 4.* giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. * *Bayerus* puts in a

caveat

caveat against such exercise, because *it y corrupts the meat in the stomach, and carries the same juice raw, and as yet undigested, into the veins* (saith Lemnius) which there putrifies, and confounds the animal spirits. Crato, *con-* y Injtit. ad vit. Christi. c. 44. cibos crudos in venis capit, qui putrescentes illic spiritus animales inficiunt. z Crudi hæc humoris copia per venas ag-
fil. 21. l. 2. ^z protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Not without good reason then, doth *salust. Salviannus, l. 2, c. 1.* and *Leonartus Jacchinus in 9. Rhafis. Mercurialis, Arculanus,* and many other, set down a immoderate exercise, as a most forcible cause of melancholy. greditur, unde morbi multiplices. a Immodicum exercitium. b Hom. 31. in 1 Cor. 6. Nam qua mens hominis quiescere non possit, sed continuo circa varias cogitationes discursat, nisi honesto aliquo negotio occupetur, ad melancholiam sponitur delabitur c Crato. concil. 21. Ut immodica corporis exercitatio nocet corporibus, ita vita desit, et otiosa: otium, animal pituitosum reddit, viscerum obstructions & crebras fluxiones, & morbos concitat. d Et vidi quod una de rebus quæ magis generat melancholiam, est otiositas. e Reponitur otium ab aliis causis, & hoc à nobis observatum eos huic malo magis obnoxiosos qui plane otiosi sunt, quam eos qui versantur exequendo. f De Tranquil. animæ. Sum.

Opposite to Exercise, is Idleness (the badg of gentry) or want of Exercise, the bane of body and mind, the nurse of naughtiness, stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of this and many other maladies, the devils cushion, as *Gualter* calls it, his pillow and chief reposal. For the mind can never rest, but still meditates on one thing or other, except it be occupied about some honest business, of his own accord it rusheth into melancholy. As too much & violent exercise offends on the one side, so doth an idle life on the other, (saith Crato) it fills the body full of slegm, gross humors, & all manner of obstructions, rheums, catars, &c. *Rhasis, cont. lib. 1. tract. 9.* accounts of it as the greatest cause of melancholy. *I have often seen* (saith he) *that idleness begets this humor more then any thing else.* *Montaltus, c. i.* seconds him out of his experience, *They that are idle are far more subject to melancholy, then such as are conversant or imployed about any office or business.* *Plutarch* reckons up idlenesse for a sole cause of the sickness of the soul. There are they (saith he) troubled in mind, that have no other cause but this. *Homer, Iliad. 1.* brings in *Achilles* eating of his own heart in his Idleness, because he might not fight. *Mercurialis consil. 86.* for a melancholy young man urges it is a chief cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner then idlenesse. A disease familiar to all idle persons, an inseparable companion to such as live at ease, *Pingui otio desidiosè agentes,* a life but of action, and have no calling or ordinary imployment to busie themselves about, that have small occasions; and though they have, such is their laziness, dulness; they will not compose themselves to do ought, they cannot abide work, though it be necessary, easie, as to dresse themselves, write a Letter, or the like; yet as he that is benumbed with cold, sits still shaking, that might relieve himself with a little exercise or stirring, do they complain, but will not use the facile and ready means to do themselves good; and so are still tormented with melancholy. Especially if they have been formerly brought up to business, or to keep much company, and upon a sudden come to lead a sedentary life, it crucifies their souls, and seazeth on them in an instant; for whilst they are any ways imployed, in action, discourse, about any business, sport or recreation, or in company to their liking, they are very well; but if alone or idle, tormented instantly again; one days solitariness, one hours sometimes, doth them more harm, then a weeks physick, labor and company can do good. Melancholy seazeth

qua ipsum otium in animi conjicit ægritudinem. g Nihil est quod æque melancholiam alat ac augeat, ac otium & abstinentia à corporis & animi exercitationibus. h Nihil magis exacerbat intellectum, quam otium. Gordonius de observat. vit. hum. lib. 1.

1 P^h. lib. 1.
cap. 17. exerci-
tationis inter-
missio, inertem
calorem, langui-
dos spiritus, &
ignavos, & ad
omnes actiones
segniores red-
dit, cruditates,
obstructiones,
& excremento-
rum proventus
facit.
k Hor. Ser. 1.
Sat. 3.
1 Seneca.
in *Maurorem*
animi, & ma-
ciem, Plutarch
calls it.
u Sicut in flag-
no generantur
vermes, sic &
otioso mala co-
gitationes. Sen.

o Now this
leg, now that
arm, now
their head,
heart, &c.
* Exod. 5.
* (For they
cannot well
tell what ail-
eth them, or
what they
would have
themselves)
my heart, my
head, my
husband, my
son, &c.

on them forthwith being alone, and is such a torture, that as wise *Seneca* well saith, *Malo mihi male quam molliter esse*, I had rather be sick then idle. This idleness is either of body or mind. That of body is nothing but a kind of benumbing laziness, intermitting exercise; which if we may beleieve ⁱ *Fernelius*, causeth crudities, obstructions, excremental humors, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever. ^k *Neglectis urenda filix innascitur agris.*

As Fern grows in untild grounds, and all manner of weeds, so do gross humors in an idle body, *Ignavum corrumpunt otia corpus.* A horse in a stable that never travels, a hawk in a Mew that seldom flies, are both subject to diseases; which left unto themselves, are most free from any such incumbrances. An idle dog will be mangy, and how shall an idle person think to escape? Idleness of the mind, is much worse then this of the body; wit without employment, is a disease, ^l *Ærugo animi, rubigo ingenii*: the rust of the soule, ^m a plague, a hell it self, *Maximum animi nocumentum*, *Galen* calls it. ⁿ As in a standing pool, wormes and filthy creepers increase, (*& vitium capiunt ni moveantur aquæ*, the water it self putrifies, and air likewise, if it be not continually stirred by the wind) so do evil and corrupt thoughts in an idle person, the soul is contaminated. In a Common-wealth, where is no publick enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle, and knows not how to bestow it selfe, macerates and vexeth it self with cares, griefs, false-fears, discontents, and suspicions; it tortures and preys upon his own bowels, and is never at rest. Thus much I dare boldly say, He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance, and felicity, that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and mind, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasie or other. And this is the true cause that so many great men, Ladies, and Gentlewomen, labor of this disease in Country and City; for idleness is an appendix to nobility, they count it a disgrace to work, and spend all their dayes in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires, & thence their bodies become full of gross humors, wind, crudities, their minds disquieted, dull, heavy, &c. care, jealousy, fear of some diseases, sullen fits, weeping fits seize too o familiarly on them. For what will not fear and phantasie work in an idle body? what distempers will they not cause? when the children of ^{*} *Israel* murmured against *Pharoah* in *Egypt*, he commanded his officers to double their task, & let them get straw themselves, and yet make their full number of Brick; for the sole cause why they mutiny, and are evil at ease, is, *they are idle.* When you shall hear and see so many discontented persons, in all places, where you come, so many several grievances, unnecessary complaints fear, suspicions ^{*}, the best means to redress it, is to set them a work, so to busie

busie their minds; for the truth is, they are idle. Well they may build castles in the air for a time, and sooth up themselves with phantasticall and pleasant humors, but in the end they will prove as bitter as gall, they shall be still I say discontent, suspicions, P fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle, it is impossible to please them, *Otio qui nescit uti, plus habet negotii quam qui negotium in negotio*, as that *Agellius* could observe: He that knows not how to spend his time, hath more business, care, grief, anguish of mind, then he that is most busie in the midst of all his businesse. *Otiosus animus nescit quid volet*: An idle person (as he follows it) knows not when he is well, what he would have, or whither he would go, *Quum illuc ventum est, illinc lubet*, he is tired out with every thing, displeased with all, weary of his life: *Nec bene domi, nec militiæ*, neither at home, nor abroad, *errat, & præter vitam vivitur*, he wanders, and, lives besides himself. In a word, What the mischievous effects of laziness and idleness are, I do not find any where more accurately exprest, then in these verses of *Philolaches* in the * Comical Poet, which for their elegancy, I will in part insert.

p Prov. 18.
Pigrum dejiciet
timor.
Heauton timo-
rum non.
q Lib. 9. c. 10

* Plautus, Prol.
Mœstel.

*Novarum ædium esse arbitror similem ego hominem,
Quando hic natus est: Ei rei argumenta dicam.
Ædes quando sunt ad amussim expolitæ,
Quisque laudat fabrum, atque exemplum expetit, &c.
At ubi illo migrat nequam homo indiligensque, &c.
Tempestas venit, confringit tegulas, imbricesque,
Putrificat aer operam fabri, &c.
Dicam ut homines similes esse ædium arbitremini,
Fabri parentes fundamentum substruunt liberorum,
Expoliunt, docent literas, nec parcunt sumptui,
Ego autem sub fabrorum potestate frugi fui,
Postquam autem migravi in ingenium meum,
Perdidi operam fabrorum illico, oppidò,
Venit ignavia, ea mihi tempestas fuit,
Adventuque suo grandinem & imbrem attulit,
Illa mihi virtutem deturbavit, &c.*

A young man is like a fair new house, the Carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain in, and for want of raparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring us up in our youth, in all manner of vertuous education; but when we are left to our selves, Idleness as a tempest drives all vertuous motions out of our minds, & *nihili sumus*, on a sudden, by sloath and such bad ways, we come to naught.

Cozen German to idleness, and a concomitant cause, which goes hand in hand with it, is * *nimia solitudo*, too much solitariness, by the testimony of all Physitians, Cause & Symptom both; but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seen in Students, Monks, Friers, Ancorites, that by their order and course of life, must abandon all company, society of other men, and betake themselves to a private cell: *Otio supersticioso seclusi*, as *Bale* and *Hospinian* well term it, such as are the *Carthusians* of our time, that eat no flesh (by their order) keep perpetual silence, never

* Pisto, Mont-
talis, Mercu-
rialis, &c.

88.

go abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Country Gentlemen doe in solitary houses, they must either be alone without companions, or live beyond their means, and entertain all comers as so many hostes, or else converse with their servants and hindes, such as are unequal, inferior to them, and of a contrary disposition; or else as some do to avoid solitarinesse, spend their time with leud fellows in Taverns, and in Ale-houses, and thence adict themselves to some unlawful disports, or dissolute courses, Divers again are cast upon this rock of solitarinesse for want of means, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobet;* this enforced solitarinesse takes place, and produceth his effect soonest in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert Country Cottage far off, restrained of their liberty, and barred from their ordinary associates: Solitarinesse is very irksom to such, most tedious, and a sudden cause of great inconvenience.

† A quibus malum, velut à primaria causa, occasionem natum est.

Voluntary solitariness is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horn, or some Sphinx to this irrevocable gulf, † a primary cause *Piso* calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary Grove, betwixt Wood and Water, by a Brook side, to meditate upon some delightfom and pleasant Subject, which shall affect them most; *amabilis insania*, and *mentis gratissimus error*: A most incomparable delight it is so to melancholize, & build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done: *Blandæ quidem ab initio*, saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, † *Present, past or to come*, as *Rhasis* speaks. So delightfom these toyes are at first, they could spend whole days and nights without sleep, even whole yeers alone in such contemplations, and phantastical meditations, which are like unto dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant their vain conceits are, that they hinder their ordinary talks and necessary businesse, they cannot address themselves to them, or almost to any study or imployment, these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, & detain them, they cannot I say go about their more necessary businesse, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is led round about an Heath with a *Puck* in the night, they run earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot wel or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humors, until at last the Scene is turned upon a sudden, by some bad object, and they being now habituated to such vaine meditations and solitary places, can endure no company, can ruminate of nothing but

† *Jucunda rerum præsentium, præteritarum. & futurarum meditatio.*

harsh

harsh and distastful subjects. Fear, sorrow, suspicion, *subrusticus pudor*, discontent, cares, and weariness of life surprize them in a moment, and they can think of nothing else, continually suspecting, no sooner are their eyes open, but this infernal plague of Melancholy seizeth on them, and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no persuasions they can avoid, *heret lateri lethalis arundo*, they may not be rid of it, ^u they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kind of solitarines to be embraced, which the Fathers so highly commended, ^x *Hierom, Chrysestom, Cyprian, Austin*, in whole tracts, which *Petrarch, Erasmus, Stella* and others, so much magnifie in their books; a Paradise, an Heaven on earth, if it be used aright, good for the body, and better for the soul: As many of those old Monks used it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time. *Dioclesian* the Emperour retired themselves, &c. in that sense, *Vatia solus scit vivere*, *Vatia* lives alone, which the *Romans* were wont to say, when they commended a Country life. Or to the bettering of their knowledge, as *Democritus, Cleanthes*, and those excellent Philosophers have ever done, to sequester themselves from the tumultuous world, or as in *Plinies villa Laurentana, Tullies, Tusculan, Jovius* study, that they might better *vacare studiis et Deo*, serve God, & follow their studies. Me thinks therefore our too zealous innovators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to fling down all, they might have taken away those gross abuses crept in amongst them, rectified such inconveniences, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers devotion, consecrated to pious uses; some Monasteries and Collegiate Cels might have been well spared, and their revenues otherwise employed, here and there one, in good Towns or Cities at least, for men and women of all sorts & conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous, or fit to marry; or otherwise willing to be troubled with common affairs, and know not well where to bestow themselves, to live apart in, for more conveniency, good education, better company sake, to follow their studies (I say) to the perfection of arts and sciences, common good, & as some truly devoted Monks of old had done, freely and truly to serve God. For these men are neither solitary, nor idle, as the Poet made answer to the husbandman in *Æsop*, that objected idleness to him; he was never so idle as in his company; or that *Scipio Africanus* in *Tully*, *Nunquam minus solus, quam cum solus; nunquam minus otiosus, quam quum esset otiosus*; never lesse solitary, then when he was alone, never more busie, then when he seemed to be most idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deep meditation coming into *Socrates* mind by chance, he stood still musing, *eodem vestigio cogitabundus*, from morning to noon, and when as then he had not yet finished his meditation, *perstabat cogitans*, he so continued till the evening, the souldiers (for he then followed the Camp) observed him with admiration, and on set purpose watched all night, but he persevered immoveable *ad exortum solis*, till the Sun rose in the morning, and then saluting the Sun, went his

n Facilis defensio Averni: Sed revocare gradum, superasque evadere ad auras, Hic labor, hoc opus est. Virg.
x Hieronimus ep. 72. dicit oppida & urbes videri sibi tetros, carceres, solitudinem Paradisum: solum scorpionibus infestum, sacco amictus, humi cubans, aqua & herbis visitans, Romanis præcelsa deliciis.

y Offic. 3.

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ways. In what humor constant *Socrates* did thus, I know not, or how he might be affected, but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess; But this is *otiosum otium*, it is far otherwise with these men, according to * *Seneca*, *Omnia nobis mala solitudo persuadet*; this solitude undoeth us, *pugnat cum viâ sociali*; tis a destructive solitariness. These men are Devils alone as the saying is, *Homo solus aut Deus, aut Demon*: a man alone, is either a Saint or a Devil, *mens ejus aut languescit, aut tumescit*; and * *Vae soli* in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, *Misanthropi*, they do even loath themselves, and hate the company of men, as so many *Timons*, *Nebuchadnezar*; by too much indulging to these pleasing humors, and through their own default. So that which *Mercurialis consil. 11.* sometimes expostulated with his melancholy patient, may be justly applyed to every solitary and idle person in particular. *Natura de te videtur conqueri posse, &c.* Nature may justly complain of thee, that whereas she gave thee a good whole, som tem erature, a sound body, and God hath given thee so divine and excellent a Soul, so many good parts, and profitable gifts, thou hast not only contemned and rejected ea but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idleness, solitariness, and many other ways, thou art a traitor to God and Nature, an enemy to thy self and to the world. *Peractio tua ex te*, thou hast lost thy self wilfully, cast away thy self, thou thy self art the efficient cause of thine own misery, by not resisting such vain cogitations, but giving way unto them.

SUBSEC. 7.

Sleeping and waking, causes.



That I have formerly said of Exercise, I may now repeat of Sleep. Nothing better than moderate sleep, nothing worse than it, if it be in extreames, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep overmuch; *omnis supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases sleep may do more harm then good in that flegmatick, swinish, cold, and sluggish melancholy, which *Melancton* speaks of, that thinks of waters, sighing most part, &c.^a It duls the Spirits, if overmuch, and senses, fills the head full of grosse humors, causeth distillations, rheums, great store of excrements in the brain, and all the other parts, as *Ruchsius* speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upon a full stomach, the body ill composed to rest, or after hard meats, it increaseth fearful dreams, *Incubus*, nightwalking, crying out, & much unquietnes; such sleep prepares the body, as one observes, to many perilous diseases. But as I have said, waking overmuch, is both a synton, & an ordinary cause. It causeth drines of the brain, frensie, dotage, & makes the body dry, lean, hard, and ugly to behold, as *Lemnius* hath it.

a Parh. lib. cap. 17. Fernel. corpus infrigidat, omnes sensus, mentisque vias corpore debilitat

b Lib. 2. sect. 2. cap. 4. Mignam excrementorum vim cerebro & aliis partibus conservat.

c Jo. Ratzius lib. de rebus 6.

non naturalibus. Præparat corpus talis somnus ad multas periculosas ægritudines. d. Instit. ad vitam optimam cap. 25. c. rebus fecit adferit, phrenesin et delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit; ressecat corpus, bilem accendit, profundus reddit oculos, calorem augit.

The temperature of the Brain is corrupted by it, the humors adust, the eyes made to sink into the head, choler increased, & the whole body inflamed: & as may be added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. it overthrows the natural heat, it causeth crudities, hurts concoction, & what not? Not without good cause therefore Crato consil. 21. lib. 2. Hildesheim spic. 2. de delir. & Mania, Tacchinus, Arculanus on Rhasis, Guianerius & Mercurialis, reckon up this over-much waking, as a principal cause.

MEMB. 3.

SUBSEC. I.

Passions and perturbations of the mind, how they cause Melancholy.



That Gymnosophist in ^fPlutarch, made answer to Alexander, (demanding which I pake best) Every one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, every one is more grievous then other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, & *fulmen perturbationum* (Piccolomineus calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body works upon the mind, by his bad humors, troubling the Spirits, sending grosse fumes into the Brain; and so per consequens disturbing the Soul, and all the faculties of it,

* — *Corpus onustum,*

Hesternis vitis animam quoq; pręgravat una,

with fear, sorrow, &c. which are ordinary symptoms of this Disease: so on the other side, the mind most effectually works upon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despair, cruel diseases, and sometimes death it self. In somuch, that it is most true wch Plato saith in his *Charmides*: *omnia corporis mala ab animâ procedere*; all the mischiefs of the body, proceed from the soul: & Democritus in ⁱPlutarch urgeth, *Damnatam iri animam à corpore*, if the body should in this behalf, bring an action against the soul, surely the soul would be cast & convicted, that by her supine negligence, had caused such inconveniences, having authority over the Body, and using it for an instrument, as a Smith doth his hammer (saith ^kCyprian imputing all those vices & maladies to the Mind. Even so doth ⁱPhilostratus, *non coinquinatur corpus, nisi consensu animæ*; the Body is not corrupted, but by the Soul. Lodovicus Vives will have such turbulent commotions proceed from Ignorance, & Indiscretion. All Philosophers, impute the miseries of the Body to the Soul, that should have governed it better, by command of reason, and hath not done it. The Stoicks are altogether of opinion (as ⁿLipsius, & ^oPiccolomineus record) that a wise man should be *ἀταράχης*, without all manner of passions and perturbations whatsoever, as ^pSeneca reports of Cato, the ^qGreeks of Socrates, and ^rJo. Aubanus of a nation in Africk, so free from passion, or rather so stupid, that if they be wounded with a sword, they will only look back. ^fLactantius 2. instit. will exclude fear from a wise man: others except all, some the greatest passions. But let them dispute how they will, set down in *Thesi*. give precepts to the contrary; we finde that of ^tLemnius true by common experience; No mortal

e Nāvalema-
lorem dissipat,
lascō concoctione
cruditates facit.
Attenuant ju-
venum vigila-
ta corpora
noctes.

^fVita Alexan.

^gGrad. 1. c. 14.

* Hor.

^hPerturbatio-
nes clavi sent
quibus corpori
animus seu pa-
ribulo affigitur.
ⁱJamb. de mist.
^jLib. de famili-
tuend.

^kProlog. de vir-
tute Christi
^lQue vitæ cor-
pore, ut faber
malleo.

^mVita Apollonis
lib. 1.

ⁿLib de anim.
ab inconsider-
antia, et igno-
rantia omnes
animi motus.
^oDe Physiol.
Stoic.

^pGrad. 1. c. 32.

^qEpist. 104.

^rLib. 1. cap. 6.

^sSi quis ense per-
cussit eos,
tantum respici-
unt.

^tTerror in sa-
piente esse non
debet.

^uDe occult nat.

^vmir. 1. c. 15.

^wNemo mortali-
um qui afflic-
tus non ducit

^xtur: qui non
moveretur, aut
fozum, aut

^ynon Deus est;

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u Inſtit. l. 2. de
humanorum
affect. morbo-
rumque curat.
* Epist. 105.
x Granatenſis.
y Virg.

z De civit. Dei.
l. 14. c. 9. qualis
in oculis homi-
num qui inver-
ſis pedibus am-
bulat, talis in
oculis ſapient-
um, cui paſſi-
ones dominan-
tur.
a Lib. de Decal.
paſſiones maxi-
me corporis offen-
dunt & ani-
mam, & fre-
quentiſſimæ
cauſæ melan-
choliæ, dimo-
ventes ab inge-
nio & ſanitate
priſtina, l. 3. de
anima.

b Fræna & ſti-
muli animi, ve-
lut in mari

quædam auræ
leves, quædam
placidæ, quæ-
dam turbulen-
tæ: ſic in cor-
pore quædam
affectiões ex-
citant tantum,
quædam ita
movent, ut de
ſtatu judicii
depellant.

c Urguta la-
pidem, ſic pau-
latim hæ pen-
trant animum.

d Uſu valentes
reſte morbi a-
nimi vocantur.

e Imaginatio
mover corpus,
ad cuius mo-
tum excitantur
humores, &
ſpiritus vitales,
quibus altera-
tur.

f Eccleſ. 13. 26.
The heart al-
ters the coun-
tenance to

good or evil, and diſtraction of the mind cauſeth diſtemperature of the body. g Spiritus & ſanguis à læſa Imaginatione
contaminantur, humores enim mutati actiones animi immutant, Piſo. h Montani, concil. 22. Hæ vero quomodo cauſent melancholiam
clarum; & quod concoctione impediunt, & membra principalia debilitent.

man is free from theſe perturbations: Or if he be ſo, ſure he is either a god
or a block. They are born and bred with us, we have them from our
parents by inheritance, *A parentibus habemus malum hunc aſſem*, ſaith
u *Pelezius*, *Nascitur una nobiſcum, aliturque*, 'tis propagated from *Adam*,
Cain was melancholy, *as *Auſtin* hath it, and who is not? Good diſci-
pline, Education, Philoſophy, Divinity (I cannot deny) may mitigate
and reſtrain theſe paſſions in ſome few men at ſome times, but moſt part
they domineer, and are ſo violent, x that as a torrent, (*torrens velut aggere
rupto*) bears down all before, and overflows his banks, *ſternit agros, ſter-
nit ſata*, they overwhelm Reaſon, Judgment, & pervert the temperature
of the Body: *Fertur æquus auriga, nec audit currus habenas*. Now ſuch a
man (ſaith z *Auſtin*) that is ſo led, in a wiſe mans eye, is no better then he
that ſtands upon his head. It is doubted by ſome, *Gravioreſne morbi à per-
turbationibus, an ab humoribus*, whether humors or perturbations cauſe
the more grievous maladies. But we find that of our Saviour, *Mat. 26. 41.*
moſt true, *The ſpirit is willing, the fleſh is weak*, we cannot reſiſt: And this
of a *Philoſ. Judæus*, *Perturbations often offend the body, & are moſt frequent
cauſes of Melancholy, turning it out of the hinges of his health*. *Vives* com-
pares them to b *Winds upon the Sea*, ſome onely move as thoſe great gales,
but others turbulent quite overturn the ſhip. Thoſe which are light, eaſie,
and more ſeldom, to our thinking, do us little harm, and are therefore
contemned of us: Yet if they be reiterated, c as the rain (ſaith *Auſtin*)
doth a ſtone, ſo do theſe perturbations penetrate the minde: d And (as one
obſerves) produce an habit of Melancholy at the laſt, which having gotten
the maſtery in our ſouls, may well be called diſeaſes.

How theſe paſſions produce this effect, e *Agrippa* hath handled at
large, *Occult. Philoſ. l. 11. c. 63. Cardan, l. 14. ſubtil. Lemnius, l. 1. c. 12.
de occult. nat. mir. & lib. 1. cap. 16. Suarez, Met. diſput. 18. ſect. 1. art. 25.
T. Bright, cap. 12. Of his Melancholy Treatiſe. Wright* the Jeſuite, in his
Book of the Paſſions of the Mind, &c. Thus in brief, To our imagina-
tion cometh by the outward ſenſe or memory, ſome object to be known
(reſiding in the foremoſt part of the brain) which he miſconceiving or
amplifying, preſently communicates to the heart, the ſeat of all affecti-
ons. The pure ſpirits forthwith flock from the Brain to the Heart, by
certain ſecret channels, and ſignifie what good or bad object was pre-
ſented; f which immediately bends it ſelf to proſecute, or avoid it; and
withal, draweth with it other humors to help it: So in pleaſure, concur
great ſtore of purer ſpirits; in ſadneſs, much melancholy blood; in ire,
choler. If the Imagination be very apprehenſive, intent, and violent, it
ſends great ſtore of ſpirits to, or from the heart, and makes a deeper
impreſſion, and greater tumult, as the humors in the body be likewise
prepared, and the temperature it ſelf ill or well diſpoſed, the paſſions are
longer and ſtronger: So that the firſt ſtep and fountain of all our grie-
vances in this kind, is g *læſa Imagination*, which miſ-informing the Heart,
cauſeth all theſe diſtemperatures, alteration and confuſion of ſpirits and
humors. By means of which, ſo diſturbed, concoction is hindred, and
the principal parts are much debilitated; as h *Dr Navarra* well declared,

being

being consulted by *Montanus* about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humors increased, crudities and thick spirits ingendred with melancholy blood. The other parts cannot perform their functions, having the spirits drawn from them by vehement passion, but fail in sense and motion; so we look upon a thing, and see it not; hear, and observe not; which otherwise would much affect us, had we been free. I may therefore conclude with *Arnoldus*, *Maxima vis est phantasia, & huic uni ferè, non autem corporis intemperiei, omnis melancholice causa est ascribenda*: Great is the force of Imagination, and much more ought the cause of melancholy to be ascribed to this alone, then to the distemperature of the body. Of which Imagination, because it hath so great a stroke in producing this malady, and is so powerful of it self, it will not be improper to my discourse, to make a brief Digression, and speak of the force of it, and how it causeth this alteration. Which manner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of ** Beroaldus* his opinion, *Such Digressions do mightily delight and refresh a weary Reader, they are like sauce to a bad stomach, and I do therefore most willingly use them.*

i Breviar. l. 1. cap. 18.

** Solem hujusmodi digressiones*

favorabiliter oblectare, & lectorem lassum

jucunde refocillare, & stomachumque nau-

seantem, quodam quasi con-

dimento refectum, & ego libenter escuro.

SUBSEC. 2.

Of the force of Imagination.



That Imagination is, I have sufficiently declared in my *Digression of the Anatomy of the soul*. I will onely now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual & *k* strong meditation, until at length it produceth in some parties real effects, causeth this, and many other maladies. And although this Phantasie of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt hindred, and hurt. This we see verified in sleepers, which by reason of humors, & concurrence of vapors troubling the Phantasie, imagin many times absurd & prodigious things, & in such as are troubled with *Jucubus*, or Witch-ridden (as we call it) if they lie on their backs, they suppose an old woman rides, & sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concurrence of bad humors, which trouble the Phantasie. This is likewise evident in such as walk in the night in their sleep, and doe strang feats: These vapors move the Phantasie, the Phantasie the Appetite, which moving the animal spirits, causeth the body to walk up and down, as if they were awake. *Fracast. l. 3. de intellectu.* refers all Extasies to this force of Imagination, such as lie whole days together in a trance: as that Priest whom *Mcelsus* speaks of, that could separate himself from his senses when he list, & lie like a dead man, void of life and sense. *Cardan* brags of himself, that he could do as much, and that when he list. Many times such men when they come to themselves, tell strange things of Heaven & Hell, what visions they have seen; as that *Sr. Owen* in *Matthew Paris*, that went into *St. Patricks* Purgatory, and the Monk of *Evesham*

k Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, fo. Scav. lib. 4. c. 10.

l Scalig. exercit.

m Qui quoties volebat, mortuo simili jacebat, auferens se a sensibus, & quum pungere-tur dolore non sensit.

nldem Nyman-
nus orat. de
Imaginat.
O Verbis & un-
tionibus se
consecrant de-
moni pessime
mulieres qui
in ad opus su-
um utitur, &
earum phanta-
siam regit, du-
citque ad loca
ab ipsis deside-
rata, corpora
v. o earum sine
sensu perma-
nent, quæ um-
bra cooperit
diabolus, ut
nulli sint con-
spicua, & post,
umbra sublata,
propriis corpo-
ribus eas resti-
tuit. l. 3. c. 11.
Wier.
p Denario me-
dico.
q Solet timor,
præ omnibus
affectibus, for-
tes imaginati-
ones gignere,
post amor, &c.
l. 3. c. 8.
x Ex viso urso,
talem peperit.
f Lib. 1. cap. 4.
de occult. nat.
mir. si inter
amplexus &
suavia cogitet
de uno, aut alio
absente, ejus
effigies solet in
fatu elucere.
t Quid non se-
rui adhuc matri
unito, subita
spiritui vibra-
tione, per ner-
vos, quibus
matris cerebro
conjuncta est,
imprimi im-
pregnata ima-
ginario? ut si
imaginetur
malum grana-
tum, illius notas secum proferet fatus: Si leporem, infans editur supremo labello bisido, & dissesto: Vehemens cogitatio movet ve-
rum species. Wier. lib. 3. cap. 8. u Ne dum uterum gestent, admittant absurdas cogitationes, sed & visu, audituque sæda & horrenda
deverent. x Occult. Philos. lib. 1. cap. 64.

in the same Author. Those common apparitions in *Bede* and *Gregory*, *St. Brigets* revelations, *Wier. l. 3. de lamiis c. 11. Caesar Vanninus* in his Dialogues, &c. reduceth, (as I have formerly said;) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of ⁿ Imagination, and the ^o Devils illusions. The like effects almost are to be seen in such as are awake. How many Chimæras, Anticks, Golden Mountains and Castles in the Air do they build unto themselves? I appeal to Painters, Mechanics, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousnesse, which prefers falsehood, before that which is right and good, deluding the Soul with false shews and suppositions. ^p *Bernardus Penottus* will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he believeth; and as he conceiveth of it, so it must be, and it shall be, *contra gentes*, he will have it so. But most especially in passions and affections, it shews strange and evident effects: what will not a fearful man conceive in the dark? what strange formes of Bugbears, Devils, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions, begets the strongest Imagination. (saith ^q *Wierus*) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her son come from the battel at *Cannæ*, &c. *Jacob* the Patriark, by force of Imagination, made peckled Lambs, laying peckled rods before his sheep. *Persina* that *Æthiopian* Queen in *Heliodorus*, by seeing the picture of *Persens* and *Andromeda*, in stead of a Blackmoor, was brought to bed of a fair white childe. In imitation of whom belike, * an hard favored fellow in Greece, because he and his wife were both deformed, to get a good brood of children, *Elegantissimus* imagines in thalamo collocavit, &c. hung the fairest pictures he could buy for mony in his chamber, *That his wife by frequent sight of them, might conceive and bear such children*. And if we may beleeve *Bale*, one of *Pope Nicholas* the thirds Concubines, by seeing of ^r a Bear, was brought to bed of a monster. *If a woman* (saith ^f *Leemnius*) *at the time of her conception, think of another man present, or absent, the childe will be like him*. Great bellied women, when they long, yeeld us prodigious examples in this kind, as Moles, Warts, Scars, Harelips, Monsters especially caused in their children, by force of a depraved phantasie in them: *Ipsam speciem quam animo effigiat, sætui inducit*: She imprints that stamp upon her childe, which she ^t conceives unto her self. And therefore *Lodovicus Vives, lib. 2. de Christ. fem.* gives a special caution to great bellied women. ^u *That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or silihy spectacles*. Some will laugh, weep, sigh, groan, blubb, tremble, sweat, at such things as are suggested unto them by their Imagination. *Avicenna* speaks of one that could cast himself into a Pallie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned: *Dagebertus* and *Saint Francis* Scars and Wounds, like to those of Christs (if at the least any such were)* *Agrippa*

supposeth

supposeth to have hapned by force of Imagination: that some are turned to Wolves, from Men to Women, and Women again to Men (which is constantly believed) to the same Imagination; or from Men to Asses, Dogs, or any other shapes. ^y *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seem to see the picture of a Dog, still in their water, ^z that melancholy men, and sick men, conceive so many phantastical visions, apparitions of themselves, and have such absurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owls; that they are heavy, light, transparent, great and little, senseless and dead (as shall be shewed more at large, in our ^{*}Sections of Symptomes). can be imputed to naught else, but to a corrupt, false, and violent Imagination. It works not in sick and melancholy men only, but even most forcibly sometimes in such as are sound: it makes them suddenly sick, and ^a alters their temperature in an instant. And sometimes a strong conceit or apprehension, as ^b *Valesius* proves, will take away Diseases: in both kinds it will produce real effects. Men if they see but another man tremble, giddy or sick of some fearful disease, their apprehension and fear is so strong in this kinde, that they will have the same Disease. Or if by some South-sayer, Wiseman, Fortune-teller, or Physitian, they be told they shall have such a Disease, they will so seriously apprehend it that they will instantly labor of it. A thing familiar in *China* (saith *Riccius* the Jesuite) ^c If it be told them they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they die upon it. Dr. *Cotta* in his Discovery of ignorant Practitioners of Physick, ^{cap. 8.} hath two strange stories to this purpose, what phansie is able to do. The one of a Parsons wife in *Northamptonshire*, *An. 1607.* that coming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he conjectured, (a disease she was free from) the same night after her return, upon his words, fell into a grievous fit of a *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her Physitian did but name it. Sometimes death it self is caused by force of Phantasie. I have heard of one that coming by chance in company of him that was thought to be sick of the Plague (which was not so) fell down suddenly dead. Another was sick of the Plague with conceit. One seeing his fellow let blood, falls down in a swoon. Another (saith ^d *Cardan* out of *Aristotle*) seeing but a man hanged. A Jew in *France* (saith ^e *Lodovicus Vives*) came by chance over a dangerous passage, or plank, that lay over a Brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not beleve such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as ^f *Peter Byarus* illustrates it, If they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. Many (saith *Agrippa*) ^g strong hearted men otherwise, tremble at such sights, dazel, and are sick, if they look but down from an high place, and what moves them but conceit? As some are so molested by Phantasie; so some againe by Fancy alone, and a good conceit, are as easily recovered. We see commonly the Tooth-ache, Gout,

Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charms, and many green wounds by that now so much used *Unguentum Armarium*, magnetically cured, which *Crollius* and *Goclenius* in a book of late hath defended, *Libavius* in a just Tract as stiffly contradicts, and most men controvert. All the world knows there is no vertue in such Charms, or Cures, but a strong conceit and opinion alone, as ^h *Pompenatius* holds, which forceth a motion of the humors, spirits, & blood, which takes away the cause of the malady from the parts affected. The like we may say of our Magical effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith ^{*} *Wierus* of Charms, Spels, &c.) we finde in our experience, by the same means many are relieved. An Empirick oftentimes, and a silly Chyrurgian, doth more strange cures, then a rational Physitian. *Nymannus* gives a reason, because the Patient puts his confidence in him, which *Avicenna* prefers before Art, Precepts, and all Remedies whatsoever. Tis opinion alone (saith ^k *Cardan*) that makes, or marrs Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this phantasie of ours affect, turn and winde, so imperiously command our bodies, which as another *Protus*, or a *Camelion*, can take all shapes; and is of such force (as *Ficinus* adds) that it can work upon others, as well as our selves. How can otherwise beare eyes in one man, cause the like affection in another? Why doth one mans yawning ^m, make another yawn? One mans pissing provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a Carcase bleed, when the murthrer is brought before it, some weeks after the murthre hath been done? Why do Witches and old women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Cesar Vanninus*, *Campanella*, and many Philosophers think, the forcible imagination of the one party, moves and alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies, and several infirmities, by this means, as *Avicenna de anim. l. 4. sect. 4.* supposeth, in parties remote, but move bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approve of. So that I may certainly conclude, this strong conceit or imagination, is *astrum hominis*, and the rudder of this our ship, which reason should steer, but overborn by phantasie cannot manage, and so suffers it self, and this whole vessel of ours to be over-ruled, and often overturned. Read more of this in *Wierus l. 3. de Lamiis, c. 8, 9, 10. Franciscus Valeſius med. contr. l. 5. cont. 6. Marcellus Donatus l. 2. c. 1. de hist. med. mirabil. Levinus Lemnius de occult. nat. mir. l. 1. c. 12. Cardan l. 18. de rerum var. Corn. Agrippa de occult. Philos. cap. 64, 65. Camerarius l. Cent. cap. 54. horarum subcis. Nymannus morat. de Imag. Laurentius*, and him that is *instar omnium*, *Ficinus*, a famous Physitian of Antwerp, that wrote three books *de viribus imaginationis*. I have thus far digressed, because this imagination is the *medium deferens* of passions, by whose means they work and produce many times prodigious effects; and as the phantasie is more or less intended or remitted, and their humors disposed, so do perturbations move, more or lesse, and take deeper impression.

^h Lib. de Incantatione. Imaginationis subitum humorum, & spirituum motum inferi, unde vario affectu rapitur sanguis, ac una morbosus causas partibus affectu eripit.

^k Lib. 3. c. 18. de prestig. Di impia credulitate quia ladi-tur, sic & le-vare eundem credibile est, usque observa-tum.

ⁱ Egri persua-sio & fiducia, omni arti & consilio & me-dicina prefe-renda. *Avicen-na*.
^k Plures sanant in quem plures confidunt. lib. de sapientia.

^l *Marcellus Ficinus l. 13. c. 18. de theolog. Platonica. Imaginationis est tanquam Proteus vel Chamelon, corpus proprium & alie-num nonnunquam afficiens.*
^m Cur ositantur oscentur, *Wierus*.

SUBJECT 3.

Division of Perturbations.

Perturbations and passions, which trouble the phantase, though they dwell between the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeal organs of Sense. They are commonly reduced into two inclinations, *Irafcible*, and *Concupiscible*. The *Thomists* subdivide them into eleven, six in the *Coveting*, and five in the *Invading*. *Aristotle* reduceth all to Pleasure and Pain; *Plato* to Love and Hatred; *Vives* to Good and Bad. If good, it is present, and then we absolutely joy and love: or to come, and then we desire and hope for it: If evil, we absolutely hate it: if present, it is Sorrow; if to come Fear: These four passions *Bernard* compares to the *wheels of a Chariot, by which we are carried in this world*. All other passions are subordinate unto these four, or six, as some will: Love, Joy, Desire, Hatred, Sorrow, Fear: The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despair, Ambition, Avarice, &c. are reducible unto the first: and if they be immoderate, they consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so far from repressing rebellious inclinations, that they give all encouragement unto them, leaving the raynes, and using all provocations to further them: bad by Nature, worse by Art, Discipline, Custom, Education, and a perverse will of their own, they follow on, wheresoever their unbridled Affections will transport them, and do more out of custome, self-will; than out of Reason. *Conatumax voluntas*, as *Melanchthon* calls it, *malum facit*: this stubborn will of ours perverts judgement, which sees and knows what should and ought to be done, and yet will not do it. *Mancipia gula*, slaves to their several lusts, and appetite, they percipitate and plunge themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; *They seek that at Gods hands, which they may give unto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes*. But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c. they are torn in peeces, as *Akron* was with his dogs, and crucifie their own souls.

nT. W. Jesuits

o 3. de Animat.

p Ser. 35. Ha
quatuor passi-
ones sunt tan-
quam rotae in
curru, quibus
vehimur hoc
mundo.

q Harum quip-
pe immoderati-
one, spiritus
marcescunt.
Fernel. l. 1.
Path. c. 18.

r Mala consue-
tudine deprava-
tur ingenium
ne bene faci-
at. Prosper
Calenz, l. de
atrabile,
Plura faciunt
homines e con-
suetudine,
quam e ratione
A teneris assu-
escere multum
est. Viduo meli-
ora probosq, de-
teriora sequor.
Ovid.

s Nemo leditur
nisi a seipso.
t Multi se in

inquietudinem precipitant ambitione & cupiditatibus excaecati, non intelligunt se illud à diis petere, quod sibi ipsis velint præ-
stare possint, si curis & perturbationibus, quibus assidue se macerant, imperare vellent. u Tanto studio miseriarum causas, & ali-
mena dolorum quaerimus, vitamq, secus felicissimam, tristem & miserabilem efficiamus. Perarch. præfat. de Remediis, &c.

SUBJECT. 4.

Sorrow a cause of Melancholy.

Sorrow.

Insanum dolor.
x Timor et me-
stitia, fidu per-
severent, causa
et soboles ari
humoru sunt,
et in circulum
se procreant.

Hip. Aphorif.

22. l. 6. Idem

Montan. cap.

10. Vistorius

Ereuntinus

pract. imag.

y Multi ex

maiore de me-

tu huc delapsi

sunt. Lemn.

lib. 1. cap. 16.

z Multa cura

et tristitia faci-

unt accedere

melancholiam

(cap. 3. de men-

tis alien.) sicut

radices a-

gat, in veram

fiamq; degener-

at melancholia

et in desperati-

onem desinit.

a Ille luctus,

eius vero soror

desperatio si-

mil ponitur.

b Animarum

crudelis tormen-

tum, dolor inex-

plicabilis, tinea

non solum ossa,

sed corda per-

tingens, perpe-

tuum carnifex,

vires animæ

consumens, ju-

guæ nox, et tene-

bræ profunda,

tempestas et

turbe et febr-

non apparet,

omni igne vali-

dissu incensum;

longior, et pug-

na finem non

habens —

Crucem circum-

fert dolor, faci-

emque omni tyranno crudeliorem præ se fert.

c Nat. Comes Mythol. l. 4. c. 6.

d Tully 3. Tusc. omni perturbatio miseria et carnis-

cina est dolor. e M. Drayton in his Her. ep. 1. Chao consil. 21. lib. 2. mæstitia universum infigit corpus, calorem innatum ex-

tinguit, appetitum destruit. g Cor refrigerat tristitia, spiritus exsiccat, innatumque calorem obruit, vigilias inducit, concoctionem la-

besat, sanguinem incrassat, exaggeratque melancholicum succum. h Spiritus et sanguis hoc contaminatur. Piso.



N this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Inseparable appetite, may justly be challenged by Sorrow. An inseparable companion, x *The mother and daughter of melancholy, her Epitome, Symptome, and chief cause:* as Hippocrates hath it: They beget one another, and tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insaniæ causa fuit, et aliorum morborum insanabilium,* saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases, a sole cause of this mischief, y *Lemnius* calls it. So doth *Rasis cont. l. 1. tract. 9. Guianerius Tract. 15. c. 5.* And if it take root once, it ends in despair, as z *Felix Plater* observes, and as in a *Cebes* table, may well be coupled with it. b *Chrysostome* in his seventeenth Epistle to *Olympia*, describes it to be a cruel torture of the soul, a most inexplicable grief, poisoned worm, consuming body and soul, and gnawing the very heart, a perpetual executioner, continual night, profound darkness, a whirlwinde, a tempest, an ague not appearing, heating worse then any fire, and a battel that hath no end. It crucifies worse then any Tyrant; no torture, no strappado, no bodily punishment is like unto it. 'Tis the Eagle without question which the Poets fained to gnaw c *Prometheus* heart, and no heaviness is like unto the heaviness of the heart, *Ecclus 25. 15, 16.* d Every perturbation is a misery, but grief a cruel torment, a domineering passion: as in old Rome, when the Dictator was created, all inferior magistracies ceased; when grief appears, all other passions vanish. It dries up the bones, saith *Solomon, c. 17. Pro.* makes them hollow-ey'd, pale, and lean, furrow-faced, to have dead looks, wrinkled brows, riveled cheeks, dry bodies, and quite perverts their temperature that are mis-affected with it. As *Elenora* that exil'd mournful Dutches (in our e *English Ovid*) laments to her noble husband *Humphrey Duke of Glocester,*
Sawest thou these eyes in whose sweet cheerful look,
Duke Humphry once, such joy and pleasure took,
Sorrow hath so despoil'd me of all grace,
Thou couldst not say this was my Elenors face.
Like a foule Gorgon, &c.

f It hinders concoction, refrigerates the heart, takes away stomach, colour, & sleep; thickens the blood, (g *Fernelius l. 1. c. 18. de morb. causis*) contaminates the spirits (h *Piso*) Overthrows the natural heat, perverts the good estate of body and mind, & makes them weary of their lives, cry out, howle and roar for very anguish of their soules. *David* confessed as much, *Psal. 38. 8.* I have roared for the very disquietnes of my heart. And *Pf. 119. 4. part. 4. v.*

My soul melteth away for very heaviness, vers. 38. I am like a bottle in the smock. *Antiochus* complained that he could not sleep, and that his heart fainted for grief, *Christ* himself, *Vir dolorum*, out of an apprehension of grief, did sweat blood, *Mark* 14. His soul was heavy to the death, and no sorrow was like unto his. *Crato* *consil.* 21. l. 2. gives instance in one that was so melancholy by reason of grief: and *Montanus* *consil.* 30. in a noble Matron, ^h that had no other cause of this mischief. I. S. D. in *Hildesheim*, fully cured a patient of his, that was much troubled with melancholy, and for many years, ⁱ but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before. Examples are common, how it causeth melancholy, ^k desperation, and sometimes death it self; for (*Ecclus.* 38. 15.) Of heaviness comes death. Worldly sorrow causeth death, *2 Cor.* 7. 10. *Psal.* 31. 10. My life is wasted with heaviness, and my years with mourning. Why was *Hecuba* said to be turned to a dog? *Niobe* into a stone? but that for grief she was senseless and stupid. *Severus* the Emperor ^l dyed for grief; and how ^m many meriads besides;

Tanta illi est feritas, tanta est insania luctus.

Melancthon gives a reason of it, ⁿ the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great pain: And the black blood drawn from the spleen, and diffused under the ribs, on the left side, makes those perilous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.

^m Bothwellius aribilarius obiit Brizarrus Genuensis hist. Græ. n. Mæstitia cor quasi percussum constringitur, tremis & languescit cum acri sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos status facit, quod sæpe accidit iis qui diuturna cura & mæstitia constitantur. *Melancthon*.

SUBSEC. 5.

Fear, a Cause.



Open german to Sorrow, is Fear, or rather a sister, *fidus Achates*, and continual companion, an assistant and a principal agent in procuring of this mischief; a cause and symptome as the other. In a word, as ^o *Virgil* of the *Harpies*, I may justly say of them both,

*Tristius haud illis monstrum, nec seuior ulla
Pestis & ira Deum stygiis sese extulit undis.*

A sadder monster, or more cruel plague so fell,
Or vengeance of the Gods, ne'r came from Styx or Hell.

This foule fiend of feare was worshipped heretofore as a God by the *Lacedæmonians*, and most of those other torturing p affections, and so was sorrow amongst the rest, under the name of *Angerona Dea*, they stood in such awe of them, as *Austin de Civitat. Dei*, lib. 4. cap. 8. noteth out of *Varro*, Fear was commonly ^q adored and painted in their Temples with a Lyons head; and as *Macrobius* records 1. 10. *Saturnali-um*; ^r In the Calends of January *Angerona* had her holy day, to whom in the Temple of *Volupia*, or Goddess of pleasure, their *Augures* and *Bishops* did yearly sacrifice; that being propitious to them, she might expell all cares, ^s anguish,

f Marc. 8. 16.

g *Macore* *ma-*
ceror, *marcesce*
& *conferesce*
miser, *ossa atq;*
pellis sum mi-
sera macritu-
dine. *Plaut.*

h *Malū* *incep-*
tum & *allum*
à *tristitia sola.*
i *Hildesheim.*

spicel. 2. *de me-*
lancholia, *mæ-*
rove animi po-
stea accedente,
in priora sym-
ptomata inci-
dit.

k *Vives* 3. *de a-*
nima, *c. de mæ-*
rove. *Sabin.* in
Ovid.

l *Herodian.* 1. 3.
mærove magni
quam morbo
consumptus est.

o *Lib.* 3. *An.* 4
p *Et metum i-*
deo deam sacra-
runt ut bonam
mentem conce-
deret. *Varro*, *La-*
stantius, *Aug.*
q *Lilius Gi-*
rald. *Syntag.* 1.
de diis miscel-
laniis.

r *calendū* *Jan.*
feriæ sunt divæ
Angeronæ, cui
pontifices in sa-
cello Volupæ
sacra faciunt,
quod angoves et
animi sollici-
tudines propi-
tiata propellat.

f Timor inducit
f g^{us}, cordu
pⁱ pitationem,
voci defectum
aq; pallorem.
Agrippa lib. 1.
cap. 63. Timi-
di semper spiri-
tus habent fri-
gidus. Mont.

t Effusascernens
fugientes agmi-
ne turmas; quis
mea nunc inflat
cornua Faunus
ait? Alcibi.
u Metus non
solum memori-
am conservat,
sed et institu-
tum animi om-
ne et laudabi-
lem conatum
impedit. Thu-
cides.

x Lib. de forti-
tudine Et vir-
tute Alexandri,
ubi propè res
adsumt terribili-
a Sect. 2. Mem.
3. Subl. 2.
b Sect. 2. Mem.
4. Subl. 3.
c Subtil. 18. lib.
timor atterabit
ad se Daemon-
as, timor et er-
ror multum in
hominibus
possunt.

dl lib. 2. Spectra
ca. 3. sortes raro
spectra vident,
quia minus ti-
ment.

e Vita ejus.

f Sect. 2. Mem.

g De vert. &

vitiis.

h Com. in Arist.

de Anima.

anguish, and vexation of the minde for that year following. Many lamen-
table effects this Fear causeth in men, as to be red, pale, tremble, sweat,
it makes sudden cold and heat to come over all the body, palpitation
of the heart, Syncope, &c. It amazeth many men that are to speak, or
shew themselves in publike assemblies, or before some great personages,
as *Tully* confessed of himself, that he trembled still at the beginning of
his speech; and *Demosthenes* that great Orator of Greece before *Philip-
pus*; It confounds voice and memory, as *Lucian* wittily brings in *Jupi-
ter Tragædus*, so much afraid of his auditory, when he was to make a
speech to the rest of the Gods, that he could not utter a ready word,
but was compelled to use *Mercuries* help in prompting, Many men are
so amazed and astonished with fear, they know not where they are,
what they say, what they do, and that which is worst, it tortures them
many dayes before with continuall affrights and suspition. It hinders
most honourable attempts, and makes their hearts ake, sad and heavy.
They that live in fear are never free, a resolute, secure, never merry, but
in continuall pain: that, as *Vives* truly said, *Nulla est miseria major quàm
metus*, no greater misery, no rack, no torture like unto it, ever suspicious,
anxious, sollicitous, they are childishly drooping without reason, with-
out judgement, * especially if some terrible object be offered, as *Plutarch*
hath it. It causeth oftentimes sudden madness, and almost all maner of
diseases, as I have sufficiently illustrated in my a Digression of the force
of Imagination, and shall do more at large in my section of b Terrors.
Fear makes our Imagination conceive what it list, invites the devil to
come to us, as c *Agrippa* and *Cardan* avouch, and tyrannizeth over our
Phantasie more than all other affections, especially in the dark. We see
this verified in most men, as d *Lavater* saith, *Quæ metuunt, fingunt*; what
they fear they conceive, and saign unto themselves; they think they see
Goblins, Hagges, Devils, and many times become melancholy thereby.
Cardan subtil. lib. 18. hath an example of such an one, so caused to be
melancholy (by sight of a bugbear) all his life after. *Augustus Caesar*
durst not sit in the dark, nisi aliquo assidente, saith e *Suetonius*, *Nunquam
tenebris evigilavit*. And 'tis strange what women and children will con-
ceive unto themselves, if they go over a Church-yard in the night, lye,
or be alone in a dark room, how they sweat and tremble on a sudden.
Many men are troubled with future events, fore-knowledge of their
fortunes, destinies, as *severus* the Emperor, *Adrian* and *Domitian*, *Quod
sciret ultimum vitæ diem*, saith *Suetonius*, *valde sollicitus*, much tortured
in minde because he foreknew his end; with many such, of which I
shall speak more opportunely in another place. Anxiety, mercy, pity,
indignation, &c. and such fearful branches derived from these two
stemples of fear and sorrow, I voluntarily omit; read more of them in
g *Carolus Pascalius*, h *Dandinus*, &c.

SUBSEC. 6.

Shame and Disgrace Causes.



Shame and Disgrace cause most violent passions, and bitter pangs. Ob pudorem & dedecus publicum, ob errorem commissum saepe moventur generosi animi (Felix Plater lib. 3. de alienat. mentis) Generous minds are often moved with shame, to despair for some publike disgrace. And he, saith Philo lib. 2. de provid. dei, ^h That subjects himself to fear, grief, ambition, shame, is not happy, but altogether miserable, tortured with continual labor, care, and misery. It is as forcible a batterer as any of the rest: i Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (Tul. offi. l. 1.) they can severely contemn pleasure, bear grief indifferently, but they are quite ^k battered and broken with reproach and obloqui: (siquidem vita & fama pari passu ambulant) and are so dejected many times for some publique injury, disgrace, as a box on the eare, by their inferior, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it: Spiritus altos frangit & generosos: Hieronymus. Aristotle because he could not understand the motion of Euripus, for grief and shame drowned himself: Celum Rodiginus antiquar. lec. lib. 29. cap. 8. Homerus pudore consumptus, was swallowed up with this passion of shame ^l because he could not unfold the fishermans riddle. Sophocles killed himself, ^m for that a Tragedie of his was hissed off the stage: Valer. max. lib. 9. cap. 12. Lucretia stabbed her self, and so did ⁿ Cleopatra, when she saw, that she was reserved for a triumph, to avoid the infamy. Antonius the Roman, ^o after he was overcome of his enemy, for three dayes space sat solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her self, and afterwards for very shame, butchered himself, Plutarch vita ejus. Apollonius Rodius wilfully banished himself, forsaking his Country, & all his dear friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ran mad, because his armes were adjudged to Ulysses. In China 'tis an ordinary thing for such as are excluded in those famous tryals of theirs, or should take degrees, for shame and grief to lose their wits, ^q Mat. Riccius expedit. ad Sinas l. 3. c. 9. Hostratus the Fryer took that book which Reucelin had writ against him, under the name of Epist. obscurorum virorum, so to heart, that for shame and grief he made away himself, ^r Jovius in elogiis. A grave and learned Minister, & an ordinary Preacher at Alemar in Holland, was (one day as he walked in the fields for his recreatiō) suddenly taken with a lask or loofness, and thereupon compelled to retire to the next ditch; but being sur-

^h Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est, sed omnino miser, assiduis laboribus torquetur & miseris.

ⁱ Multi contemuntur, non di strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensio-nem, repulsam. Voluptatem se-verissime contemunt, in dolore sunt molli-ores, gloriam negligunt, franguntur infamia. ^k Gravior contumelia ferimus quam de-trimentum, ni animum sinas. Plut. in Tanola. ^l Quod piscatorum ænigma solvere non possit.

^m Ob Tragediam explosam, mortē sibi gladio consecravit. ⁿ Cum vidit in triumphum se servari, causa ejus ignominia vitandæ mortem sibi con-

^o Bello victus, per tres dies sedit in prora navis, abstinens ab omni consortio, etiam Cleopatræ, postea se interfecit. ^p Cum male recitasset Argonautica, ob pudorem exulavit. ^q Quidam præ verecundia simul & dolore in insaniam incidit, eo quod à litteratorum gradu in examine excluditur. ^r Hostratus curulum adeo graviter ob Reucelini librum, qui inscribitur, Epistolæ obscurorum virorum, dolore simul & pudore succitatus, ut seipsum interfecerit. (Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem, quod vili illum crimine accusarent.)

100

t Horat.
u Ps. Impudice.
B lia est. Ps.
secliste. B dich
vera. Ps. Verbe-
ro. B. quippeni
Ps. furcifer. B.
fclum optime.
Ps. foci fraude.
B. sunt mea
is. Ps. parrici-
da B. perge tu
Ps. sacilege. B.
futor. Ps. perju-
re B. vera dich.
Ps. pernitias a-
dolescentum. B.
acerime. Ps.
fir. B. babe. Ps.
fugitive. B.
bombax. Ps.
frax populi. B.
Planissime. Ps.
impuoleno. ca-
num. B. cantores
probos. Pseudo-
lra ccl. 1.
Sen. 3.
x. ent. 7. d Plu-
nia.

prized at unawares, by some Gentlewomen of his Parish, wandering that way, was so abashed, that he did never after shew his head in publike; or come into the Pulpit, but pined away with Melancholy: (*Pet. Forestus med. observat. lib. 10. observat. 12.*) So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced rogues, that will
Nullâ pallefcere culpâ, be moved with nothing, take no infamy or dis-
grace to heart, laugh at all; let them be proved perjured, stigmatized, con-
vict rogues, theeves, traitors, lose their ears, be whipped, branded, carted,
pointed at, hisled, reviled, and derided with u *Ballio* the Baud in *Plantus*,
they rejoyce at it, *Cantores probos; babe and Bombax*, what care they?
We have too many such in our times,

— Exclamat Melicerta perisse

— Frontem de rebus.

Yet a modest man, one that hath grace, a generous spirit, tender of his re-
putation, will be deeply wounded, and so grievously affected with it, that
he had rather give myriads of crowns, loose his life, then suffer the least
defamation of honor, or blot in his good name. And if so be that he can-
not avoid it, as a Nightingale, *Que cantando victa moritur*, (saith x *Mi-
zaldus*.) dies for shame, if another bird sing better, he languisheth and
pineth away in the anguish of his spirit.

SUBSEC. 7.

Envy, Malice, Hatred, Causes.



y Multos vide-
mus propter in-
vidiam & odi-
um in melan-
choliâ inci-
disse: & illos
potissimum quo-
rum corpora ad
hanc apta sunt.
z Invidita affli-
git homines a-
deo et corrodit,
ut hi melanco-
lici penitus
fiant.
a Hor.
b Huius vultus
minax, torvus
aspectus, pallor
in facie, in la-
biis tremor,
stridor in denti-
bus, &c.

c Ut tinea cor-
rodit vestimentum, sic, invidia eum qui zelatur consumit. d Pallor in ore sedet, macies in corpore toto. Nusquam restit acies, livent
rubigine dentes. e Diaboli expressa imago, toxicum charitatis, venenum amicitiae, abyssus mentis, non est eo monstruosius monstrum,
damnosius damnum, urit, torret, dis cruciat macies & squalore conficit. Austin. Domin. primi. Advan.

Nvy and Malice, are two links of this chain, and both,
as *Gutanerius Tract. 15. cap. 2.* proves out of *Galen 3. Aphorisme, com. 22.* y cause this malady by themselves,
especially if their bodies be otherwise disposed to Melan-
choly. 'Tis *Valescus de Taranta*, and *Felix Platerus* ob-
servation, z Envy so gnawes many mens hearts, that they
become altogether melancholy. And therefore belike *So-
lomon*, Prov. 14. 13. calls it, the rotting of the bones, *Cyprian*, *vultus
occultum;*

— a *Siculi non invenere tyranni*

Majus tormentum —

The *Sicilian* tyrants never invented the like torment. It crucifies their
souls, withers their bodies, makes them hollow-ey'd, b pale, lean, and
gastly to behold, *Cyprian* ser. 2. de zelo & livore. c As a Moth gnawes a
garment, so, saith *Chrysostome*, doth envy consume a man: to be a living
Anatomy: a *Skeleton*, to be a lean and d pale carcass, quickned with a cfiend,
Hall in Charact. for so often as an envious wretch sees another man pro-
sper, to be enriched, to thrive, and be fortunate in the world, to get ho-
nors, offices, or the like, he repines and grieves.

— f *inta*

— *et intabescitque videndo*

Successus hominum — suppliciumque suum est.

He tortures himself if his equal, friend, neighbor be preferred, commended, do well, if he understand of it, it gaules him afresh, and no greater pain can come to him, then to hear of another mans wel-doing, 'tis a dagger at his heart every such object. He looks at him, as they that fell down in *Lucians* rock of honor, with an envious eye, and will damage himself, to do another a mischief: *Atque cadet subito, dum super hoste cadat.* As he did in *Æsop*, lose one eye willingly, that his fellow might lose both, or that rich man in * *Quintilian* that poysoned the flowers in his garden, because his neighbors Bees should get no more honey from them. His whole life is sorrow, and every word he speaks a *Satyre*, nothing fatts him but other mens ruines. For to speak in a word, Envy is nought else but *Tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come: & *gaudium de adversis*, and joy at their harms, opposite to mercy, & which grieves at other mens mischances, and mis-affects the body in another kinde; so *Damascen* defines it, *lib. 2. de orthod. fid. Thomas 2. 2. quæst. 36. art. 1. Aristotle l. 2. Rhet. c. 4. & 10. Plato Philebo. Tully 3. Tusc. Greg. Nic. l. de virt. animæ. c. 12. Basil. de Invidia. Pindarus Od. 1. ser. 5.* and we finde it true. 'Tis a common disease, and almost natural to us, as *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable disease. * *I have read, saith Marcus Aurelius, Greek, Hebrew, Chaldee Authors, I have consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happines, and to be a wretch, and miserable for ever.* 'Tis the beginning of hell in this life, and a passion not to be excused. ¹ Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sins last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy never ceaseth. *Cardan lib. 2. de sap.* Divine and humane examples are very familiar, you may run and read them, as that of *Saul* and *David*, *Cain* and *Abel*, *angebāt illum non proprium peccatum, sed fratris prosperitas*, saith *Theodore*, it was his brothers good fortune gauled him. *Rachel* envied her sister, being barren, *Gen. 30.* *Josephs* brethren him, *Gen. 37.* *David* had a touch of this vice, as he confesseth, ^m *Ps. 37.* *n* *Jeremy* and *Habbakuk*, they repined at others good, but in the end they corrected themselves. *Ps. 75.* *fret not thy self, &c.* *Domitian* spited *Agricola* for his worth, ^p that a private man should be so much glorified. ^q *Cecinna* was envied of his fellow-citizens, because he was more richly adorned. But of all others, women are most weak, ^{ob pulchritudinem invidæ sunt feminae} (*Musæus*) ^{aut amat, aut odit, nihil est tertium} (*Granatenfis*.) They love, or hate, no medium amongst them. *Implacabiles plerumq; læsæ mulieres*, *Agrippina* like, ^t *A woman* if she see her neighbor more neat or elegant, richer in tires, Jewels, or apparel, is enraged, & like a *Lioness* sets upon her husband, railes at her, scoffs at her, and cannot abide her; so the *Roman Ladies* in *Tacitus* did at *Solonina Cecinna's* wife, because

f *Ovid.*

* *Declam. 13.*
linxit flores
maleficis succis
in venenum
mella conver-
tens.

g *Statuū cereū*
Basilius eos
comparat, qui
liquefunt ad
præsentiam so-
lis, qua alii
gaudent & or-
nantur. Musæi
alii, quæ ulceri-
bus gaudent,
anæna præte-
reunt, sicut in
feridis.

h *Miserico dia*
etiā quæ tristitia
quædam est,
sæpe miseranti
corpus mala ef-
ficit Agrippa. l.
1. cap. 63.

i *Infinum mor-*
talibus a natura
recentem alio-
rūm felicita-
tem agri oculū
intueri, hist. l.
2. Tacit.

k *Legi Chaldaeos,*
Græcos, He-
bræos, consulti
sapientes pro
remedio invidi-
æ, hoc enim
inveni, renun-
ciare felicitati,
& perpetuo
miser esse.

l *Omne peccatum*
aut excusa-
tionem secum
habet, aut vo-
luptatem, sola
invidia utraq;
cavet, reliqua

vitia finem habent, ira deservescit, gula satiatur, odium finem habet, invidia nunquam quiescit. m *Urebat me æmulatio propter*
stultos. n *hier. 12. 1.* o *Hab. 1.* p *Invidit privati nomen supra principis attolli. q* *Tacit. Hist. lib. 2. part. 6. t* *Perituræ dolore*
& invidia, si quem viderint ornatiorem se in publicum prodisse. Plarina dial. amorum. f *Ant. Guianerius lib. 2. cap. 8. vim. M.*
Aurelii femina vicinam elegantius se vestitam videns, leane instar in virum insurgit, &c. t *Quod insigni equo & ostro rehero-*
tur, quanquam nullius cum injuria, ornatum illum tanquam læsæ gratabantur.

she

u Quod pulchritudine omnes excelleret, puella indignate occiderunt.

she had a better horse, and better furniture, as if she had hurt them with it; they were much offended: In like sort our Gentlewomen do at their usual meetings, one repines or scoffes at anothers bravery and happiness, Myrsine an Atticke wench, was murdered of her fellows, ^u because she did excel the rest in beauty, Constantine Agricult. l. 11. c. 7. every Village will yeeld such examples.

SUBSECT. 8.

Emulation, Hatred, Faction, Desire of revenge, Causes.

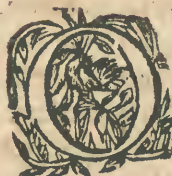
x Late patet invidia secunda pernitie, & livor radix omnium malorum, fons cladum, inde odium surgit emulatio Cyprian ser. 2. de Livore.

* Valerius l. 3. c. 9.

y Qualis est animi tinea, quae tabes peccatoris zelare in altero vel aliorum felicitatem suam facere miseriam, et velut quosdam pectori suo admoveare carmifices, cogitationibus &

sensibus suis adhibere tortores, qui se in cruciatibus lacerent. Non citius talibus latus, non prius potest esse jucundus; suspiratur semper et gemitur, & doletur dies & noctes, pectus sine intermissione laceratur.

z. Quisquam est illi quem emulatur, cui invideas & te subterfugere potest, at tu non te ubicunque figeris, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, pernitie inclusus, li-
gatus es, vitulus, zelo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia statim mundi, & perit primus & perdidit, Cyprian ser. 2. de zelo & livore. 2. Hesiod. op. dies. b Rana cupida aequandi bovem, se distendebat, &c.



U of this root of Envy, x spring those feral branches of faction, hatred, livor, emulation, which cause the like grievances, and are *serræ animæ*, the sawes of the soul, * *consternationis pleni affectus*, affections full of desperate amazement; or as Cyprian describes emulation, it is y a moth of the soul, a consumption, to make another mans happiness his misery, to torture crucifie and execute himself, to eat his own heart. Meat and drink can do such men no good, they do alwayes grieve, sigh and groan, day and night without intermission, their brest is torn asunder: and a little after, z Whomsoever he is whom thou dost emulate and envy, he may avoid thee, but thou canst neither avoid him, nor thy self; wheresoever thou art, he is with thee, thine enemy is ever in thy brest, thy destruction is within thee, thou art a captive, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. It was the devils overthrow; and whensoever thou art thoroughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.

a Καὶ κεραμοὺς κεραμοὶς καὶ τέτοια τέτοια, καὶ τὴν χρυσὴν χρυσὸς ἐδοῦκεν καὶ ἀργύρεα ἀργύρῳ.

A Potter emulates a Potter,
One Smith envies another:
A begger emulates a begger,
A singing man his brother.

Every society, corporation and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is siding, faction, emulation between two of them, some *simultas*, jarre, private grudge, heart-burning in the midst of them. Scarce two Gentlemen dwell together in the Country, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge, betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like the Frog in b *Æsop*, that would swell till she was as big as an Oxe, burst her self at last; they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in Law-suits, or otherwise in hospitality, feasting:

g nus es, vitulus, zelo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia statim mundi, & perit primus & perdidit, Cyprian ser. 2. de zelo & livore. 2. Hesiod. op. dies. b Rana cupida aequandi bovem, se distendebat, &c.

sine

fine clothes, to get a few bumpast titles, for *ambitiosa paupertate laboramus omnes*, to out-brave one another, they will tire their bodies, mace-
rate their soules, and through contentions or mutual invitations begger
themselves. Scarce two great Scholars in an age, but with bitter in-
vectives they fall foule one on another, and their adherents; *Scotists*
Thomists, *Reals*, *Nominals*, *Plato* and *Aristotle*, *Galenists* and *Paracelsians*,
&c. it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, 'tis in-
geniorum cos, as one calls it, the whetstone of wit, the nurse of wit and va-
lor, and those noble Romans out of this spirit did brave exploits. There
is a modest ambition, as *Themistocles* was roused up with the glory of
Miltiades; *Achilles* trophies moved *Alexander*,

* *Ambire semper stulta confidentia est,*

Ambire nunquam deses arrogantia est,

* *Grotius, E.*
pag. lib. 1.

Tis a sluggish humor not to emulate or to sue at all, to withdraw himself,
neglect, refrain from such places, honors, offices, through sloth, niggardli-
ness, fear, bashfulness, or otherwise, to which by his birth, place, fortunes,
education he is called, apt, fit, and well able to undergo; but when it is
immoderate, it is a plague and a miserable pain. What a deale of money
did *Henry* the 8. & *Francis* the first King of *France*, spend at that famous
interview? and how many vain Courtiers, seeking each to out-brave o-
ther, spent themselves, their lively-hood and fortunes, and dyed beggars?
c *Adrian* the Emperor, was so galled with it, that he killed all his equals;
so did *Nero*. This passion made f *Dionysius* the Tyrant banish *Plato* and
Philoxenus the Poet, because they did excell, and eclips his glory, as he
thought; The Romans exile *Coriolanus*, confine *Camillus*, murder *Scipio*;
The Greeks by *Ostracisme* to expel *Aristides*, *Nicias*, *Alcibiades*, imprison
Theseus, make away *Phocion*, &c. When *Richard* the first, and *Philip* of
France, were fellow-souldiers together, at the siege of *Acon* in the Holy
land, and *Richard* had approved himself to be the more valiant man, in so
much that all mens eyes were upon him, it so galled *Philip*, *Francum urebat*
Regis victoria, saith mine & Author, *tam agre ferebat Richardi gloriam, ut*
carpere dicta, calumniari facta; that he cavilled at all his proceedings, and
fell at length to open defiance; he could contain no longer, but hasting
home, invaded his territories, and professed open war. *Hatred stirs up con-*
tention, Pro. 10. 12. and they brake out at last into immortal enmity, into
virilency, and more than *Vatinian* hate and rage; they persecute each o-
ther, their friends, followers, and all their posterity with bitter taunts, ho-
stile wars, scurril invectives, libels, calumnies, fire, sword, and the like, and
will not be reconciled. Witness that *Guelf* and *Gibelline* faction in *Italy*;
that of the *Adurni* and *Fregosi* in *Genoa*; that of *Cneius Papius*, & *Quin-*
tus Fabius in *Rome*; *Cesar* and *Pompey*; *Orleans* and *Burgundy* in *France*;
Tork and *Lancaster* in *England*: Yea, this passion so rageth many times,
that it subverts not men onely, and families, but even populous Cities,
* *Carthage* and *Corinth* can witness as much, nay flourishing Kingdoms
are brought into a wilderness by it. This hatred, malice, faction, and de-
fire of revenge, invented first of all those racks, and wheels, strapadoes,
brazen bulls, feral engines, prisons, inquisitions, severe lawes to mace-
rate

c *Emulatio a-*
lit ingenia:
Paterculus. po-
ster. Vol.

d Anno 1519.
betwixt Ardes
and Quine.
e *Spartian.*
f *Plutarch.*

g *Johannes He-*
raldus, l. 2. c.
12. de bello sac.
h *Nulla dies*
tantum poterit
lenire fivorem.
Æterna bella
pace sublata
gerunt.

Jurat odium, nec
ante invisum
esse desinit,
quam esse desi-
it. Paterculus,
vol. 1.

i *Ita se vit hæc*
stygia ministra
ut urbes sub-
vertat aliquan-
do, delectat po-
pulos, provin-
cias atque flo-
rentes redigat
in solitudines,
mortales vero
miseros in pro-
funda miseria-
rum valle mis-
erabiliter immer-
gat.

* *Carthago æ-*
mula Romani
imperii fundi-
tus interit.
Salust. Catil.

104

1 Paul. 3. Col.

1 Rom. 12.

rate and torment one another. How happy might we be, and end our time with blessed days, and sweet content, if we could contain our selves, and as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in ^k Gods word we are enjoined, compose such final controversies amongst our selves, moderate our passions in this kinde, and think better of others, as ¹ Paul would have us, then of our selves: Be of like affection one towards another, and not avenge our selves, but have peace with all men. But being that we are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious; we do *invicem angariare*, maul and vex one another, torture, disquiet, and precipitate our selves into that gulf of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternal damnation.

SUBSEC. 9.

Anger a Cause.

in Grad. l. c. 54.

n ira q̄ in

mavor q̄ in-

gens animi con-

sternatio mel-

ancholicos fac-

cit. Arctoz.

Ira immodica

gignit insaniam.

o Reg. sanit.

parte 2. c. 8. in

apertā insaniam

mori ducitur ira-

tur.

p Gilberto Cog-

nato interprete.

Multis, et pre-

sertim senibus

ira impotens

insaniam fecit,

q̄ importuna

calumnia, hæc

initio pertur-

bat animum,

paulatim ver-

git ad insaniam.

Porro multie-

rum corpora

multa infestant,

et in hunc mor-

bum adducunt,

precipue si que

oderint aut in-

videant, &c.

hæc paulatim in

insaniam tan-

dem evadunt.

q̄ Sæva animi

tempestas tan-

tos excitans

fluctus ut sta-

tim ardeant

oculi, os tre-

mat, lingua ti-

tuber, dentes

concrepant, &c.

r Ovid.

f Terence.



Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self: *Ira furor brevis est*; and as ^m Piccolominius accounts it, one of the three most violent passions ⁿ Arctezus sets it down for an especial cause (so doth Seneca, ep. 18. l. 1.) of this malady.

o Magninus gives the reason, *Ex frequenti ira supra modum*

calefiunt; it over-heats their bodies, and if it be too frequent, it breaks out into manifest madness, saith S. Ambrose. 'Tis a known saying, *Furor fit læsa sapiens patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madness; it will make a devil of a Saint: And therefore Basil (belike) in his Homily de Ira, calls it *tenebras rationis, morbum animæ, & demonem pessimum*; the darkning of our understanding, and a bad Angel. P Lucian in *Abdicato*, Tom. 1. will have this passion to work this effect, especially in old men and women, Anger and calumny (saith he) trouble them at first, and after a while break out into open madness: *many things cause fury in women*, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady. From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as Lactantius describes it, *L. de Ira Dei, ad Donatum c. 5. is q̄ sæva animi tempestas, &c.* a cruel tempest of the minde, making his eyes sparkle fire, and stare, teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man?

Ora tument ira, fervescent sanguine venæ,

Lumina Gorgonio sævis angue micant.

They are void of reason, inexorable, blinde, like beasts & monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the Comedy, *Iracundia non sum apud me*, I am not mine own man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness. Montanus

mus consil. 21. had a melancholy Jew to his patient, he ascribes this for a principal cause: *Irascēbatur levibus de causis*, He was easily moved to anger. *Ajax* had no other beginning of his madness; and *Charls* the sixt, that Lunatick French King, fell into this misery, out of the extremity of his passion, desire of revenge and malice, & incensed against the Duke of *Britain*, he could neither eat, drink, nor sleep for some days together, and in the end, about the Calends of *July*, 1392. he became mad upon his horse-back, drawing his sword, striking such as came neer him promiscuously, and so continued all the dayes of his life, *Æmil. lib.* 10. *Gal. hist. Ægesippus de excid. urbis Hieros. l.* 1. *cap.* 37. hath such a story of *Herod*, That out of an angry fit, became mad, & leaping out of his bed, he killed *Josippus*, and played many such Bedlam pranks, the whole Court could not rule him for a long time after: Sometimes he was sorry and repented, much grieved for that he had done, *Postquam deferbuit ira*, by & by outrageous again. In hot cholerick bodies, nothing so soon causeth madness, as this passion of Anger, because many other diseases, as *Pelesius* observes, *Cap.* 21. *l.* 1. *de hum. affect. causis*; *Sanguinem imminuit, fel auget*: And as *x Valesius* controverts, *Med. contro. lib.* 5. *contro.* 8. many times kills them quite out. If this were the worst of this passion, it were more tolerable, *y But it ruines and subverts whole Towns, z Cities, Families, and Kingdoms*; *Nulla pestis humano generi pluris stetit*, saith *Seneca*, *de Ira, lib.* 1. No plague hath done mankinde so much harm. Look into our Histories, and you shall almost meet with no other subject, but what a company *a* of hare-brains have done in their rage. We may do well therefore, to put this in our procession amongst the rest: *From all blindness of heart, from pride, vain-glory, and hypocrisie, from envie, hatred and malice, anger, and all such pestiferous perturbations, Good Lord deliver us.*

t Insensu Britannie Duci, & in ultionem versu, nec cibum cepit, nec quietem, ad Calendas Julias 1392. comites occidit.

u Indignatione nimia furens, animique impotens, exiliit de lecto, furentem non capiebat aula, &c.

x An ira possit hominem interimere.

y Abernethy. z As Troy, &c. vae memorem Junoni ob iram.

a Stultorum regum & populorum continet astus.

SUBSEC. 10.

Discontents, Cares, Miseries, &c. causes.



Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens judgements they may seem) yet in that *Aristotle* in his *b Rhetorick* defines these cares, as he doth Envy, Emulation, &c. still by grief, I think I may well rank them in this Irascible row; being that they are as the rest, both causes and Symptomes of this disease, producing the like inconveniences, and are most part accompanied with anguish and pain. The common Etymology will evince it, *Cura quasi cor uro, Dementes cura, insomnes cura, damnosa cura, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetrick, miserable, intolerable cares, as the Poets *c* call them, worldly cares, and are as many in number as the Sea sands. *d Galen, Fernelius, Felix Plater, Valesius de Taranta, &c.* reckon afflictions, miseries, even all these contentions, and vexations of the minde, as principal causes, in that they take away sleep, hinder concoction, dry up the body, and consume the

b Lib. 2. Invidia est dolor & ambitio est dolor, &c.

c Insomnes, Claudianus.

Tristes, Virg.

Mordaces, Luc. Edaces,

Hor. mæste, amare, Ovid.

damnosa, inquietæ, Marr.

Orentes, Rodentes. Mant.

&c. d Galen. l. 3. c. 7.

de loci affectu, homines sunt

maxime melancholici, quando

vigiliis multis, & sollicitudinibus, & laboribus, & curis fuerint circum-

venti.

the substance of it. They are not so many in number, but their causes be as divers, and not one of a thousand free from them, or that can vindicate himself, whom that *Ate* dea,

* Lucian. Po-
dog.

* *Per hominum capita molliter ambulans,
Plantas pedum teneras habens :*

Over mens heads walking aloft,
With tender feet treading so soft.

e Omnia imper-
fecta, confusa,
& perturbati-
one plena, Car-
dan.

Homer's Goddes *Ate*, hath not involved into this discontented rank, or plagued with some misery or other. *Hyginus*, fab. 220. to this purpose hath a pleasant tale. Dame *Cura* by chance went over a brook, and taking up some of the dirty slime, made an Image of it; *Jupiter* esstooms coming by, put life to it, but *Cura* and *Jupiter* could not agree what name to give him, or who should own him; the matter was referred to *Saturn* as Judg, he gave this arbitrement, His name shall be *Homo ab humo*, *Cura cum possideat quamdiu vivat*, Care shall have him whilst he lives, *Jupiter* his soul, and *Tellus* his body when he dies. But to leave tales. A general cause, a continueate cause, an inseparable accident to all men, is discontent; care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that

f Lib. 7. nat.
hist. cap. 8. ho-
minem nudum,
et ad vagitum
edit natura.
Flens ab initio,
devinxis jacet,
&c.

g Δ κρυεαν
γενειν υ δ ι-
κρυτας διεδου-
κονα τω ε-
πιδρωπαυ
πολιδωιουτορ
α ερεσιαιερ.
Lachrymans
natus sum, &
lachrymans
morior, &c.

* Ad Mari-
num.

h Boethius.

tas, progressum
labor, exitum
dolor, error om-
nia : quem
tranquillum
quæso, quem
non laboriosum
aut anxium
diem egimus ?
Petraarch.

i Ubique peri-
culum, ubique
dolor, ubique
nausfragium, in
hoc ambitu
quocumq; me
vertam. Lypsi-
us.

common misery, were enough to macerate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, grief, and persecution. For to begin at the hour of his birth, as *Pliny* doth elegantly describe it, *He is born naked, and falls* g *a whining at the very first, he is swaddled and bound up like a prisoner, cannot help himself, and so he continues to his lives end.* *Cujusque feræ pabulum*, saith * *Seneca*, impatient of heat and cold, impatient of labor, impatient of idleness, exposed to Fortunes contumelies. To a naked Marriner, *Lucretius* compares him, cast on shore by shipwrack, cold and comfortless in an unknown Land: No estate, age, sex, can secure himself from this common misery. *A man that is born of a woman, is of short continuance, and full of trouble,* Job 14. 1, 22. *and while his flesh is upon him, he shall be sorrowful, and while his soul is in him, it shall mourn.* *All his days are sorrow, and his travels griefs, his heart also taketh not rest in the night,* Ecclus. 2. 23. *And* 2. 11. *All that is in it, is sorrow and vexation of spirit.* h *Ingress, progress, regress, egress, much alike: Blindness seizeth on us in the beginning, labor in the midd'e, grief in the end; error in all. What day ariseth to us, without some grief, care, or anguish? Or what so secure and pleasing a morning have we seen, that hath not been over-cast before the evening? One is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. Aliquando nervi, aliquando pedes vexant, (Seneca) nunc distillatio, nunc epatis morbus; nunc deest, nunc superest sanguis: Now the Head akes, then the Feete, now the Lungs, then the Liver, &c. Huic sensus exuberat, sed est pudori degener sanguis, &c.* He is rich, but base born; he is noble, but poor; a third hath means, but he wants health peradventure, or wit to manage his estate: Children vex one, Wife a second, &c. *Nemo facile cum conditione sua concordat*, no man is pleased with his fortune, a pound of sorrow is familiarly mixt with a dram of content, little or no joy, little comfort, but i every where danger, contention, anxiety in all places: Go where thou

thou wilt, and thou shalt find discontents, cares, woes, complaints, sickness, diseases, incumbrances, exclamations: *If thou look into the Market, there* (saith * Chrysostom) *is brawling and contention; if to the Court, there* knavery and flattery, &c. *if to a private mans house, there's cark & care, heaviness, &c.* As he said of old.

Nil homine in terrâ spirat miserum magis alimâ?

No creature so miserable as man, so generally molested, *1 in miseries of body, in miseries of mind, miseries of heart, in miseries asleep, in miseries awake, in miseries wheresoever he turns.* as Bernard found, *Nunquid tentatio est vita humana super terram?* A meer temptation is our life, (*Austin. confess. lib. 10. c. 28.*) *catena perpetuorum malorum, & quis potest molestias & difficultates pati?* Who can endure the miseries of it? ** In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish & miserable.* *m In adversity I wish for prosperity, & in prosperity I am afraid of adversity; What mediocrity may be found where is no temptation? what condition of life is free?* *Wisdom hath labor annexed to it, glory envy; riches & cares, children & incumbrances, pleasure & diseases, rest & beggery go together: As if a man were therefore born; (as the Platonists hold) to be punished in this life, for some precedent sins.* Or that, as *Pliny* complains, *nature may be rather accounted a stepmother, then a mother unto us, all things considered.* No creatures life so brittle, so full of fear, so mad, so furious; only man is plagued with envy, discontent, griefs, covetousness, ambition, superstition. Our whole life is an Irish Sea, wherein there is naught to be expected, but tempestuous storms, and troublesome waves, and those infinite,

p Tantum malorum pelagus aspicio,

Ut non sit inde enatandi copia.

no *Halcyonian* times, wherein a man can hold himself secure, or agree with his present estate: but as *Boethius* infers, *q There is something in every one of us, which before tryal we seek, & having tryed abhor: We earnestly wish, and eagerly covet, and are eftsoons weary of it.* Thus betwixt hope and fear, suspicions, angers, *Inter spemque metumque, timores inter & iras,* betwixt falling in, falling out, &c. we bangle away our best dayes, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; inso much, that if we could foretel what was to come, and it put to our choice, we should rather refuse, then accept of this painful life. In a word, the World it self is a maze, a labyrinth of errors, a desert, a wilderness, a den of thieves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the Sea waves; and if we scape *Scylla*, we fall foul on *Charybdis*, and so in perpetual fear, labor, anguish, we run from one plague, one mischief, one burden to another, *duram servientes seroitutem*, and you may as soon separate weight from lead, heat from fire, moistness from water, brightness from the Sun, as misery, discontent, care, calamity, danger from a man. Our Towns and Cities are but so many dwellings of humane misery. *In which grief and sorrow* (as he right wel observes out of *Solon*)

* Hom. 10. Sⁱ in forum ierit, ibi rixæ, & pugne; si in curiâ, ibi fraus, adulario; si in domum privatam, &c.

1 Multis replentur homo miseriis, corporis miseriis, dum dormit, dum vigilat, quocumq; se vertit. Lususq; verum, temporumq; nascimur.

* In blandiente fortuna intolerandi, in calamitatibus lugubres, semper stulti & miseriar dant.

m. Prospera in adversis desidero, & adversa prosperis timeo, quâ inter hæc medius locus, ubi non sit humana vitæ tentatio?

n Cardan consol. Sapientia. Labor annexus, gloria invidia, divitiis eura, soboli sollicitudo, voluptati morbi, quieti paupertas, ut quasi fruendorum seclerum causa nasci hominem possis cum Platonistâ agnoscere.

o Lib. 7. cap. 1. Non satis estimare, an melior parens natura homini, an vitior noverca fuerit: Nulli fragilior vita, pavor, confusio, rabies major, uni animantiâ

ambitio data, luctus, avaritia, uni superstitio. p Euripides. q De consol. l. 2. Nemo facile cum conditione sua concordat, inest singulis quod imperiti petant, experiri horreant. r Esse in honore jurat, mox displicet. i f. b. r Borheus in 6. Job. Urbes & oppida nihil aliud sunt quam humanarum ærumnarum domicilia, quibus luctus & moror, & mortaliū varii infinitique labores, & omnium generis vitia, quasi septis includuntur.

innumerable troubles, labors of mortal men, and all manner of vices, are included as in so many pens. Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers projects, as the lines of several Sea-cards cut each other in a Globe or Map. Now light and merry, but (u as one follows it) by-and-by sorrowful and heavy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling; halting, &c. Some few amongst the rest, or perhaps one of a thousand, may be *Pullus Jovis*, in the Worlds esteem, *Gallina filius albae*, an happy and fortunate man, *ad invidiam felix*, because rich, fair, well allied, in honor and offices; yet peradventure ask himself, and he will say, That of all others* he is most miserable and unhappy. A fair shooe, *Hic soccus novus*, elegans, as he y said, *sed nescis ubi urat*, but thou knowest not where it pincheth. It is not another mans opinion can make me happy; but as *Seneca* wel hath it, *He is a miserable wretch, that doth not account himself happy, though he be Sovereign Lord of a world; he is not happy, if he think himself not to be so: for what availeth it what thine estate is, or seem to others, if thou thy self dislike it?* A common humor it is of all men to think well of other mens fortunes, and dislike their own: *Cui placet alterius, sua nimis mirum est odio fors: but qui sit Mecenas, &c.* how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith *Theodoret*) neither with riches, nor poverty, they complain when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap yeer, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without. This for the most part is the humor of us all, to be discontent, miserable, and most unhappy, as we think at least; and shew me him that is not so, or thar ever was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the Romans, insomuch, that as *d Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sex, one for happinesse to be compared unto him: he had in a word, *Bona animi, corporis & fortune*, goods of minde, body, and fortune, so had *P. Mutianus Crassus*. *Lampsaca* that *Lacedemonian* Lady, was such another in *Plinies* conceit, *A Kings wife, a Kings mother, a Kings daughter*: And all the world esteemed as much of *Polycrates* of *Samos*. The Greeks brag of their *Socrates*, *Phocyon*, *Aristides*; the *Psophidians* in particular of their *Aglaus*, *Omni vitâ felix, ab omni periculo immunis* (which by the way *Pausanias* held impossible) the Romans of their *g Cato*, *Curius*, *Fabricius*, for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these was happy, or free from discontent, neither *Metellus*, *Crassus*, nor *Polycrates*, for he died a violent death, and so did *Cato*: And how much evil doth *Lactantius* and *Theodoret* speak of *Socrates*, a weak man, and so of the rest. There is no content in this life, but as *h* he said, *All is vanity and vexation of spirit*; lame and imperfect. Hadst thou *Sampsons* hair, *Milo's* strength, *Scanderbegs* arme, *Solomons* wisdom, *Absolons* beauty, *Crassus*

u Nat Chyrenus de lit. Europæ. Letum nunc, mox tristis; nunc sperans, paulo post diffidens, patiens bodie, cras ejulans; nunc palens, rubens, currens, sedens, claudicans, tremens, &c. x Sua cuiusq; calamitas præcipua. y Cn. Græcinus. z Epist. 9. l. 7. Miser est qui se beatissimum non judicat, licet imperet mundo non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus. a Hor. ep. l. i. 4. b Hor. Ser. i. Sat. i. c Lib. de curat. græc. affect. ca. 6. de provident. d Multa nihil placet atque adeo de divitiis damnant, de paupertatem, de morbum expostulant, bene valentes graviter ferunt, atque ut semel dicam, nihil eos delebat, &c. e Vix ullius gentis, et tati, ordinis hominem invenies cujus felicitatem fortune Metelli compares, Vol. i. f P. Crassus Mutianus, quinque habuisse dicitur rerum bonarum maxima, quod esset divitissimus, quod esset nobilissimus, eloquentissimus, Jurisconsultissimus, Pontifex maximus. f Lib. 7. Regi filia, Regi uxor, Regi mater. g Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quod aliter facere non potuit. h Solomon Eccles. i. 14.

his wealth, *Pasētis obulum*, *Cæsars* valor, *Alexanders* spirit, *Tullies* or *Demosthenes* eloquence, *Gyges* ring, *Perseus* *Pesagus*, and *Gorgons* head, *Nestors* years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity and laughter, is sorrow and grief: or if there be true happiness amongst us, 'tis but for a time,

Desinit in piscem mulier formosa superne:

i Hor. Art.
Part.

a fair morning turns to a lowring afternoon. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce find two (saith *Paterculus*) *quos fortuna maturius destituit*, whom fortune sooner forsook: *Hannibal* a conqueror all his life, met with his match, and was subdued at last.

Occurrit forti, qui magis fortis erit.

One is brought in triumph, as *Cæsar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crowned, honored, admired; by-and-by his statutes demolished, he hissed out, massacred, &c. *Magnus Consalva* that famous *Joſeph*, *viſa* *Spaniard*, was of the Prince and people at first honored, approved; forthwith confined & banished. *Admirandas actiones*; graves *plerunque sequuntur invidiæ, & acres calumniæ*: 'tis *Polybius* his observation, grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dies a beggar: sound to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forraign enemies, robbed by thieves, spoiled, captivated, impoverished, as they of *Rabbah* put under iron sawes, and under iron harrowes, and under axes of iron, and cast into the tile kiln, *12 Sam. 12. 31.*

Quid me felicem toties jactas tuis amici,

n Boethius lib.
1. Met. 1.

Qui cecidit, stabili non erat ille gradu.

He that erit marched like *Xerxes* with innumerable armies, as rich as *Cræsus*, now shifts for himself in a poor cock-boāt, is bound in iron chains, with *Bajazet* the Turk, & a foot-stool with *Aurelian*, for a tyrannizing Conqueror to trample on. So many casualties there are, that as *Seneca* said of a City consumed with fire, *Una dies interest inter maximam civitatem & nullam*, one day betwixt a great city, and none: so many grievances from outward accidents, and from our selves, our own indiscretion, inordinate appetite, one day betwixt a man and no man. And which is worse, as if discontents and miseries would not come fast enough upon us; *homo homini demon*, we maul, persecute, and study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring as so many ravenous birds; and as juglers, panders, bawds, consenuing one another; or ranging as wolves, tigers, and devils, we take a delight to torment one another; men are evil, wicked, malicious, treacherous, and p naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeited, dissemblers, ambodexters, all for their own ends, hard-hearted, mercilesse; pitilesse, and to benefit themselves, they care not what mischief they procure to others. *Praxinoe* and *Gorgo* in the Poet, when they had got to see those costly fights, they then cryed *benè est*, and would thrust out all the rest: when they are rich themselves, in honor preferred, full, and have even that they would, they debar others of those pleasures

n Omnes hic
aut captantur,
aut captantur:
aut cadauera
quæ lacerantur,
aut corvi qui
lacerant. Pe-
tron.

o Homo omne
monstrum est,
ille nam suspe-
rat ferus, lupos
que & urfos
pectore obscuro
tegit. Hens.
p Quod Pater-
culus de populo
Romano, duran-
te bello Punico
per annos 115.
aut bellum inter
eos, aut belli
præparatio, aut
insida pax, idem
ego de mundi
accolis.

q Theocritus
Edyll. 15.

110

r Qui sedet in mensa, non ministrat sibi otioso ministrare ne-gotiosos, edenti esurientes, bibenti sitiemes, &c.

f Quando in adolescentia sua ipsi viscerint, lautum & liberris voluptates suas expleverint, illi gnati imponunt duriores continentiae leges.
t Lugubris Atellug: fero Regum tumidas obsidet arces.
Res est inquietas felicitas.
u Plus aloes quam mellis habet.

Non humi jacentem tollaves.
Valer. l. 7. c. 3.
x Non diadema efficias, sed vitam afflictione reservam, non catervas satellitum, sed curarum multitudinem.
* As Plutarch relateth.

y Sect. 2. memb. 4. subsect. 6.

tures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease, but he doth not remember in the mean time, that a tired waiter stands behind him, *an hungry fellow ministers to him full, he is a thirst that gives him drink* (saith *Epiſtetus*) & is silent whiles he speaks his pleasure; pensive, sad, when he laughs. *Pleno se proluit auro*; He feasts, revels, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants cloaths to cover him, labours hard all day long, run, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of pain and grief, is in great distresse and sorrow of heart. He loaths and scorns his inferior, hates or emulates his equal, envies his superior, insults over all such as are under him, as if he were of another *species*, a demi-god, not subject to any fal, or humane infirmities. Generally they love not, are not beloved againe: they tire out others bodies with continual labor, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seek all means to depress, even most worthy and well deserving, better than themselves, those whom they are by the laws of nature, bound to relieve and help, as much as in them lies, they will let them cater-waul, starve, beg, and hang, before they will any ways (though it be in their power) assist, or ease: so unnatural are they for the most part, so unregardful: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proof of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarchs, and Magistrates seem to be most happy, but look into their estate, you shall finde them to be most encumbred with cares, in perpetual fear, agony, suspicion, jealousy: that as he said of a Crown, if they knew but the discontents that accompany it, they would not stoop to take it up. *Quem mihi regem dabis* (saith *Chrysostome*) *non curis plenum*? What King canst thou shew me, not full of cares? * *Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses. Nihil aliud potestas culminis, quam tempestas mentis*, as *Gregory* seconds him; Sovereignty is a tempest of the Soul. *Sylla* like they have brave titles, but terrible fits: *splendorem titulo, cruciatum animo*: which made * *Demosthenes* vow, *si vel ad tribunal, vel ad interitum duceretur*: if to be a Judge, or to be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their pains are, *stulti nesciunt, ipsi sentiunt*: they feel, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens rattles: they come and go, there is no certainty in them; those whom they elevate, they do as suddenly depress, and leave in a vale of misery. The middle sort of men are as so many asses to bear burdens; or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poor I reserve for another place, and their discontents.

For particular professions, I hold as of the rest, ther's no content or security

ty in any; On what course will you pitch, how resolve? To be a Divine 'tis
contemptible in the worlds esteem: To be a Lawyer 'tis to be a wrangler:
To be a Physitian, *z pudet lotij*, 'tis loathed: A Philosopher, a mad man: an
Alchymist, a begger: a Poet, *esurit*, an hungry Jack: A Musitian, a player: A
School-master, a drudge: An Husband-man, an Emmet: A Merchant, his
gains are uncertain: A Mechanitian, base: A Chyrurgian, fulsom, A Trades-
man, a ^a lyar: A Taylor, a Thief: A Serving-man, a slave: A Souldier, a
butcher: A Smith, or a Metalman, the pots never from's nose: A Courtier,
a parasite: as he could find no tree in the wood to hang himselfe, I can
shew no state of life to give content. The like you may say of all ages:
children live in a perpetual slavery, stil under that tyrannical government
of Masters: young men, and of riper years, subject to labor, and a thousand
cares of the world, to treachery, fashood, and cosenage,

III

*z Stercus (q u-
rina, medicorū
fercula prima.*

*a Nihil lu-
crantur, nisi
admodum
mentiēdo.
Tull. Offic.*

b Hor. l. 2. od. 1.

*—b Incedit per ignes,
Suppositos cineri doloso,*

cold are ful of aches in their bones, cramps and convulsions, *silicernia*, dul
of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that
they cannot know their own face in a glasse, a burden to themselves and
others, after 70. years, *all is sorrow* (as *David* hath it) they do not live but
linger. If they be sound, they fear diseases; if sick, weary of their lives: *Non
est vivere, sed valere vita*, One complains of want, a second of servitude,
d another of a secret or incureable disease: of some deformity of body, of
some loss, danger, death of friends, shipwrack, persecution, imprisonment,
disgrace, repulse, e contumely, calumny, abuse, injury, contempt, ingrati-
tude, unkindness, scoffs, flouts, unfortunate marriage, single life, too many
children, no children, false servants, unhappy children, barrenness, banish-
ment, oppression, frustrate hopes and ill successes, &c.

*c Rarus felix
idemque senex.
Seneca in Her.
eteo.*

*d Omitto
egros, exules,
mendicos,
quos homo au-
det felices
dicere. (ard.
lib. 8. c. 46. de
rer. var.
e Spretæque in-
iuria formæ
f Hor.*

*f Talia de genere hoc adeo sunt multa, loquacem ut
Delassare valent Fabium.*

Talking *Fabius* will be tyred before he can tel half of them; they are the
subject of whole Volumes, and shall (some of them) be more opportunely
dilated elsewhere. In the mean time thus much I may say of them, that
generally they crucifie the soul of man, g attenuate our bodies, dry them,
wither them, rivel them up like old apples, make them as so many Anato-
mies, (*hossa atque pellis est totus, ita curis macet*) they cause *tempus fædum*
& *squalidum*, cumbersome dayes, *ingrataque tempora*, flow, dull, and hea-
vy times; make us howl, roar, and tear our haire, as Sorrow did in *i Cebes*
table, and groan for the very anguish of our souls. Our hearts fail us, as
David did, *Psal. 40. 12. for innumerable troubles that compassed him*; and
we are ready to confesse with *Hezekiah*, *Isa. 53. 17. behold, for felicity I
had bitter grief: to weep with Heraclitus, to curse the day of our birth
with Jeremy, 20. 14. and our stars with Job: to hold that axiome of Sile-
nus, k better never to have been born, and the best next of all, to dye quick-
ly: or if we must live to abandon the world, as Timon did, creep into
caves and holes, as our Anchorites; cast all into the Sea, as Crates Theba-
nus: or as Theambrotus Ambrociato's 400 auditors, precipitate our selves
to be rid of these miseries.*

*g Attenuant
vigiles corpus
miserabile
cura.
h Plautus.
i Hæc quæ cri-
nes evellit,
arumna.*

*k Optimum non
nasci, aut cito
mori.*

SUBSEC. II.

Concupiscible Appetite, as Desires, Ambition, Causes.



1 Bonæ si rectâ
ratione sequun-
tur, malæ si ex-
orbitant.

in Tho Puovio.
Prob. 18.

in Molamafina-
riam.

o Traſt. de. In-
ter. c. 92.

p Circa quâlibet
rem mundi hæc

paſſio fieri po-
teſt, quæ ſuper-

flue diligitur.

Traſt. 15. c. 17.

q Per ventum
deſiderium.

r Imprimis vero
Appetitum, &c.

3. de alien. ment.

f Conf. l. c. 29.

t Per diuerſa
loca vagor, nul-

lo temporis
momento qui-

eſco, tunc & ra-

tiſſe cupio,
illud atque il-

lud habere de-

ſidere.

u Ambroſ. l. 3.

ſuper Lucam.

æruſo animæ.

x Nihil animi
cruciat, nihil

moleſtiſſimæ in-
quietat, ſecretum

vivis, peſtū oc-

culta, &c. epiſt.

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y Ep. 88.

z Nihil infeli-

citus huius, quan-

tum in timor,

quanta dubita-

tio, quan-

tum conatus,

quanta ſollicitu-

do, nulla illi a

moleſtiâ vacua

hora. a Semper attonitus, ſemper pavidus quid dicat, ſaciatur, ne diſpliceat humilitatem ſimulat, honeſtatem mentitur.

Heſe Concupiſcible and Iraciſcible Appetites are as the two
twiſts of a rope, mutually mixt one with the other, and
both twining about the Heart: both good, as *Auſtin* holds l.
14. c. 9. de civ. Dei: 1 if they be moderate: both perniti-
ous if they be exorbitant. This Concupiſcible appetite, howſoever
it may ſeem to carry with it a ſhew of pleaſure and delight,
and our concupiſcences moſt part affect us with content and a pleaſing
object, yet if they be in extreames, they rack and wring us on the
other ſide. A true ſaying it is, *Deſire hath no reſt*, is infinite in it ſelf, en-
dleſſe: and as *m* one calls it, a perpetual rack; *n* or horſe-mill, according to
Auſtin, ſtill going round as in a ring. They are not ſo continual, as divers,
ſecilius atomos denumerare poſſem, ſaith *o Bernard*, *quam motus cordis*;
nunc hæc, nunc illa cogito, you may as well reckon up the motes in the
Sun, as them. *p* It extends it ſelf to every thing, as *Guianerius* will have
it, that is ſuperfluouſly ſought after: or to any *q* fervent deſire, as *Fernelius*
interprets it; be it in what kind ſoever, it tortures if immoderate, and is
(according to *r Plater* and others) an eſpecial cauſe of Melancholy. *Mul-*
tuos concupiſcentiis dilaniantur cogitationes meæ, *t Auſtin* confeſſed,
that he was torne a pieces with his manifold deſires: and ſo doth *t Ber-*
nard complain, that he could not reſt for them a minute of an houre: this
I would have, and that, and then I deſire to be ſuch and ſuch. 'Tis a hard
matter therefore to confine them, being they are ſo various and many, un-
poſſible to apprehend all. I will only inſiſt upon ſome few of the chief,
and moſt noxious in their kind, as that exorbitant Appetite and Deſire
of Honor, which we commonly call *Ambition*: Love of money, which is
Covetouſneſſ, and that greedy deſire of gain: *ſelf-love*, pride, and inordi-
nate deſire of *Vain-glory* or applauſe, Love of *ſtudy* in exceſs: Love of *women*,
(which will require a juſt volume of it ſelfe) of the other I will
briefly ſpeak, and in their order.

Ambition, a proud covetouſneſſ, or a dry thirſt of Honour, a great tor-
ture of the mind, compoſed of envy, pride, and covetouſneſſ, a gallant
madneſſ, one defines it, a pleaſant poiſon, *Ambroſe*, a canker of the ſoul, an
hidden plague: *x Bernard*, a ſecret poiſon, the father of livor, and mother of
hypocriſie, the moth of holineſſ, and cauſe of madneſſ, crucifying and diſqui-
eting all that it takes hold of. *y Seneca* calls it, *rem ſolicitam, timidam, va-*
nam, ventofam, a windy thing, a vain, ſollicitous, and fearful thing. For
commonly they that like *Syſſiphus*, role this reſtleſſe ſtone of Ambition,
are in a perpetual agony, ſtill *z* perplexed, *ſemper taciti, triſteſ-*
que recedunt, (*Lucretius*) doubtful, timorous, ſuſpitiouſ, loath to of-
fend in word or deed, ſtill cogging and colloquing, embracing, cap-
ping, cringing, applauding, flattering, flatering, viſiting, waiting at
mens doors, with all affability, counterfeit honeſty and humility. If
that will not ſerve, if once this humor (as *a Cyprian* deſcribes it) poſſeſſe
his thirſty ſoul, *ambitionis falſugo ubi bibulam animam poſſidet*, by hook

and

and by crook he will obtain it, & from his hole he wil clime to all honors & offices, if it be possible for him to get up, flattering one, bribing another, he will leave no means unassay'd to win all. It is a wonder to see how slavishly these kind of men subject themselves, when they are about a sute, to every inferior person; what pains they will take, run, ride, cast, plot, counter-mine, protest and swear, vow, promise, what labors undergo, early up, down late; how obsequious and affable they are, how popular and courteous, how they grin and flier upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without; as *b Cyneas* the Orator told *Pjrrhus*: with what waking nights, painful hours, anxious thoughts, and bitterness of mind, *inter spemque metumque*, distracted and tired, they consume the *interim* of their time. There can be no greater plague for the present. If they do obtain their sute, which with such cost and solicitude they have sought, they are not so freed, their anxiety is a new to begin, for they are never satisfied, *nihil aliud nisi imperium spirant* their thoughts, actions, endeavors are all for Sovereignty & Honor, like *c Lues* for *sia* that huffing Duke of Milan, a man of singular wisdom, but profound ambition, born to his own, & to the destruction of Italy, though it be to their own ruin, & friends undoing, they will contend, they may not cease, but as a dog in a wheel, a bird in a cage, or a squirrel in a chain, so *d Endemus* compares them; they climb and climb stil, with much labor, but never make an end, never at the top. A Knight would be a Baronet, and then a Lord, and then a Vicount, and then an Earl, &c. a Doctor, a Dean, and then a Bishop: from Tribune to Prator: from Bailiffe, to Maior: first this office, and then that; as *Pjrrhus* in *Plutarch*, they wil first have Greece, then *Africk*, and then *Asia*, and swel with *Æsops* frog so long, till in the end they burst, or come down with *sejanus*, ad *Gemonius* *scalas*, and break their own necks; or as *Evangelus* the piper in *Lucian*, that blew his pipe so long, till he fell down dead. If he chance to mis, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himselfe, turn Heretick, Turk, or Traitor in an instant. Enraged against his enemies, he f rails, swears, fights, slanders, detracts, envies, murders: and for his own part, *si appetitum expleri non potest, furore corripitur*; if he cannot satisfie his desire (as *Bodinew* writes) he runs mad. So that both ways, hit or mis, he is distracted so long as his Ambition lasts, he can look for no other but anxiety and care, discontent and grief in the mean time, & madness it self, or violent death in the end. The event of this is common to be seen in populous Cities, or in Princes Courts, for a Courtiers life (as *Budaus* describes it) is a *Gallimaufri* of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court, a common conventicle of flatterers, time-servers; politicians, &c. or as *k Anthony Perez* wil, the suburbs of hell it self. If you will see such discontented persons, there you shall like'y find them. ¹ And which he observed of the markets of old Rome

b Cypr. prolog. ad ser. To 2.

cunctos honorat, universis inclinatur, obsequitur, frequenter curias visitat, optimates amplectitur, applaudit, adulatur: per fas et nefas em-latebris, in omnem gradu ubi aditus patet se ingerit, discurre.

c Turba cogit ambitio regem inservire, ut Homerus Agamemnonem querentem inducit. d Plutarchus.

Quin convivemur, & in ois nos oblectemur, quoniam in

promptu id nobis sit, &c.

e Jovius hist. l. vir singulari prudentia, sed

profunda ambitione, ad exitium Italie natus.

f Ut bедера arbori adhaeret, sic ambit'o, &c.

g Lib. 3. de contemptu rerum fortuitarum.

Magno conatu eodem centu rotari, non progressu, nec ad-

finem perveniunt.

e Vita Pyrrhi. f Ambitio in insaniam facile delabatur, si excedat. Parrinius l. 4. tit. 20. de regu in lit. g Lib. 5. de rep. cap. 1. h In primis vero appetitus, seu concupiscentia nimia rei alicujus, honeste vel inhoneste, phantasmam ledunt; unde multi ambitiosi, phantasi, irati, avari, insani, &c. Felici Plater l. 3. de mentis alien. i Aulica vita colluvies ambitionis, cupiditatis, simulationis, imposture, fraudis, invidie, superbie Titannice diversorum aila, & commune conventiculum assentandi artificum, &c. Budaus de aff. lib. 5. k In his Aphor. 1 Plautus Curcul. Act. 4. Sce. 1.

Qui

*Qui perjurum convenire vult hominem, mitto in Comitium;
Qui mendacem & gloriosum, apud Cluasinæ sacrum;
Dites, damnosos maritos, sub basilicâ querito, &c.*

Perjur'd knaves, Knights of the Post, liers, crackers, bad husbands, &c. keep their severall stations, they do still, and always did in every common-wealth.

SUBSEC. 12.

φιλαργυρία Covetousnesse, a Cause.

2Tom. 2. Siem-
mines, omnes
miseriæ causas
vel a furioso
contendendi
studio, vel ab
injusto cupidi-
tate, origine
traxisse scies. I-
dem fere Chry-
sostomus com. in
c. 6. ad Roman.

ser. 11.

* Cap. 4. 1.

a Ut sit iniquum
in deum, in pro-
ximum, in seip-
sum.

b Si vero, Cra-

teva, inter cæ-

teras herbarum

radices, avari-

tiæ radicē se-

are posses ama-

râ, ut nullæ reli-

quæ essent, pro-

be scito, &c.

c Cap. 6. Dietæ

salutis avaritia

est amor immo-

deratus pecunie

vel acquivende,

vel retinende.

* Perù profero

divin; ulcus a-

nimi, remediū

non cedens me-

dendo exaspera-

tur.

d Maluse smor-

bis maleq; affi-

cit avaritia si-

quidem confeo,

d. c. avaritia

difficilis

curatur quam

infantia: quonia

hac omnes fere

medicilaborant.

Hip. ep. Abderit

* Extremos cur-

rit mercator ad

Indos Hor.

† Quare non es

lassus? lucrū fu-

ciendo: quid ma-

xime delectabi-

le? lucrari.

Plutarch, in his 2^d book whether the diseases of the body be more grievous then those of the soul; is of opinion, if you will examine all the causes of our miseries in this life, you shall find them most part, to have had their beginning from stubborn anger, that furious desire of contention, or some unjust or immoderate affection, as Covetousnesse, &c. From whence are warres and contentions amongst you? * S. James askes: I will adde usury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witnesse, &c. are they not from this fountaine of covetousnesse; that greedinesse in getting, tenacity in keeping, sordidity in spending; that they are so wicked, a *in-*just against God, their neighbour, themselves, all comes hence. The *de-*sire of money is the root of all evill, and they that lust after it, pierce themselves through with many sorrows, 1 Tim. 6. 10. Hippocrates there-fore in his Epistle to Crateva an Herbalist, gives him this good counsel, that if it were possible, amongst other hearbs, he should cut up that Weed of Covetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of their minds. For it is indeed the pattern, Image, Epitome of all Melancholy, the fountain of many miseries, much discontented care and woe; this *inordinate*, or *immoderate* desire of gain, to get or keep mony, as Bonaventure defines it: or, as Austin describes it, a madness of the soul, Gregory a torture; Chrysostome, an insatiable drunkenness; Cyprian, blind-ness, *speciosum supplicium*, a plague subverting Kingdoms, families, and in-curable disease; Budæus, an ill habit, *yeelding to no remedies*: neither Æsculapius nor Plutus can cure them: a continual plague, saith Solomon, and vexation of spirit, another Hell. I know there be some of opinion, that covetous men are happy, and worldly, wise, that there is more plea-sure in getting of wealth then in spending, and no delight in the world like unto it. 'Twas * Bias problem of old, *With what art thou not weary?* with getting mony. What is most delectable to gain. What is it, trow you, that makes a poor man labour all his life time, carry such great burdens, fare so hardly, macerate himself, and endure so much misery, undergo such base offices with so great patience, to rise up early, & lie down late, if there were not an extraordinary delight in getting & keeping of mo-ny? What makes a Merchant that hath no need, *satis superque domi*, to range all over the world, through all those intemperate † Zones of heat & cold; voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship; if there were not a pleasure & hope to get mony, which doth season the rest, and mitigate his indefatigable pains? What makes them goe into the bowels of the earth, an hun-dred

dred fathome deep, endangering their dearest lives, enduring danips and filthy smels, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seem plausible at first shew, a popular and strong argument; but let him that so thinks, consider better of it, and he shall soon perceive, that it is far otherwise then he supposeth; it may be haply pleasing at the first, as most part all melancholy is. For such men likely have some *lucida intervalla*, pleasant symptoms intermixt, but you must note that of *Chrysostom*, 'Tis one thing to be rich, another to be covetous; generally they are all fools, dizards, mad-men, & miserable wretches, living besides themselves, *sine arte fruendi*, in perpetual slavery, fear, suspicion, sorrow, and discontent, *plus aloeis quam mellis habent*; and are indeed, rather possessed by their money, then possessors; as *Cyprian* hath it, *mancipati pecuniis*, bound prentise to their goods, as *Pliny*; or as *Chrysostom*, *servi divitiarum*, slaves & drudges to their substance; and we may conclude of them all, as *Valerius* doth of *Ptolomeus* King of Cyprus, He was in title a King of that Island, but in his mind, a miserable drudge of money:

—* *potiore metallis*

libertate carens —

wanting his liberty, which is better then gold. *Damasippus* the Stoick in *Horace*, proves that all mortall men dote by fits, some one way, some another, but that covetous men are madder then the rest; and he that shall truly look into their estates, & examine their symptoms, shall finde no better of them, but that they are all fools, as *Nabal* was, *Re & nomine* (1. *Reg. 15.*) For what greater folly can there be, or madnes, then to mace-rate himself when he need not? and when, as *Cyprian* notes, *he may be freed from his burden, and eased of his pains, will go on still, his wealth increasing, when he hath enough, to get more, to live besides himself, to starve his Genius*, keep back from his wife and children, neither letting them, nor other friends use or enjoy that which is theirs by right, and which they much need perhaps; like a hog; or dog in the manger, he doth only keep it, because it shall do no body else good, hurting himself and others; and for a little momentary pelf, damn his own soul? They are commonly sad and tetrick by nature, as *Achabs* spirit was because he could not get *Naboths* Vineyard, (1. *Reg. 22.*) and if he lay out his money at any time, though it be to necessary uses, to his own Childrens good, he brawls and scolds, his heart is heavy, much disquieted he is, and loath to part from it: *Miser abstinet & timet uti*, *Hor.* He is of a wearish, dry, pale constitution, and cannot sleep for cares and worldly business, his riches, saith *Solon*, will not let him sleep, and unnecessary business which he heapeth on himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep: with his bags in his armes,

— *congestis undique saccis*

Indormit inhians, —

And though he be at a banquet, or at some mery feast, he sighs for grief of heart (as *Cyprian* hath it) & cannot sleep though it be upon a down bed; his wearish body takes no rest, troubled in his abundance, & sorrowfull in plenty; *quod non habet. n. Epist. 2. lib. 2. Sussipat in convivio, bibit licet gemis & toro molliore marcidum corpus condiderit, vigilat in pluma. O Angustatur ex abundantia, contristatur ex opulentia, infelix presentibus bonis, infelicitior futuris.*

unhappy

* *Hom. 2. aliud avarus, aliud dives.*

* *Divitia ut spinæ animæ*

* *minis timoribus, sollicitudinibus, angoribus mirifice*

* *pungunt, vexant, cruciant.*

* *Greg. in hom. f. Epist. ad Do.*

* *nat. cap. 2.*

* *Lib. 9. ep. 30.*

* *Lib. 9. cap. 4.*

* *infule rexitulo, sed animo pe-*

* *culniæ miserabile mancipium.*

* *Hor. 10. lib. 1. h. Danda est*

* *bellevori multa pars maxima*

* *avaris.*

* *1. Luke 12. 20. Stulte, hac*

* *nocte eripiam animam tuam.*

* *Opes quidem mortalibus*

* *sunt dementia Theog.*

* *k Ed. 2. lib. 2. Exonerare*

* *cum se possit & relevare*

* *ponderibus pergit magni fortunis augentibus pertinaciter incubare.*

* *m Non amicis, non liberis, non*

* *ipssi sibi quidquam impertit, possidet ad hoc*

* *tantum, ne possidere alteri liceat, &c.*

* *Hieron. ad Paulin tunc*

* *desit quod habet quam*

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unhappy for the present, and more unhappy in the life to come. Basil. He is a perpetual drudge, & restless in his thoughts, & never satisfied, a slave, a

Illorum cogi-
tatio nunquam
cessat qui pecu-
nias suppleredi-
ligunt. Guianer
tract. 15. c. 17.
q Hor. 3. Od. 24.
Quo plus sunt
potæ, plus siti-
untur aqua.
r Hor. 1. 2. Sat. 6
O si angulus ille
proximus acce-
dat, qui nunc
desormat agel-
lum.

Lib. 3. de lib.
arbit. Immori-
tur studiū, &
amore senescit
habendi.

t Avarus vir
inferno est
similis, &c.
modum non ha-
bet, hoc egeni-
or quo plura
habet.

u Brasim. A
dag. chil. 3.
cent. 7. pro. 72.

Nulli fidentes
omnium formi-
dant opes, ideo
pavidum ma-
lum vocat
Euripides: ne-
tunt tempesta-
tes ob frumen-
tum, amicos
ne rogent, ini-
micos meladant,
fures ne rapi-
ant, bellum ti-
ment, pacem
timent,

summos, medi-
os, infimos.

x Hall Char.

y Agellius

lib. 3. cap. 1.

interdum eo

secleris perve-
niant ob lu-
crum, ut vitam
propriam com-
mutant.

z Lib. 7. cap. 6.

a Omnes perpe-
tuo morbo

agitantur, sup-
plicatur omnes timidi
sibi ob aurum insidiari
putat, nunquam
quiescens, Plin. Proam. lib. 14. b
Cap. 18. in lecto jacens
interrogat uxorem an arcam
probe clausit, an capsula, &c.
E ledo surgens nudus &
absque calceis, accensa lucerna
omnia obiens &
lustrans, & vinis somno indulgens.

prolog. ad sermon. stil seeking what sacrifice he may offer to his golden god,

Per fuis & nefas, he cares not how, his trouble is endless, q crescunt divitie,
tamen curæ nescio quod semper abest rei: his wealth increaseth, & the more

he hath, the more he wants: like Pharaohs lean kine, which devoured the
fat, & were not satisfied. Austin therefore defines covetousnes, quarum li-

bet rerum inhonestam & insatiabilem cupiditatem, an dishonest & unsati-
able desire of gain; & in one of his Epistles compares it to Hell; which de-

voures all, and yet never hath enough, a bottomless pit, an endless misery;
in quem scopulum avaritia cadaverosi senes ut plurimum impingunt, and

that which is their greatest corrosive, they are in continual suspicion, fear,
and distrust. He thinks his own wife and children are so many thieves,

and go about to cozen him, his servants are all false:
Rem suam periisse, seque eradicarier,
Et divum atque hominum clamat continuo fidem,
De suo tigillo si qua exit foras.

If his doors creek, then out he cries anon,
His goods are gone, and he is quite undone.

Timidus Plutus, an old proverb, As fearful as Plutus: so doth Aristophanes,
& Lucian bring him in fearful stil, pale, anxious, suspicious, and trusting no

man, u They are afraid of tempests for their corne; they are afraid of their
friends lest they should ask something of them, beg or borrow; they are afraid

of their enemies lest they hurt them, thieves lest they rob them; they are a-
fraid of war & afraid of peace, afraid of rich & afraid of poor; afraid of

all. Last of all, they are afraid of want, that they shall die beggars, which
makes they lay up stil, and dare not use that they have: what if a dear

year come; or dearth, or some loss? and were it not that they are loth to
x lay out money on a rope, they would be hanged forthwith, and some-

times die to save charges, & make away themselves, if their corn & cattle
miscarry; though they have abundance left, as y Agellius notes. z Valerius

makes mention of one that in a famine, sold a Mouse for 200 pence, and
famished himself: Such are their cares, a griefs and perpetual fears. These

symptomes are elegantly expressed by Theophrastus in his Character of
a covetous man; b lying in bed, he asked his wife whether she shut the

trunkes, and chests fast, the capcase be sealed, and whether the Hall door
be bolted; and though she say all is well, he riseth out of his bed in his shirt,

bare foot and barelegged, to see whether it be so, with a dark Lanthorn fear-
ching every corner, scarce sleeping a wink all night. Lucian in that plea-

sant and witty dialogue called Gallus, brings in Mycillus the Cobbler
disputing with his Cock, sometimes Pythagoras; where after much

speech Pro and Con; to prove the happinesse of a mean estate, and
discontents of a rich man, Pythagoras his Cocke in the end, to illustrate

by examples that which he had said, brings him to Gnyphon the

Userers

Usurers house at mid-night, and after that to *Eucrates*; whom they found both awake, casting up their accounts, and telling of their money, clean dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in; or if a Rat or Mouse did but stir, starting upon a sudden, and running to the door to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euchio*,^d commanding *Staphyla* his wife to shut the doors fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands, he was loth to fling away the foul water, complaining that he was undone, because the smoak got out of his rooffe. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all hast, taking it for *malum omen*, an ill signe, his money was digged up; with many such. He that will but observe their actions, shall find these and many such passages not fained for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is,

* *manifesta phrenesis*

Vt locuples moriaris egenti vivere fato,

A meer madness, to live like a wretch, and die rich.

SUBSEC. 13.

Love of Gaming, &c. and pleasures immoderate; Causes.

IT is a wonder to see, how many poor, distressed, miserable wretches, one shall meet almost in every path & street, begging for an almes, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, & ready to be starved, lingring out a painful life, in discontent & grief of body and mind, and all through immoderate lust, gaming, pleasure & riot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified & carried away headlong with their several pleasures and lusts. *Cebes* in his tale; *S. Ambrose* in his second book of *Abel & Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he fains to dwel on the top of a high mount, much sought after by many suiters; at their first coming they are generally entertained by pleasure and *Dalliance*, and have all the content that possibly may be given, so long as their money lasts; but when their means fail, they are contemptibly thrust out a backdoor, headlong, and there left to *Shame*, *Reproach*, *Despair*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayd, and all the dainty fare that might be had, with all kind of welcome and good respect, is now upon a sudden stript of all, pale, naked, old, diseased and forsaken, curling his stars, and ready to strangle himself; having no other company but *Repentance*, *Sorrow*, *Grief*, *Derision*, *Beggery*, and *Contempt*, which are his daily attendants to his lives end. As the prodigal son had exquisite musick, merry company, dainty fare at first; but a sorrowful reckoning in the end; so have all such vaine delights and their fol-

c. Curis extenuatus, vigilans & secū supplicans.

d. Cave quæquæ alienum in ædes intromisseris. Ignem extingui volo, ne causæ quidquæ sit quod te quisquam queritet. Si bona fortuna veniat ne intro miseris; Occlude sis fores ambobus pessulis.

Discretior animi quia domo abeundum est mihi: Nimis hercule inuitus abeo, nec quid agam scio.

e. Ploras aquâ profundere, &c. perit dū fumus de rigillo exit foras.

* *Juv. Sat. 14.*

f. Ventricosus, nudus, pallidus, levis pudorem occultans, deورا seipsum strangulans, occurrunt autem exeunti paritentia his miseriam conficiens, &c.

g. Luc. 15.

lowers

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h Boethius.

i In Oeconom.
Quid si nunc
ostendam eos
qui magnæ
vi argenti do-
mus inutiles
ædificant, in-
quit Socrates.
k Sarisburien-
sis Polycrat. l. i.
c. 4. venatores
omnes adhuc
institutionem
redolent cen-
taurorum. Raro
invenitur quis-
qui in eorum
modestus &
gravi, raro
continent, &
ut credo sobri-
us inquam.
l Pancirol. Tit.
23. volant
opes cum acci-
pire.
m Insignis ve-
natorum stulti-
tia, & super-
vacua cura
eorum, qui dum
nimium vena-
tioni infi-
stunt, ipsi ab-
stia omni hu-
manitate in
feras degene-
rant, ut Aëleon,
&c.
n Sabin. in O-
vid Metamor.
o Agrippa de
vanit scient. In-
sanum venan-
di studium, dū
à novalibus
arcentur agri-
colæ subtra-
hant prædia
rusticis, agrico-
loni præclu-
duntur sylvæ
& p. ita pasto-
ribus ut auge-
antur pascua
feri.

--- Maiestas
reus agricola si
gustari.

p Anacalibus

sub arcentur agricolæ, dum fera habeant vagandi libertatem; ut pascua augeantur, prædia subtrahuntur, &c. Sarisburiensis. q Fe-
rū quā hominibus æquiores. Cambd. de Guil. Cong. qui 36. Ecclesiæ maritimas depopulatus est ad forestam navam. Mar. Paris.

lowers. *h Tristes voluptatum exitus, & quisquis voluptatum suarum remi-
nisci volet; intelliget*, as bitter as gall & wormwood is their last; grief of
mind, madness it self. The ordinary rocks upon wch such men do impinge
& precipitate themselves, are Cards, Dice, Hawks, & Hounds, *Insanum ve-
nandi studium*, one calls it, *insanæ substructiones*: their mad structures, dis-
ports, plays, &c. when they are unseasonably used, imprudently handled,
and beyond their fortunes. Some men are consumed by mad phantastical
buildings, by making Galleries, Cloisters, Tarraces, Walks, Orchards, Gar-
dens, Pools, Rillcts, Bowers, & such like places of pleasure; *Inutiles domos*,
i *Xenophon* calls them, which howsoever they be delightfome things in
themselves, and acceptable to all beholders, an ornament, and befitting
some great men; yet unprofitable to others, & the sole overthrow of their
citates. *Forestus* in his observations hath an example of such a one that
became melancholy upon the like occasion, having consumed his substance
in an unprofitable building, which would afterward yield him no advan-
tage. Others, I say, are^k overthrown by those mad sports of Hawking and
hunting; honest recreations, and fit for some great men, but not for every
base inferior person; whilst they will maintain their Faulkoners, dogs, and
hunting Nags, their wealth, faith *Salmutze*, runs away with hounds, and
their fortunes flie away with Hawks: They persecute beasts so long, till
in the end they themselves degenerate into beasts, as ^m *Agrippa* taxeth
them, ⁿ *Aëleon* like, for as he was eaten to death by his own dogs,
so do they devour themselves and their patrimonies, in such idle and
unnecessary disports, neglecting in the mean time their more necessary
businesse, and to follow their vocations. Over-mad too sometimes are
our great men in delighting, and doting too much on it. o *When they
drive poor husbandmen from their tillage*, as *P Sarisburiensis* objects,
polycrat. l. i. c. 4. sling down countrey Farmes, and whole Townes,
to make Parks, and Forests, starving men to feed beasts, and q *punishing in
the mean time such a man that shall molest their game, more severely then
him that is otherwise a common hacker, or a notorious thief.* But great
men are some wayes to be excused, the meaner sort have no evasion why
they should not be counted mad, *Poggius* the Florentine, tels a merry
story to this purpose, condemning the folly and impertinent businesse of
such kind of persons. A physitian of *Millan*, faith he, that cured mad men
had a pit of water in his house, in which he kept his patients, some up to
the knees, some to the girdle, some to the chin, *pro modo insanie*, as they
were more or less affected. One of them by chance that was wel recover-
ed, stood in the door, and seeing a gallant ride by with a hawk on his fist,
wel mounted, with his Spaniels after him, would needs know to what use
all this preparation served; he made answer, to kill certain fowl; the pati-
ent demanded again, what his fowl might be worth which he killed in a
year; he replied, 5 or 10 crowns; & when he urged him farther what his
Dogs, Horse, and Hawks stood him in, he told him 400 Crowns; with
that the patient bad be gone, as he loved his life and welfare, for if our
master come and finde thee here, he will put thee in the pit amongst mad
men up to the chin: Taxing the madness and folly of such vain men that

Spend

spend themselves in those idle sports, neglecting their business and necessary affaires. *Leo decimus*, that hunting Pope, is much discommended by *Jovius* in his life, for his immoderate desire of hawking and hunting, in so much that (as he saith) he would sometimes live about *Ostia* weeks and months together, leave suiters respected, Bulls and pardons unsigned, to his own prejudice, and many private mens losse. *And if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, look so fowre, be so angry and waspish, so grieved & molested, that it is incredible to relate it.* But if he had good sport, and bin well pleased on the other side, *incredibili munificentia*, with unspeakable bounty and munificence he would reward all his fellow-hunters, and deny nothing to any suiter when he was in that mood. To say truth, 'tis the common humor of all gamesters, as *Galateus* observes, if they win, no man living are so Jovial and merry, but if they lose, though it be but a trifle, two or three games at Tables, or a dealing at Cards for two pence a game, they are so cholerick & tetty that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbecoming speeches, little differing from mad men for the time. Generally of all Gamesters and gaming, if it be excessive, thus much we may conclude, that whether they win or lose for the present, their winnings are not *Munera fortuna, sed insidiæ*, as that wise *Seneca* determines, not fortunes gifts, but baits, the common *Catastrophe* is *x* beggery, *y* *Ut pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for *z omnes nudi, inopes & egeni*;

a Alea Scylla vorax, species certissima furti,
Non contenta bonis animum quoque perfida mergit,
Fœda, furax, infamis, iners, furiosa, ruina.

For a little pleasure they take, and some small gains and gettings now and then, their wives and children are wringed in the mean time, & they themselves with loss of body and soul, rue it in the end. I will say nothing of those prodigious prodigals, *perdenda pecuniæ genitos*, as he taxed *Anthony*, *Qui patrimonium sine ulla fori calumnia amittunt*, saith, *c* *Cyprian*, and a mad Sabaritical spendthrifts, *Quiq; una comedunt patrimonium cenæ*, that eat up all at a breakfast, at a supper, or amongst Bauds, Parasites, and Players, consume themselves in an instant, as if they had flung it into *e* *Tybur*, with great wagers, vain and idle expences, &c. not themselves only, but even all their friends, as a man desperately swimming drowns him that comes to help him, by suretiship and borrowing they will willingly undo all their associates and allies. *f* *Iratz pecuniis*, as he saith, angry with their money: *g* *What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they have undiscreetly impoverished themselves; morganed their wits together with their lands, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their days in prison, as many times they do, they repent at leaseure; and when all is

r *Tom. 2. de vitis illustrium, l. 4. de vit. Leon. 10.*

s *Venationibus adeo perdit ut summos saepe studebat & aucupii.*

t *Aut infelicitate venatus tam impatiens inde, ut summos saepe viros acerbitimis contumeliis oneraret, & incredibile est quali vultu animique habitu dolorem inacidiamque præferret, &c.*

u *Unicuique autem hoc a natura infusum est, ut doleat scubi erraverit ut deceptus sit.*

x *Inven. Sat. 8. Nec enim loculis comitantibus itur, Ad eam tabula, posita sed laudatur arca Lemniis infit. ca. 44. mendaciorum quidam & perjuriorem, & paupertatis mater est alea, nullam habens patrimonii reverentiam, quum illud effuderit, sensim in furia delabatur & rapinas. Sarrif. polykrat. l. 1. c. 5.*

y *Dambodere. z* *Dan. Souter. a* *Petrar. dial. 27.*

b *Salust. c* *Tom. 3. Ser. de Alea.*

d *Plutarch in Aristop. calis all such gamesters mad men, Si in insanum hominem contigero. Spontaneum ad se trahunt furorem, & os, & nares & oculos rivos faciunt furoris & divorsoria, Chrys. hom. 11. e* *Paschius Justus l. 1. de alea. f* *Seneca. g* *Hall.*

minem contigero. Spontaneum ad se trahunt furorem, & os, & nares & oculos rivos faciunt furoris & divorsoria, Chrys. hom. 11. e *Paschius Justus l. 1. de alea. f* *Seneca. g* *Hall.*

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h In Sat. II.
Sed deficiente
crumena: &
crescente gula,
quis te manet
extrin—rebus
in ventrem
mersis.
i Spartan. A-
drino.
k Alex. ab. Alex.
lib. 6. c. 10.
Idem Gerbelius,
lib. 5. Græ. dist.
l Fines Moris.
m Hysian.
in Digestis.

gone begin to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to look about; their^h end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, i *Catamidiari in Amphitheatro*, as by *Adrian* the Emperors edict they were of old, *decoctores bonorum suorum*, so he calls them, prodigal fools, to be published shamed, and hissed out of all societies, rather then to be pittied or relieved. k The *Tuscans* and *Boetians* brought their bankrupts into the market place in a bear with an empty purse carryed before them, all the boyes following, where they sat all day *circumstante plebe*, to be infamous and ridiculous. At ^l *Padua* in *Italy* they have a stone called *the stone of Turpitude*, near the Senate house, where spendthrifts, and such as disclaim non-payment of debts, do sit with their hinder parts bare, that by that note of disgrace others may be terrified from all such vain expence, or borrowing more then they can tell how to pay. The^m *Civilians* of old set guardians over such brain-sick prodigals, as they did over mad men, to moderate their expences, that they should not so loosely consume their fortunes, to the utter undoing of their families.

I may not here omit those two main plagues, and common dotages of humane kinde, Wine and Women, which have infatuated and belotted Myriades of people: They go commonly together.

ⁿ *Qui Vino indulget, quemque alea decoquit, ille
In venerem putris—*

n Persius Sat.
5.

To whom is sorrow, saith *Solomon*, Pro. 23. 39. to whom is wo, but to such a one as loves drink? it causeth torture, (*Vino tortus & irâ*) and bitterness of minde, *Sirac.* 31. 21. *Vinum furoris*, *Jeremy* calls it 15. cap. wine of madness, as well he may, for *insanire facit sanos*, it makes sound men sick and sad, and wise men o mad, To say and do they know not what. *Accidit hodiè terribilis casus* (saith p *S. Austin*) hear a miserable accident; *Cyrillus* son this day in his drink, *Matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit ferè, & duas alias sorores ad mortem vulneravit*, would have violated his sister, killed his father, &c. A true saying it was of him, *Vino dari letitiam & dolorem*, drink causeth mirth, and drink causeth sorrow, drink causeth poverty and want, (*Prov.* 21.) shame and disgrace. *Multi ignobiles evasere ob vini potum, & p (Austin)* *missis honoribus profusi aberrarunt*: Many men have made shipwrack of their fortunes, and go like rogues and beggars, having turned all their substance into *aurum potabile*, that otherwise might have lived in good worship and happy estate, and for a few hours pleasure, for their *Hilary* term's but short, or q *free madness*, as *Seneca* calls it, purchase unto themselves eternal tediousness and trouble.

o Poculum quasi sinus in quo sepe naufragium faciunt, jam intra tum pecunie tum mentis Erasmi. in Prov. calicium remiges. chil. 4. cent. 7. Pro. 41. p Ser. 33. ad stat. in Eremito.

q Libera unita lora insaniam æterno temporis radio pensant.

x Menander.

f Pro. 5.

That other madness is on women, *Apostatare facit cor*: saith the wise man, *Atque homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that fair plant to the eye, but poyson to the tast, the rest as bitter as wormwood in the end (*Prov.* 5. 4.) and sharp as a two-edged sword (7. 21.) Her house is the way to hel, and goes down to the Chambers of death. What more sorrowful can be said? they are miserable in this life, mad, beasts, led like *Oxen to the slaughter*: & that which is worse, whose masters

masters & drunkards shall be judged, *amittunt gratiam, saith Austin, perdunt gloriam, incurrunt damnationem eternam.* They lose grace & glory,

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— *t brevis illa voluptas*
— *Abrogat eternum cali decus* —

t Merlin. Cocc.

They gain Hell and eternall damnation.

SUBSEC. 14.

Philantia, or Self-love, Vain-glory, Praise, Honor, Immoderate applause, Pride, over-much Joy, &c. causes.



Self-love, Pride, and Vain-glory, *u cecus amor sui*; which Chrysostome calls one of the devils three great nets; & Bernard, an arrow which pierceth the soul through, & slays it; a sensible enemy, not perceived, are maine causes. Where neither anger, lust, covetousness, fear, sorrow, &c. nor any other perturbation can lay hold; this will slyly and insensibly pervert us, *Quem non gula vicit, Philantia superavit,* (saith Cyprian) whom surfeiting could not overtake, Self-love hath overcome. y He hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himself to no fond imagination, and sustained all those tyrannical concupiscences of the body, hath lost all his honor, captivated by vain-glory. Chrysostom sup. Jo. Tu sola *animam mentemque peruris, gloria.* A great assault and cause of our present malady, although we do most part neglect, take no notice of it, yet this is a violent batterer of our souls, causeth melancholy and dotage. This pleasing humor; this soft and whispering popular aire, *Amabilis insania*; this delectable Frensie, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulls our souls asleep, puffs up our hearts as so many bladders, and that without all feeling, in so much as those that are misaffected with it, never so much as once perceive it, or think of any cure. We commonly love him best in this a malady, that doth us most harm, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith Jerom) we love him, we love him for it: c. O Bonciari suave, suave fuit *ate talis hac tribui*; 'Twas sweet to hear it. And as d Pliny doth ingenuously confesse to his dear friend Augurinus, all thy writings are most acceptable, but those especially that speak of us. Again, a little after to Maximus: e I cannot express how pleasing it is to me to hear my self commended. Though we smile to our selves, at least Ironically, when Parasites bedawb us with false Encomions, as many Princes cannot chuse but do, *Quum tale quid nihil intra se repererint*, when they know they come as far inort, as a Mouse to an Elephant, of any such vertues; yet it doth us good. Though we seem many times to be angry, f and blissh at our own praises, yet our souls inwardly rejoyce, it pusses us up; 'tis fallax suavitas, blandus demon, makes us swell beyond our bounds, and forget our selves. Her two daughters are lightness of minde, immoderate joy and pride, not excluding those other concomitant vices, which g Jodocus Lorichius reckons up; Bragging, Hypocrisie, Peevishness, and curiosity.

Now the common cause of this mischief, ariseth from our selves or others, h we are active and passive. It proceeds inwardly from our selves,

u Hor.

u Sagitta quæ animam penetrat, leviter penetrat, sed non levis insigrit, vulnus, sup. cant.

y Qui omnem pecuniarum contemptum habent, & nulli imaginationis totius mundi se immiscuerint, et tyrannicas corporis concupiscencias sustinuerint, hi multoties capti à vana gloria omnia perdidierunt.

z Hac correpti non cogitant de medela.
a Dii talem à terris averte pestem.

b Ep. ad Eustochium, de custodia virgin.

c Lyss. Ep. ad Bonciartum.

d Ep. lib. 9. Omnia tua scripta pulcherrima existimo, maxime tamen illa quæ de nobis.

e Exprimere non possum quam sit jucundum, &c.

f Hierom. qd licet nos indigne dicimus, & calidus rubor ora perfundat, aramen ad laudem suam intrinsecus animæ lætantur.

g Thessal. Theod. h Nec enim mihi cornea fibra est. Per.

* E manibus
illa, Nascuntur
violæ. Pers. 1.
Sat.

i Omnia enim
nostra, supra
modum placeant.

k Fab. l. 10. c. 3.
Ridentur mala
qui componunt
carmina, verum
gaudent scribere,
et se venerantur,
et ultra. Si taceas
laudent, quicquid
scripsere beati. Hor. ep.
2. l. 2.

l Luke 18. 10.
m Aufon. sap.
† De meliore lu-
to finxit præcordia Titan.

* Chil. 3. cent.
10. pro. 97.

Qui se crede-
ret neminem
ulla in re præstantiorem.

n Tanto fastu
scripsit, ut Alexander
gesta inferiora scrip-
ta suis existimaret, Jo. Vos-
sius lib. 1. cap. 9
de hist.

o Plutarch. vit.
Catonis.

p Nemo unquam Poëta
aut Orator, qui
quenquam se meliorem arbi-
traretur.

q Consol. ad
Pammachium
mundi Philoso-
phus, gloriæ a-
nimal, et po-
pulari auræ et
rumorum ve-
nale mancipi-
um.

r Epist. 5. Capi-
toni suo Die-
bus ac nocti-
bus, hoc solum

cogito si qua me possum levare humo.

as we are active causes, from an over-weening conceit we have of our good parts, own worth, (which indeed is no worth) our bounty, favor, grace, valor, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, our * excellent gifts and fortunes, for which *Narcissus* like, we admire, flatter, & applaud our selves, and think all the world esteems so of us; and as deformed women, easily beleieve those that tell them they be fair, we are too credulous of our own good parts and praises, too well perswaded of our selves. We brag and venditate our i own works, and scorn all others in respect of us; *Inflati scientia* (saith *Paul*) our wisdom, k our learning; all our geese are swans, and we as basely esteem and vilifie other mens, as we do over highly prize & value our own. We will not suffer them to be in *secundis*, no not in *tertiis*; what, *Mecum confertur Uliſſes* they are *Mures*, *Musca*, *culices præ se*, nitts and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be far before him. Onely wise, onely rich, onely fortunate, valorous, and fair, puffed up with this Timpany of self-conceit; as that proud *Pharisee*, they are not (as they suppose) *like other men*, of a purer and more precious mettall: *Soli rei gerendi sunt efficaces*, which that wise *Periander* held of such: *meditantur omne qui prius negotium*, &c. *Novi quendam* (saith * *Erasmus*) I knew one so arrogant that he thought himself inferiour to no man living, like n *Calisthenes* the Philosopher, that neither held *Alexanders* acts, or any other subject worthy of his Pen, such was his insolency; or *Selencus* King of *Syria*, who thought none fit to contend with him but the *Romans*, o *Eos solos dignos ratus quibuscum de imperio certaret*. That which *Tully* writ to *Atticus* long since, is still in force, p *There was never yet true Poet nor Orator, that thought any other better then himself*. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Scholars, as q *Hierom* defines; *A natural Philosopher is glories creature, and a very slave of rumor, fame, & popular opinion*, and though they write *de contemptu gloriæ*, yet as he observes, they will put their names to their books. *Vobis & fama me semper dedi*, saith *Trebellius Pollio*, I have wholly consecrated my self to you and fame. 'Tis all my desire, night and day, 'tis all my study to raise my name. Proud r *Pliny* seconds him; *Quanquam O! &c.* and that vain-glorious s Orator, is not ashamed to confesse in an Epistle of his to *Marcus Lecceius* t *Ardeo incredibili cupiditate, &c.* I burn with an incredible desire, to have my u name registred in thy book. Out of this fountain proceed all those cracks and brags, — x *speramus carmina fingi posse linenda cedro, & le- ni servanda cupresso* — y *Non usitata nec tenui ferar penna. — nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepit Ausidus. — Exegi monumentum ære perennius. Jamque opus exegi, quod nec Jovis ira, nec ignis, &c. cum venit ille dies, &c.* parte tamen meliore mei super alta perennis astra ferar, nomenque erit inde- lebile nostrum (This of *Ovid* I have paraphrased in English.)

Id voto meo sufficit, &c. (Tullius. t Ut nomen meum scriptis tuis illustretur. Inquis animi studio eternitatem, noctes & dies angebatur. Hensius forat. uneb. de Scal. x Hor. art. Poët. y Od. Vit. l. 3. Jamque opus esse. gi. Vade liber felix Palingen. lib. 18.

And

And when I am dead and gone,
My corps laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall persever, &c.

And that of *Ennius*,

Nemo me lachrymis decoret, neque funera fletu

Faxit, cur & volito docta per ora virum.

With many such proud strains, and foolish flashes too common with Writers. Not so much as *Democharis* on the * Topicks, but he will be immortal. *Typotius de fama*, shall be famous, and well he deserves, because he writ of fame; and every trivial Poet must be renowned,

— *Plausuque petit clarescere vulgi*:

This puffing humor it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to have their acts eternized,

— *Digito monstrari, & dicier hic est*;

to see their names inscribed, as *Phryne* on the walls of *Thebes*, *Phryne fecit*; This causeth so many bloody battles,

Et noctes cogit vigilare serenas;

Long journies,

Magnum iter intendo, sed dat mihi gloria vires, gaining honor, a little applause, Pride, self-love, Vain-glory. This is it which makes them take such pains, and break out into those ridiculous strains, this high conceit of themselves, to scorn all others; *ridiculo fastu & intolerando contemptu*, as *Palæmon* the Grammarian contemned *Varro*, *secum & natus & morituras literas jactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, nor hear of any thing but their own commendation, which *Hierom* notes of such kinde of men. And as *Austin* well seconds him, 'tis their sole study day and night to be commended and applauded. When as indeed, in all wise mens judgements, quibus cor sapit, they are mad, empty vessels, funges, beside themselves, derided, & *ut Camelus in proverbio querens cornua*, etiam quas habebat aures amisit, their works are toys, as an Almanack out of date, & *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonor and infamy, they are a common obloquie; *insensati*, and come far short of that which they suppose or expect. *O puer ut sis vitalis metuo*. Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as *Eusebius* well observes, which have written in former ages, scarce one of a thousands works remaines; *nomina & libri simul cum corporibus interierunt*, their books and bodies are perished together. It is not as they vainly think; they shall surely be admired and immortal, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer than before, we may say to them,

* In lib. 8.

z De ponte de-
jicere.

a Sueton. lib.
de gram.

b Nihil libenter
audiunt, nisi
laudes suas.

c Epist. 56. Ni-
hil aliud dies
noctesque cogi-
tant nisi ut in
studiis suis lau-
dentur ab ho-
minibus.

d Quæ major
dementia aut
dici, aut excogi-
tari potest, quã
sic ob gloriam
cruciari? Insa-
niam istam do-
mine longe fac
me. *Austin.*

conf. lib. 10. cap.
37.

e Mart. l. 5. 51.

f Hor. Sat. 1. l. 2.

* Lib. cont.

*Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyas Gorgonas, & Furias.*

We marvel too, not as the vulgar we,

But as we Gorgons, Harpy, or Furies see.

Or if we do applaud, honor and admire; *quota pars*, how small a part in respect of the whole world, never so much as hears our names, how few take notice of us, how slender a Tract, as scant as *Alcibiades* his land in a Map! And yet every man must and will be immortal, as he hopes, and extend his fame to our Antipodes, when as half, no not a quarter of his own Province or City; neither knows nor hears of him: but say they did, what's a City to a Kingdom, a Kingdom to *Europe*, *Europe* to the world, the world it self that must have an end, if compared to the least visible Star in the Firmament, eighteen times bigger then it? and then if those Stars be infinite, and every Star there be a Sun, as some will, & as this Sun of ours hath his Planets about him, all inhabited; what proportion bear we to them, and wher's our glory? *Orbem terrarum victor Romanus habebat*, as he crackt in *Petronius*, all the world was under *Augustus*: and so in *Constantines* time, *Eusebius* brags he governed all the world, *universum mundum præclarè admodum administravit*, — & *omnes orbis gentes Imperatori subjecti*: so of *Alexander* it is given out, the 4. Monarchies, &c. when as neither *Greeks* nor *Romans*, ever had the fifteenth part of the now known world, nor half of that which was then described. What Braggadocians are they and we then? *quam brevis hic de nobis sermo*, as he said, *hæc pudebit aucti nominis*, how short a time; how little a while doth this fame of ours continue? Every private Province, every small territory and City, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as our selves, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little John*, are as much renowned in *Sherwood*, as *Cæsar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*; *Omnis ætas omnisque populus in exemplum & admirationem veniet*, Every town, city, book, is full of brave Souldiers, Senators, Scholars, and though *k Bracydas* was a worthy Captain, a good man, and as they thought, not to be matched in *Lacedæmon*, yet as his mother truly said, *plures habet Sparta Bracyda meliores*, *Sparta* had many better men than ever he was; and howsoever thou admirest thy self, thy friend, many an obscure fellow in the world never took notice of, had he been in thy place or action, would have done much better than he or he, or thou thy self.

Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemn all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermites, Anachorites, that contemn the world, contemn themselves, contemn all titles, honors; offices: and yet in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud, *sæpe homo de vanæ gloriæ contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriatur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisie. They go in sheeps russet, many great men that

gTul. sem. Scip.
h Boethius.

iPutean. Cissalp.
hisl. lib. 1.

kPlutarch.
Lycurgo.

that might maintain themselves in cloth of gold; and seem to be dejected, humble by their outward carriage, when as inwardly they are swollen full of pride, arrogance, and self-conceit. And therefore *Seneca* adviseth his friend *Lucilius*, in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire, his rude head, horrid beard, contempt of money, coarse lodging, and whatsoever leads to fame that opposite way.

All this madness yet proceeds from our selves, the main engin which batters us, is from others, we are meerly passive in this business: from a company of Parasites & flatterers, that with immoderate praise, & humble Epithetes, glowing titles, false elogiums, so bedawbe & applaud, guild over many a silly & undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, *laudum placenta*, a drum, pipe, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant.

Palma negata macrum, donata reducit opimum.

It makes them fat and lean, as frost doth Conies. *And who is that mortal man that can so contain himself, that if he be immoderately commended, and applauded, will not be moved?* Let him be what he will, those Parasites will overturn him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — *† editum Domini Dei que nostri*: and they will sacrifice unto him, — ** divinos si tu patiaris honores,*

Utrò ipsi dabimus meritaque sacrabimus aras.

If he be a souldier, then *Themistocles*, *Epaminondas*, *Hector*, *Achilles*, duo *fulmina belli*, *triumviri terrarum*, &c. and the valour of both *Scipio's* is too little for him, he is *invictissimus*, *serenissimus*, *multis trophæis ornatissimus*, *natura dominus*, although he be *lepus galeatus*, indeed a very coward, a milk-sop, * and as he said of *Xerxes*, *postremus in pugna, primus in fuga*, & such a one as never durst look his enemy in the face. If he be a big man, then is he a *Sampson*, another *Heracles*: if he pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, the voice of God and not of man: If he can make a verse, *Homer*, *Virgil*, &c. And then my silly weak Patient, takes all these elogiums to himself; if he be a Scholar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death, *Laudatas ostendit avis Junonia pennas*, Peacock-like he will display all his Feathers. If he be a souldier, and so applauded, his valour extoll'd, though it be *impar congressus*; as that of *Troilus*, and *Achilles*, *Infelix puer*, he will combat with a Giant, run first upon a breach, As another *Philippus*, he will ride into the thickest of his enemies. Commend his house-keeping; and he will beggar himself: commend his temperance, he will starve himself.

— *laudataque virtus*

Crescit, & immensum gloria calcar habet.

he is mad, mad, no whoe with him; — *impatiens consortis erit*, he will over the *Alpes* to be talked of; or to maintain his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus æquo laudetur* (saith *Erasmus*) *cristas erigit, exuit hominem, Deum se putat*, he sets up his crest, and will be no longer a man but a God.

k Epist. 13. Illud te admoceo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu tuo, aut genere vitæ notabilia sunt, Asperum cultum & vitiosum caput, negligentem barbam, indurum argento odium cubile humi positum, & quicquid ad laudem perversa via sequitur, evita.

1 Per. m Quis vero tam bene modum suo metiri se novit, ut eum assidue & immodice laudationes non moveant? Hen. Step.

† Mart. Siroza.

** Justin.*

n Livius. Gloria tantum elata, non ira, in medios hostes irruere, quod completis muris conspici se pugnantem, a muro spectantibus, egregium ducebat.

o I demens, & servas curre per Alpes. Aude aliquid, &c. ut pueri placeas, & declamatio fias. Juv. Sat. 10. In moria Encom.

† nihil

— † nihil est quod credere de se
Non audet quum laudatur diis aqua potestas.

† Juvenal. Sat.
4.

* Sueton. c. 12.
in Domitiano.

* Brissonius.

q Antonius ab
assentatoribus
electus Librum

se patre appel-
lari iussit, &

pro deo se ven-
ditur redimit-
tur hedera, &

corona velatus
aurea, & thyr-

sum tenens, co-
thurnisque suc-
cinctus curru

velut Liber pa-
ter vestitus est.

Alexandria.
Pater. vol. post.

r Minerva nup-
tias ambit, tanto

furore percitus,
ut satellites mi-
teret ad viden-

dum num dea in
thalami venis-

set, &c.

† Alian. li. 12.

* De mentis a-
lienat. cap. 3.

t Sequiturque
superbia for-
mam. Livius li.

ii. Oraculum
est, viriditas pe-
ingenia, luxu

riare hac & e-
vanescere mul-
tisque sensum

penitus amissis.
sa. Homines in-
tuentur, ac si ip-

si non essent
homines.

u Galea de ru-
beis, civis noster

faber ferrarius,
ob inventionem

instrumenti Co-
clea olim Ar-
chimede didi,

pae latitia in-
finita.

* Insania post-
modum correpi-
tus, ob nimiam

inde arrogantia-

am. y Bene ferre magnam discere fortunam. Hor.

Fortunam reverenter habe, quicumque repente Dives ab emili progrediare loco.

Aufonius. z Processit squalidus & submissus, ut besterni Diei gaudium intemperans hodie castigaret. a Uxor Hen. 8. b Neutri-

us se fortunae extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & ad-

versam: quod in hac nulli unquam defuit solatium, in altera multis consilium, &c. Lod. Vives.

How did this work with Alexander, that would needs be Jupiters son, and go like Hercules in a Lions skin? Domitian a God, (* Dominus Deus noster sic fieri jubet) like the * Persian Kings, whose Image was adored by all that came into the City of Babylon. Commodus the Emperor was so gulled by his flattering parasites, that he must be called Hercules. q Antonius the Roman would be crowned with Ivy, carried in a Chariot, and adored for Bacchus. Cotys King of Thrace, was married to Minerva, and sent three several messengers one after another, to see if she were come to his bed-chamber. Such a one was Jupiter Menecrates, Maximus Jovianus, Dioclesianus, Hercules, Sapor the Persian King, brother of the Sun and Moon, and our modern Turks, that will be Gods on earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of China and Tartaria in this present age. Such a one was Xerxes, that would whip the sea, fether Neptune, stultâ jactantiâ, & send a challenge to Mount Athos: and such are many sottish Princes, brought into a fools Paradise by their parasites, tis a common humor, incident to all men, when they are in great places, or come to the solstice of honor, have done, or deserved well, to applaud and flatter themselves. Stultitiam suam produnt, &c. (saith * Platerus) your very tradesmen if they be excellent, will crak and brag, and shew their folly in excess. They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, a perpetual meditation of their Trophies & plaundes, they run at the last quite mad, and lose their wits. Petrarch. lib. 1. de contemptu mundi, confessed as much of himself, & Cardan in his 5 book of wisdom, gives an instance in a Smith of Millan, a fellow Citizen of his, u one Galeus de Rubens, that being commended for refining of an instrument of Archimedes, for joy ran mad. Plutarch in the life of Artaxerxes, hath such a like story of one Chamus a souldier, that wounded King Cyrus in battle, and grew thereupon so x arrogant, that in a short space after he lost his wits. So many men, if any new honor, office, preferment, booty, treasure, possession, or patrimony, ex insperato fall unto them, for immoderate joy, and continual meditation of it, cannot sleep y or tell what they say or do, they are so ravished on a sudden; and with vain conceits transported, there is no rule with them. Epaminondas therefore, the next day after his Leuctrian victory, z came abroad all squalid and submissus, and give no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous Lady, a Queen Katherin, Dowager of England, in private talk, upon like occasion, said, that b she would not willingly endure the extremity of either fortune; but if it were so, that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it, but still counsel and government were defective in the other: They could not moderate themselves.

SUBSE C. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Scholars, and why the Muses are Melancholy.



Leonartus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speak of a peculiar Fury, which comes by overmuch study. Fernelius lib. 1. cap. 18. d puts Study, contemplation, and continual meditation, as an especial cause of madness: and in his 86. consul. cites the same words. Jo. Arculanus in lib. 9. Rhasis ad Alnan-forem cap. 16. amongst other causes reckons up studium vehemens: so doth Levinus Lemnius, lib. de ocul. nat. mirac. l. 1. cap. 16. e Many men (say he) come to this malady by continual * Study, and night-waking, and of all other men, Scholars are most subject to it: and such Rhasis adds, & that have commonly the finest wits. Cont. lib. 1. tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7. puts Melancholy amongst one of those five principal plagues of Students, 'tis a common Maul unto them all, and almost in some measure an inseparable companion. Varro belike for that cause calls Tristes Philosophos & severos, severe, sad, dry, tetrick are common Epithets to Scholars: And s Patritius therefore in the institution of Princes, would not have them to be great Students. For (as Machiavel holds) Study weakens their bodies, dulls the spirits, abates their strength and courage; and good Scholars are never good Souldiers, which a certain Goth well perceived, for when his Country-men came into Greece, and would have burned all their books, he cried out against it, by all means they should do it, & leave them that plague, which in time will consume all their vigor, and martiall spirits. The Turks abdicated Cornutus the next heir, from the Empire, because he was so much given to his book: and 'tis the common Tenent of the world, that Learning duls and diminisheth the spirits, and so per. consequens produceth melancholy.

Two main reasons may be given of it, why Students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, sibi & musis, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idleness concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is overmuch study; too much learning (ask Festus told Paul) hath made thee mad; 'tis that other extreme which effects it. So did Trincavelius, lib. 1. consil. 12. & 13. finde by his experience, in two of his Patiens, a young Baron, and another that contracted this malady by too vehement study. So Forestus observat. l. 10. observ. 13. in a young Divine in Lovain, that was mad, and said he had a Bible in his head: Marsilius Ficinus de sanit. tuend. lib. 1. cap. 1. 3. 4. & l. 2. cap. 16. gives many reasons, m why Students dote more often then others:

e Peculiaris furor, qui est literis fit. d Nihil magis auget, ac afflicta studia, & profunda cogitationes. e Non desunt, qui eo jugi studio, & in tempestiva laboratione, huc devenerunt, hi pre ceteris nimis plerumque melancholici solent infestari. * Study is a continual and earnest meditation, applied to some thing with great desire. Tully. f Et illi qui sunt subtilis ingenii, & multae praemeditationis, de facili incidunt in melancholiam. g Ob studiorum sollicitudinem lib. 5. Tit. 5. h Gaspar. Ens Thesau. Polit. Apoteles. 31. Græci hanc pestem relinquere, quæ dubium non est, quin brevi omnem iis vigorem ereptura Martiusque spiritus exhaustura sit; Ut ad arma trahenda plene inhabiles futuri sint. i Knoles Turk. Hist. k Acts 26. 24. l Nimiis studiis melancholicus evasit, dicens se Bibulum in capite habere. m Cui melancholia assidua, cerebrisque deliramentis vexantur eorum animi ut desipere cogantur.

The

* Solers quilibet artifex instrumenta sua diligentissime curat, penicillos pictor; malleos incudeſq; faber ferrarius; miles equos, arma venator, auciceps aves, & cunæ, Cytharam Cythæarus, &c. ſolius muſarum myſtæ tam negligentes ſunt, ut instrumentum illud quo mundum univerſum metiri ſolent, ſpiritus ſcilicet, penitus negligere videntur.
o Arcus & arma tibi non ſunt imitanda Dianæ. Si nunquam ceſſes tendere mollis erit.
Ovid.
p Ephem.
q Contemplatio cerebrum efficit & extinguit calorem naturalem, unde cerebrum frigidum & ſiccum evadit quod eſt melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro priuſ cordiq; intentæ, ſtomachum hepæq; deſtituit, unde eis alimentum male coctum, ſanguis craſſus & niger efficitur, dum nimio otio membrorum ſuperflui vapores non exhalant.
r Cerebrum em-

The firſt is their negligence: no other men look to their Tools, a Painter will waſh his Penſils, a Smith will look to his Hammer, Anvil, Forge: an Husbandman will mend his Plough-Irons, and grinde his Hatchet if it be dull; a Faulkner or Huntsman will have an eſpecial care of his Hawks, Hounds, Horſes, Dogs, &c. A Muſitian will ſtring, and unſtring his Lute, &c. onely Scholars neglect that Instrument, their brain & ſpirits (I mean) which they daily uſe, and by which they range over all the world, which by much ſtudy is conſumed. Vide (ſaith Lucian) ne funiculum nimis intendendo, aliquando abrumpas: See thou twiſt not the rope ſo hard, till at length it break. Ficinus in his fourth Chap. gives ſome other reaſons; Saturn and Mercury, the Patrons of Learning, are both dry Planets: and p Origanus aſſigns the ſame cauſe, why Mercurialiſts are ſo poor, and moſt part beggers; for that their Preſident Mercury had no better fortune himſelf. The Deſtinies of old, put poverty upon him as a puniſhment; ſince when, Poetry and Beggery, are Gemelli, twin-born Brats, inſeparable companions:

* And to this day is every Scholar poor,
Groſs gold from them runs headlong to the Boor:

Mercury, can help them to knowledge, but not to money. The ſecond is contemplation, q which dries the brain and extinguiſheth natural heat; for whilſt the ſpirits are intent to meditation above in the head, the ſtomack and liver are left deſtitute, and thence come black blood and crudities by defect of concoction, and for want of exerciſe, the ſuperfluous vapours cannot exhale, &c. The ſame reaſons are repeated by Gomeſius, lib. 4. cap. 1. de ſale r Nymannus orat. de Imag. Jo. Voſchius lib. 2. cap. 5. de peſte: and ſomething more they add, that hard Students are commonly troubled with Gouts, Catarrhes, Rhumes, Cæcexia, Bradiſtopſia, bad Eyes, Stone, and Collick, f Crudities, Oppilations, Vertigo, Windes, Conſumptions, and all ſuch diſeaſes as come by overmuch ſitting; they are moſt part lean, dry, ill coloured, ſpend their fortunes, loſe their wits, and many times their lives, and all through immoderate pains, and extraordinary ſtudies. If you will not believe the truth of this, look upon great Toſtatus and Thomas Aquinas Works, and tell me whether thoſe men took pains? peruſe Auſtin, Hierome, &c. and many thouſands beſides.

Qui cupit optatam curſu contingere metam,
Multæ tulit, fecitque puer, ſudavit & aſt.

He that deſires this wiſhed goal to gain,
Muſt ſweat and freeze before he can attain,

and labor hard for it. So did Seneca, by his own confeſſion, ep. 8. t Not a day that I ſpend idle, part of the night I keep mine eyes open, tired with waking; and now ſumbring to their continual taſk. Hear Tully pro Archia. Poeta: whilſt others loytered, & took their pleaſures, he was continually at his book, ſo they do that will be Scholars, and that to the hazard (I ſay) of their healths, fortunes, wits, & lives. How much did Aristotle & Ptolomy ſpend?

f Cerebrum emſiccatur, corpora ſenſim gracileſcunt. f Studiſſimum Cæceſtici & nunquam bene colorati, propter debilitatem digeſtivæ facultatis, multiplicanſur in iis ſuperfluitates. Jo. Voſchius parte 2. cap. 5. de peſte. t Nullus mihi per orium dies exiit, partem noſtri ſtudiis dedico, non vero ſomno, ſed oculos vigilia fatigatos cadentesque, in operam derineo.

unius regni precium they say, more than a Kings ransom; how many crowns *per annum*, to perfect arts, the one about his History of Creatures, the other on his *Almagest*? How much time did *Thebet Benchorat* employ, to finde out the motion of the eight sphear? forty years and more, some write: how many poor Scholars have lost their wits, or become Dizards, neglecting all worldly affairs and their own health, wealth, *esse & bene esse*, to gain knowledge? for which, after all their pains, in the worlds esteem they are accounted ridiculous and silly Fools, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Look for examples in *Hildesheim spicel. 2. de mania & delirio*: read *Trincavellius l. 3. consil. 36. & c. 17. Montanus consil. 233. u Garceus de Judic. genit. cap. 33. Mercurialis consil. 86. cap. 25. Prosper & Calenius* in his Book *de atrà bile*: Go to *Bedlam* and ask. Or if they keep their wits, yet they are esteemed scrubs and fools by reason of their carriage: after seven years study——*statuà taciturnus exit,*

plerumque & risum populi quatit.——

Because they cannot ride an horse, which every Clown can do; salute and court a Gentlewoman, carve at Table, chringe, and make congies, which every common Swasher can do, y *hos populus ridet*, &c. they are laughed to scorn, and accompted silly fools by our Gallants. Yea many times, such is their misery, they deserve it: a a meer Scholar, a meer Ass.

b *Obstipo capite, & figentes lumine terram,
Murmur a cùm secum, & rabiosa silentia rodunt;
Atque expectato trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti.*

——who do lean awry

c Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as 'twere ballancing
Each word upon their out-stretcht lip, and when
They meditate the dreams of old sick men,
As, *Out of nothing, nothing can be brought,*
And that which is; can ne're be turn'd to nought.

Thus they go commonly meditating unto themselves, thus they sit, such is their action and gesture. *Fulgosus l. 8. c. 7.* makes mention how *Th. Aquinas* supping with King *Lewis of France*, upon a sudden knocked his fist upon the table, and cryed, *Conclusum est contra Manichæos*, his wits were a woolgathering, as they say; and his head busied about other matters, when he perceived his error, he was much d abashed. Such a story there is of *Archimedes* in *Vitruvius*, that having found out the means to know how much gold was mingled with the silver in King *Hieroms* crown, ran naked forth of the bath and cryed *εὑρηκα*, I have found: e and was commonly so intent to his studies, that he never perceived what was done about him: when the City was taken, and the souldiers now ready to risse his house, he took no notice of it. *S. Bernard* rode all day long by the *Lemnian lake*, and asked at last where he was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to have been mad,

u *Johannes Hannuschius* Bohe-
mus. nar. 1516:
eruditus vir,
nimis studiis in
Phrenesin inci-
dit. *Montanus*
instances in a
Frenchman of
Tolosa.

x *Cardinalis*
Cæsius; ob la-
borem, vigili-
am, & diutur-
na studia factus
melancholicus.
Perf. Sat. 3.

They cannot
fiddle? but as
Themistocles
said, he could
make a small
town become
a great City.
a *Perf. Sat.*

b *Ingenium sibi*
quod vanas de-
sumpsit Athe-
nas & septem
studiis annos
dedit, insenu-
ique.

Libris & cura
statua tacitur-
nius exit, Ple-
rumque & risu
populum qua-
tit. Hor. ep. 1.
lib. 2.

c Translated
by *M.B. Holi-*
day.

d *Thomas rubo-*
re confusus di-
xit se de argu-
mento cogitasse.
e *Plutarch. vitâ*
Ærcelli. Nec
sensit urbem
captam, nec mi-
lites in domum
irruentes, adeo
intentus stu-
diis, &c.

f *Lib. 2. cap. 18.*

and

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g Sub Furia
larvâ circumi
vit urbem, di
citans se explo
ratorem ab in
feris venisse,
delaturum de
monibus mor
taliū peccata.
* Petronius.

Ego arbitror in
scholis stultissi
mos fieri, quia
nihil eorum
quæ in usu ha
bemus aut au
diunt aut vi
dent.

h Novi meū
diebus, plerof
que studiū li
terarum dedi
tos, qui disci
plinam admodum
abundabant, sed
si nihil civilita
tis habent, nec
rem publ. nec
domesticam re
gere norant.

Stupuit Pagla
rensis qd furti
vilicium accusa
vit, qui suam
fatam undecim
porcellos, asinā
unum duntaxat
pullum enicam
retulerat.

i Lib. 1. Epist.
3. Adhuc scho
lasticum tantum
est: quo genere
hominum, nihil
aut est simplici
us, aut sincerius,
aut melius.

k Jure privile
giandi, qui ob
commune bonū
abbreviam sibi
vitam.

* Virg. G. En.

and send for *Hippocrates* to cure him: if he had been in any solemn company, he would upon all occasions fall a laughing. *Theophrastus* saith as much of *Heracitus*, for that he continually wept, and *Laertius* of *Menedemus Lampascus*, because he ran like a mad man, saying, he came from hell as a *Spie*, to tell the devils what mortal men did. Your greatest Students are commonly no better, silly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly business; they can measure the heavens, range over the world, teach others wisdom, and yet in bargains and contracts, they are circumvented by every base Tradesman. Are not these men fools? and how should they be otherwise, but as so many Sots in Schools, when (as he well observed) they neither hear nor see such things as are commonly practised abroad? how should they get experience, by what means? h I know in my time many Scholars, saith *Aeneas Sylvius* (in an Epistle of his to *Gasper Scitick* Chancelor to the Emperor) excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domestick or publick affairs. *Pagla*rensis was amazed, and said his Farmer had surely cosened him, when he heard him tell that his Sow had eleven Pigs, and his Ass had but one Foal. To say the best of this Profession, I can give no other testimony of them in general, than that of *Pliny* of *Isens*; i He is yet a Scholler, than which kinde of men there is nothing so simple, so sincere, none better, they are most part harmless, honest, upright, innocent, plain dealing men.

Now because they are commonly subject to such hazards, and inconveniences, as dotage, madness, simplicity, &c. *Jo. Voschius* would have good Schollers to be highly rewarded, and had in some extraordinary respect above other men, to have greater & priviledges than the rest that adventure themselves and abbreviate their lives for the publike good. But our Patrons of Learning are so far now adays, from respecting the *Muses*, and giving that honor to Scholars, or reward which they deserve, and are allowed by those indulgent priviledges of many noble Princes, that after all their pains taken in the *Universities*, cost and charge, expences, irksom hours, laborious tasks, wearisome days, dangers, hazards, (barred interim from all pleasures which other men have, mewed up like Hawks all their lives) if they chance to wade through them, they shall in the end be rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty, and beggery. Their familiar attendants are,

* *Pallentes morbi, luctus, curæque laborque
Et metus, & maleuada fames, & turpis egestas,
Terribiles visu formæ.* —

Grief, labor, care, pale sickness, miseries,
Fear, filthy poverty, hunger that cries,
Terrible Monsters to be seen with eyes.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other Trades and Professions after some seven years Prentiship, are enabled by their Craft to live of themselves. A Merchant adventures his goods at sea, and though his hazard be great, yet if one Ship return of four, he likely makes a saving

saving Voyage. An Husbandmans gains are almost certain; *quibus ipse Jupiter nocere non potest* (tis *Cato's Hyperbole, a great husband himself;) onely Schollers methinks are most uncertaine, unrespected, subject to all casualties, and hazard. For first, not one of a many proves to be a Scholler, all are not capable and docile, *lex omni ligno non fit Mercurius*: we can make Majors and Officers every year, but not Scholars: Kings can invest Knights and Barons, as *Sigesmond* the Emperor confessed; Universities can give degrees; and *Tu quod es, è populo quilibet esse potest*; but he nor they, nor all the world can give Learning, make Philosophers; Artists, Orators, Poets; we can soon say, as *Seneca* well notes, *O virum bonum, ô divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuosè vestitum, Calamistratum, bene olentem, magno temporis impendio constat hæc laudatio, ô virum literarum*, but tis not so easily performed to find out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed, and liberally maintained by their Patrons and Parents, yet few can compasse it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take pains; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends grief and their own undoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and mind must they encounter? No labor in the world like unto study. It may be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *arcis intestinis*, with a body of brasse, and is now confumate and ripe, he hath profited in his studies, and proceed with all applause after many expences, he is fit for preferment, where shall he have it? he is as far to seek it as he was (after twenty years standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are imployed, is to teach a School, turn Lecturer or Curat, and for that he shall have Faulknors wages, ten pound *per annum*, and his diet, or small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they do but a year or two) as inconstant, as * they that cryed *Hosanna* one day, and *Crucifixe* him the other; Servingman like, he must go look a new Master: if they do, what is his reward?

¹ *Hoc quoque te manet ut pueros elementa docentem*

¹ Hor. ep. 20^a
l. 1.

Occupet extremis in vicis alba senectus.

Like an Afs, he

wears out his time for provender, and can shew a stum rod, *togam tritam & laceram*, saith **Hædus*, an old torn gown, an ensign of his infelicity, he hath his labor for his pain, a *modicum* to keep him till he be decrepit, and that is all. *Grammaticus non est felix*, &c. If he be a trencher Chaplain in a Gentlemens house, as it befel ^m *Euphormio*, after some seven years service, he may perchance have a living to the halves, or some small Rectory with the mother of the maids at length, a poor kinswoman, or a crackt Chamber-maid, to have and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistres in the mean time,

* Lib. 1. de
contem. amor.

^m Satyricon.

* Juv. Sat. 5.

* *Ducetur Plantâ velut ietus ab Hercule Cacus,
Poneturque foras, si quid tentaverit unquam
Hiscere* —

as Hercules did by Cacus, he shall be

dragged forth of doors by the heels, away with him. If he bend his forces to some other studies, with an intent to be à secretis to some Noble man, or in such a place with an Embassador, he shall find that these persons rise like Prentises one under another, and in so many Tradesmens shops, when the master is dead, the Foreman of the shop commonly steps in his place. Now for Poets, Rhetoricians, Historians, Philosophers,

o Ars colitastva.

o Mathematicians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleieve that pleasant Tale of Socrates, which he told fair Phædrus under a Plane-tree, at the banks of the river Ifeus; about noon when it was hot, and the Grasshoppers made a noise, he took that sweet occasion to tell him a Tale, how Grasshoppers were once Scholars, Musicians, Poets, &c. before the Muses were born, and lived without meat and drink, and for that cause were turned by Jupiter into Grasshoppers. And may be turned again, In Tythoni Cicadas, aut Lyciorum ranas, for any reward I see they are like to have: or else in the mean time, I would they could live as they did, without any viaticum, like so many P Manucodiata those Indian Birds of Paradise, as we commonly call them, those I mean that live with the Air, and dew of Heaven, and need other food: for being as they are, their * Rhetorick only

p Aldrovandus
de Avibus l.
12. Gesner,
&c.

* Literis habent quæ sibi
Et fortunæ suæ maledi-
cant. Sat.
Menip.

+ Lib. de libris
Propriis fol. 24.
* Præfat. translat.
Plutarch.

q Polit. disput.
laudibus extol-
lunt eos ac si

virtutibus pol-
lerent, quos ob
infinita scelera
potius vitupe-
rare oporteret.

* Or as horses
know not
their strength
they consider
not their own
worth.

x Plura ex Si-
monidis famili-
aritate Hieron
consequutus
est, quam ex
Hieroni Simo-
nides.

* Hor. lib. 4.
ed. 9.

serves them to curse their bad fortunes, & many of them for want of means are driven to hard shifts; from Grasshoppers they turn Humble-Bees and Wasps, plain Parasites, and make the Muses, Mules, to satisfy their hunger-starved panches, and get a meals meat, To say truth, 'tis the common fortune of most Scholars, to be servile and poor, to complain piti-fully, and lay open their wants to their respectless Patrons, as + Cardan doth, as * Xilander, and many others: And which is too common in those Dedicatory Epistles, for hope of gain, to lye, flatter, and with hyper-
bolical elogiums and commendations, to magnifie and extol an illi-
terate unworthy Idiot, for his excellent vertues, whom they should ra-
ther, as q Machiavel observes, vilifie, and rail at down right for his most
notorious villanies and vices. So they prostitute themselves as Fiddlers, or
mercenary Tradesmen, to serve great mens turns for a smal reward. They
are like * Indians, they have store of gold, but know not the worth of it:
for I am of Synesius opinion, * King Hieron got more by Simonides ac-
quaintance, then Simonides did by his: they have their best education,
good institution, sole qualification from us, and when they have done
well, their honor and immortality from us; we are the living tombs, regi-
sters, and as so many trumpeters of their fames: what was Achilles with-
out Homer? Alexander without Arian and Curtius? who had known
the Cæsars, but for Suetonius and Dion?

* *Vixerunt fortes ante Agamemnona*

Multi: sed omnes illachrymabiles

Vrgentur, gnotique longâ

Nocte, carent quia vate sacro.

they

they are more beholden to Scholars, then Scholars to them; but they under-value themselves, and so by those great men are kept down. Let them have that *Encyclopædian*, all the learning in the world; they must keep it to themselves, *live in base esteem, and starve, except they will submit, as *Budeus* well hath it, so many good parts, so many ensigns of Arts, ver-
tues, be slavishly obnoxious to some illiterate Potentate, and live under his insolent Worship, or Honor, like Parasites, *Qui tanquam mures alienum panem comedunt*. For to say truth, *artes hæ non sunt Lucrativæ*, as *Guido Bonat* that great Astrologer could fore-see, they be not gainful Arts these, sed *esurientes & famelicæ*, but poor and hungry.

* *Dat Galenus opes, dat Justinianus honores,
Sed genus & species cogitur ire peder:*

The rich Physitian, honor'd Lawyers ride,
Whil'st the poor Scholar foots it by their side.

Poverty is the *Muses* Patrimony, and as that Poetical divinity teacheth us, when *Jupiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all Suters, and I believe it was, because they had no portion.

*Calliope longum celebs cur vixit in ævum?
Nempe nihil dotis, quod numeraret, erat.*

Why did *Calliope* live so long a maid?
Because she had no dowry to be paid.

Ever since all their followers are poor, forsaken and left unto themselves. In so much, that as *Petronius* argues, you shall likely know them by their clothes. There came saith he, by chance into my company, a fellow not very spruce to look on, that I could perceive by that note alone he was a Scholar, whom commonly rich men hate: I asked him what he was, he answered; a Poet; I demanded again why he was so ragged, he told me this kind of learning never made any man rich.

* *Qui Pelago credit, magno se fenore tollit,
Qui pugnas & rostra petit, præcingitur auro:
Vilis adulator picto jacet ebrius ostro,
Sola pruinosus horret facundia pannis.*

A Marchants gain is great that goes to Sea,
A Souldier embossed all in gold:

A Flatterer lyes fox'd in brave array,
A Scholar onely ragged to behold.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poetical, Mathematical, and Philosophical Studies are, how little respected, how few Patrons; apply themselves in all haste to those three commodious Professions of Law, Physick, and Divinity, sharing themselves between them, & rejecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them over, as pleasant toyes fitting onely table

* *Inter inertes
& Plebeios fe-
re jacer, ultimum locum
habens, nisi tot
artis virtutis-
que insignia,
turpiter, ob-
noxie, suppa-
rifiando fasci-
bus subjecerit
protervæ inso-
lemisque po-
tentia, Lib. I.
de contempt.
verum fortut-
tarum.*

* *Buchanan.
eleg. lib.*

† *In Satyricon.
intrat senex,
sed cultu non
ita speciosus, ut
facile appare-
ret eum hac
nota literatum
esse, quos di-
vites odisse so-
lent. Ego inquit
Poeta sum:
Quare ergo
tam male ve-
stitus es? Prop-
ter hoc ipsum;
amor ingenii
neminem un-
quam divitem
fecit.*

† *Petronius
Arbiter.
a Oppressus
paupertate ani-
mæ nihil exi-
mium, aut sub-
lime cogitare
potest, amani-
tates litera-
rum, aut ele-
gantiam, quo-
niam nihil præ-
sidi in hæc ad-
vitæ commo-
dum videt,
prius neglige-
re, mox odisse
incipit. Hens.*

table talk, and to furnish them with discourse. They are not so behoveful: he that can tell his money hath Arithmetick enough: He is a true Geometritian, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his own use. The best Opticks are, to reflect the beams of some great mens favor and grace to shine upon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practice of *Poland*, as *Cromerius* observed not long since, in the first Book of his History; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betook himself to Divinity, *hoc solum in votis habens, optimum sacerdotium*, a good Personage was their aim. This was the practice of some of our neer neighbors, as **Lipsius* inveighs, *they thrust their children to the study of Law and Divinity, before they be informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latineque delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsumt consiliis regum, o pater, o patria?* so he complained, and so may others. For even so we finde, to serve a great man, to get an Office in some Bishops Court (to practise in some good Town) or compasse a Benefice, is the mark we shoot at, as being so advantagious, the high way to preferment.

**Epistol. quæst. lib. 4. Ep. 21.*

**Cicero. dial.*

**Epist. lib. 2.*

y *Ju. Douss Epodon. lib. 2. car. 2.*

Although many times, for ought I can see, these men fail as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law; an excellent Civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Civil Law with us so contracted with Prohibitions, so few Causes, by reason of those all-devouring municipal Laws, *quibus nihil illiteratus*, saith **Erasmus*, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Scholars, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, that I know not how an ingenious man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebanks, Empericks, Quacksalvers, Paracelsians, as they call themselves, *Causfici & sanicide*, so **Clenard* terms them, Wifards, Alcumists, poor Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives, professing great skil, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as y he said, litigious Idiots,

*Quibus loquacis assatim arrogantia est,
Peritiæ parùm aut nihil,
Nec ulla mica literarii salis,
Crumenimulga natio:
Loquuteleia turba, litium strophæ,
Maligna litigantium cohors, togati vultures,
Lavernæ alumni, Agyrta, &c.*

Which

Which have no skill but prating arrogance,
 No learning, such a purse-milking nation :
 Gown'd vultures, theeves, and a litigious rout
 Of coseners, that haunt this occupation;

that they cannot well tell how to live one by another, but as he jested in the Comedy of clocks, they were so many, ²major pars populi ariadâ rep-^{z Plautus.} tant fame, they are almost starved a great part of them, and ready to de-^{* Barc. Argenti lib. 3.} voure their fellows, ^{*}Et noxiâ calliditate se corripere, such a multitude of pettifoggers and Empericks; such imposters, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so vile a rout, *scientiæ nomen, tot sumptibus partum & vigiliis, profiteri dispudeat, postquam &c.*

Last of all to come to our Divines, the most noble profession and worthy of double honor, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since published preached at Pauls cross, ^{a Jo. Howson 4 Novembris 1597. the Sermon was printed by Arnold Hartfield.} by a grave Minister then, and now a reverend Bishop of this land, *We that are bred up in learning, & destinated by our Parents to this end, we suffer our childhood in the Grammer school, which Austin calls magnam tyrannidem, & grave malum; & compares it to the torments of martyrdom; when we come to the University, if we live of the Colledg allowance, as Phalaris objected to the Leontines, ἐνδὲς πάλω λιμὸς ὑπὸ βε, needy of all things but hunger & fear, or if we be maintained but partly by our Parents cost, do expend in unnecessary maintenance, books & degrees, before we come to any perfection, five hundred pounds, or a thousand marks. If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those smal rewards, which are ours by law, and the right of inheritance, a poor Personage, or a Vicarig of 50 l. per annum, but we must pay to the Patron for the lease of a life (a spent & outworn life) either in annual pension, or above the rate of a copyhold, & that with the hazard & loss of our souls, by Simony and perjury, and the forfeiture of all our spiritual preferments in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his son to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability & necessity, cogit ad turpia, enforcing to sin, will entangle him in simony and perjury, when as the Poet saith, Invitatus ad hæc aliquis de ponte negabit: a beggers brat taken from the bridge where he sits a begging, if he knew the inconvenience, had cause to refuse it. This being thus, have not we fished fair all this while, that are initiate Divines, to find no better fruits of our labors, ^{b Pers. Sat. 3.} hoc est cur palles, cur quis non prandeat hoc est? do we macerate our selves for this? Is it for this we rise so early all the year long? ^{* E lecto cissi- lientes, ad su- bitum tintin- nabuli plausum quasi fulmine territi. 1.} Leaping (as he saith) out of our beds, when we hear the bell ring, as if we had heard a thunder clap. If this be all the respect, reward and honor we shall have, ^{c Mart.} efrange leves calamos, & scinde Thalia libellos: let us give over our books, and betake our selves to some other course of life? to what end should we study? ^{d Mart.} Quid me litterulas stulti docuere parentes, what did our parents mean to make us schollers, to be as far to seek of preferment after twenty years study, as we were at first: why do we take such pains? Quid tantum insanis juvat impallescere chartis? If there be no more hope of re-*

ward, no better encouragment. I say again; *Frangere leves calamos, & scinde Thalia libellos*; lets turn souldiers, sell our books, and buy Swords, Guns, and Pikes, or stop bottles with them, turn our Philosophers gownes, as *Cleanthes* once did, unto millers coats, leave all and rather betake our selves to any other course of life, than to continue longer in this misery.

* *Sat. Menip.* * *Præstat dentiscalpia radere, quàm literariis monumentis magnatum favorem emendicare.*

Tea, but me thinks I hear some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwreck of her goods, and that they have just cause to complain; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunal of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confess, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more than manifestly appear, that the fountain of these miseries proceeds from these griping Patrons. In accusing them, I do not altogether excuse us; both are faulty, they and we: yet in my judgment, theirs is the greater fault, more apparent causes & much to be condemned. For my part, if it be not with

cLib. 3. de conf.

* I had no mo-

ney, I wanted

impudence, I

could not

scamble, tem-

porize, dissem-

ble: non pran-

deret olus, &c.

ut dicam, ad

palpandum &

adulandum pe-

nitrus insulsum,

revedi non pos-

sim, jam senior

ut sim talis, &

fini nolo, ut-

curque male

cedat in rem

meam & ob-

scurus inde de-

litescam.

* Vit. Crassi.

nec facile judi-

cave potest ur-

trum pauperior

cum primo ad

Crassum, &c.

me as I would, or as it should, I do ascribe the cause, as *Cardan* did in the like case; *meo infortunio potius, quam illorum sceleri*, to * mine own infelicity, rather than their naughtiness: Although I have been baffled in my time by some of them, & have as just cause to complain as another: or rather indeed to mine own negligence; for I was ever like that *Alexander* in * *Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many years familiarly with rich *Crassus*, was even as poor when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he travelled with *Crassus* he borrowed an hat of him, at his return restored it again. I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they and I parted as we met, they gave me as much I requested, and that was—And as *Alexander ab Alexandro Genial*, *dier. l. 6. c. 16.* made answer to *Hieronimus Massianus*, that wondred, *quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidie videret*, when other men rose, still he was in the same state, *eodem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as the rest. He made answer, that he was content with his present estate, was not ambitious, and although *objurgabundus suam segnitiam accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus evectos, &c.* he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexanders* books) yet by some overweening and welwishing friends, the like speeches have been used to me; but I replied still with *Alexander*, that I had enough, and more peradventure than I deserved; and with *Libanius Sophista* that rather choose (when honors and offices by the Emperor were offered unto him) to be *talis Sophista, quam talis Magistratus*. I had as live be still *Democritus junior*, and *privatus*, *si mihi jam daretur optio, quam talis fortasse Doctor, talis Do-*

minus.

minus.—*sed quorsum hæc* For the rest 'tis on both sides *facinus detestandum*, to buy and sell livings, to detain from the Church, that which Gods and mens Laws have bestowed on it; but in them most, and that from the covetousness and ignorance of such as are interested in this business; I name covetousness in the first place, as the root of all these mischiefs, which *Achan* like, compels them to commit sacrilege, and to make Simoniacal compacts, (and what not) to their own ends, ^fthat kindles Gods wrath, brings a plague, vengeance, and an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it *per fas & nefas*, hooke or crook, so they have it. And others when they have with riot and prodigality, imbezelled their estates, to recover themselves, make a prey of the Church, robbing it, as *Julian* the Apostate did, spoil Parsons of their revenews (in keeping *half back*, has a great man amongst us observes:) *and that maintenance on which they should live*: by means whereof, Barbarism is increased, and a great decay of Christian Professors: for who will apply himselfe to these divine studies, his son, or friend, when after great pains taken, they shall have nothing whereupon to live? But with what event do they these things?

** Opeſque totis viribus venamini,
At inde meſſis accidit miſerrima.*

** Euripides.*

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, & as common experience evinceth, accursed themselves in all their proceedings. *With what face* (as i he quotes out of *Aust.*) *can they expect a blessing or inheritance from Christ in Heaven, that defraud Christ of his inheritance here on earth?* I would all our Symoniacal Patrons, and such as detain Tithes, would read those judicious Tracts of *St Henry Spelman*, and *St James Sempil* Knights; those late elaborate and learned Treatises of *Dr Tisſye*, and *Mr Montague*, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare cælo confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not beleeeve it, denounce and terrifie, they have *cauterized consciences*, they do not attend, as the enchanted Adder, they stop their ears. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optimè*, they cry and applaud themselves with that Miser, *ſimulac nummos contemplan in arcâ*: say what you will, *quocunque modo rem*: as a dog barks at the Moon, to no purpose are your sayings: Take your Heaven, let them have money. A base prophane Epicurean, Hypocritical rout; for my part, let them pretend what zeal they will, counterfeit Religion, bleare the worlds eyes, bumbast themselves, and stuffe out their greatnesse with Church spoiles, shine like so many Peacocks; so cold is my charity, so defective in this behalfe, that I shall never think better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, they are worse then Heathens. For as *Dionysius Halicarnassens*, observes *antiq. Rom. lib. 7.* *m Primum locum, &c.* *Greeks and Barbarians observe all religious rites, and dare not break them for fear of offending their Gods*; but our Simoniacal contractors, our senseless *Achans*, our stupified Patrons, fear neither God nor devil,

*f Deum habent
vatum, sibi que
mortem æternâ
acquirunt, aliâ
miserabilem
ruinâ. Serrâ-
vius in Josuam,
7. Euripides.
8 Nicophorus
lib. 10. cap. 5.
h Lord Cook
in his Reports
second part,
fol. 44.*

*i Sir Henry
Spelman, de
non temerandâ
Ecclesiâ.*

k 1 Tim. 42.

l Hor.

*m Primum locum
apud omnes
gentes habet
patritius decor
cultus, & geni-
orum, nam
hunc diutissime
custodiunt tam
Græci quam
Barbari, &c.*

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devil, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no great sin, &c. And though they be daily punished for it, and they do manifestly perceive, that as he said, Frost and Fraud come to foul ends; yet as *Chrysostom* follows it, *Nulla ex pœna sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidie quod puniatur*: they are rather worse than better, — *iram atque animos a crimine sumunt*, and the more they are corrected, the more they offend: but let them take their course, *Rode caper vites*, go on still as they begin, 'tis no sin, let them rejoyce secure, Gods vengeance will overtake them in the end, and these ill gotten goods as an Eagles feathers, will consume the rest of their substance: It is as *aurum Tholosanum*, and will produce no better effects. * Let them lay it up safe, and make their conveyances never so close, lock and shut door, saith *Chrysostome*, yet fraud and Covetousness, two most violent thieves, are still included, and a little gain evil gotten, will subvert the rest of their goods. The Eagle in *Æsop*, seeing a piece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and altogether. Let our Symoniacal Church-chopping Patrons, and sacrilegious Harpyes, look for no better success.

A second cause is Ignorance, and from thence contempt, *successit odium in literis ab ignorantia vulgi*; which *Junius* well perceived: this hatred and contempt of learning, proceeds out of Ignorance, as they are themselves barbarous, idiots, dull, illiterate, & proud, so they esteem of others.

Sint Mecanates, non decrunt Flacce Marones :

Let there be bountiful Patrons, and there will be painful Schollers in all Sciences. But when they contemn Learning, and think themselves sufficiently qualified, if they can write and read, scamble at a piece of Evidence, or have so much Latine as that Emperor had, *qui nescit dissimulare, nescit vivere*, they are unfit to do their country service, to perform or undertake any action or imployment, which may tend to the good of a Common-wealth, except it be to fight, or to do country Justice, with common sense, which every Yeoman can likewise do. And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivil most part. * *Quis è nostra juventute legitime instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? precipitant parentes vota sua, &c.* 'twas *Lipsius* complaint to his illiterate country-men, it may be ours. Now shall these men judge of a Schollers worth, that have no worth, that know not what belongs to a students labors, that cannot distinguish between a true scholler and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helps, steales and gleanes a few notes from others mens Harvests, and so makes a fairer shew, than he that is truly learned indeed: that thinks it no more to preach, than to speak, or to run away with an empty Cart; as a grave man said; and thereupon vilifie us, and our pains; scorn us, and all learning. † Because they are rich, and have other means to live, they think it concerns them not to know, or to trouble themselves with it; a fitter task for younger brothers;

n Tom. 1 de fle-
ril. triu annoru
sub Elia sermo-
ne.

o Ovid. Fast.

p De male que-

stis vici gaudet

terius heres.

q Strabo lib. 4.

Geog.

r Nihil facilius

opus evertet,

quam avaritia

& fraude parta.

Et si enim sera

addas tali arce

& exteriore ja-

nua & veste

eam communi-

as, intus tamen

fraudem & a-

varitiam, &c.

In 5. Corinth.

f Acad. cap. 7.

t Ars neminem

habet inimicu

præter ignoran-

tiam.

u He that can-
not dissemble
cannot live.

* Epist. quest.
lib. 4. epist. 21.
Lipsius.

z Dr. King in
his lecture
on Jonah
sometimes
right reve-
rend L. Bishop
of London.

y Quibus opes
& orium, hi
barbaro fastu
litteras contem-
nant.

thers, or poor mens sons, to be Pen and Inkhorne men, pedantical slaves, and no whit beleeving the calling of a Gentleman, as *Frenchmen* and *German*s commonly doe, neglect therefore all humane learning, what have they to do with it? Let Marriners learn Astronomy; Merchants Factors study Arithmetick; Surveiers get them Geometry; Spectacle-makers Opticks; Landleapers Geography; Town-Clarks Rhetorick, what should he do with a spade, that hath no ground to dig; or they with Learning, that have no use of it? thus they reason, and are not ashamed to let Marriners, Prentises, and the basest servants be better qualified than themselves. In former times, Kings, Princes, and Emperors were the only Schollers, excellent in all faculties.

Julius Caesar mended the year and writ his own Commentaries,

—* *media inter praelia semper,*

* *Lucan. lib. 8.*

Stellarum cœlique plagis, superisque vacavit.

^a *Antonius, Adrian, Nero, Seve. Jul. &c.* ^a *Michael* the Emperour, and *Isacius*, ^a *Spartian. Sol.* were so much given to their studies, that no base fellow would take so ^{licet de rebus} much pains: *Orion, Perseus, Alphonsus, Ptolomeus*, famous Astronomers: *Sa-* ^a *Nicet. 1.* *bor, Mithridates, Lyſimachus*, admired Philistians: *Plato's* kings all: *Evax* ^{Anil.} that *Arabian* Prince, a most expert Jueller, and an exquisite Philosopher; ^{Fianis lucu-} the Kings of *Ægypt* were Priests of old, chosen and from thence, — *Idem* ^{brationum sor-} *rex hominum, Phœbique sacerdos*: but those heroical times are past; the ^{debant.} *Muses* are now banished in this bastard age, *ad sordida tuguri la*, to meaner persons, and confined alone almost to *Universities*. In those daies, ^b *Schollers* were highly beloved, ^{Grammaticis} honoured, esteemed; as old *Ennius* by ^{olim & diale-} *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecœnas*: Princes com- ^{ctici Jurisque} panions; dear to them, as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, ^{Professoribus,} and highly rewarded. *Alexander* sent *Xenocrates* the Philosopher 50. ^{qui specimen} talents, because he was poor, *visu rerum, aut eruditione præstantes viri,* ^{eruditionis de-} *mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian* and *Lampri-* ^{dissent eadem} *dinus* of *Alexander Severus*: famous Clarks came to these Princes Courts, ^{dignitatis insigni-} *velut in Lyceum*, as to an University, and were admitted to their tables, ^{nia decreverunt} *quasi divum epulis accumbentes*; *Archilaus* that *Macedonian* King would ^{Imperatores,} not willingly sup without *Euripides*, (amongst the rest he drank to him ^{quibus ornabatur} at supper one night and gave him a cup of gold for his pains) *delectatus* ^{heros. Erasmi.} *poeta suavi sermone*; and it was fit it should be so: Because as ^{op. Jo. Fabio} *Plato* in his ^{epif. Vien.} *Protagoras* well saith, a good Philosopher as much excels other men, as a ^{* *Probus* vir} great King doth the Commons of his country; and again, ^{& *Philosophus*} *quoniam illis* ^{magis præstat} *nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à* ^{inter ceteros ho-} *contemptu vindicare possunt,* they needed not to beg so basely, as they ^{mines, quam} compel ^{rex inclinet in-} *Schollers* in our times to complain of poverty, or crouch to a ^{ter plebeios.} rich chuffe for a meales meat, but could vindicate themselves, and those ^{c *Heinsius* præ-} Arts which they professed. Now they would & cannot: for it is held by ^{fat. Poematum.} some of them, as an axiome, that to keep them poor, will make them ^{d *Servile* nomē} study; they must be dieted, as horses to a race, not pampered, ^{e *Seneca.*} *Alendos* ^{f *aud facile*} *volunt, non saginandos, ne melioris mentis flammula extinguatur;* a fat ^{emergunt, &c.} bird will not sing, a fat dog cannot hunt, and so by this depression of ^{g *Media* quod} theirs, & some want means, others will, all want ^{notis ab hora} encouragement, as being ^{sedisti qua no-} forsaken almost; & generally contemned. 'Tis an old saying: *Sint Ma-* ^{mo faver, quæ} *cenates non deerunt Flacce Marones,* and 'tis a true saying still. Yet often- ^{qui docet obli-} times ^{quo lanam de-} ^{ducere ferro;} ^{rara tamen} ^{merces.} ^{Juv. Sat. 7.}

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* Chil. 4. Cent.
1. adag. 1.

† Had I done
as others did,
put my self
forward, I
might have
happily been
as great aman
as many of
my equals.

times I may not deny it the main fault is in our selves. Our Academicks too frequently offend in neglecting patrons, as * *Erasmus* well taxeth, or making il choice of them; *negligimus oblatos aut amplectimur parum aptos*, or if we get a good one, *non studemus mutuis officiis favorem ejus alere*, we do not plye and follow him as we should. *Idem mihi accidit Adolescenti* (saith *Erasmus*) acknowledging his fault, & *gravissimè peccavi*, and so may others. We did not *spondere magnatum favoribus, qui cæperunt nos amplecti*, apply our selves with that readines we should: idleness, love of liberty *immodicus amor libertatis effecit ut diu cum perfidis amicis*, as he confesseth, & *pertinaci pauperate colluctarer*, Bashfulness, melancholy, timorousness cause many of us to be too backward and remis. So some offend in one extreame, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complain *deesse Mæcenates*, want of encouragement, want of means, when as the true defect is in our own want of worth, our insufficiency: did *Mæcenus* take notice of *Horace* or *Virgil* till they had shewed themselves first? or had *Æavius* and *Mevius* any patrons? *Egregium specimen dent*, saith *Erasmus*, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many do, with such base flattery, parasitical colloging, such hyperbolical elogies they do usually insinuate, that it is a shame to hear and see. *Immodice laudes conciliant invidiam, potius quam laudem*, and vain commendations derogate from truth, and we think in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend, but the main fault is in their harshness, defect of patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How dear to *Alexander* was *Aristotle*, *Demetratus* to *Philip*, *Solon* to *Cresus*, *Anexarcus* and *Trebatius* to *Augustus*, *Cassius* to *Vespasian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hieron* how honored?

h *Catullus*,
Juven.

h *Sed hæc prius fuere, nunc recondita*
Sænent quiete, those daies are gone:
Et spes, & ratio studiorum in Cæsare tantum:

i *Nemo est quæ*
non Phæbus hic
noster, solo in-
ritu lubentio-
rem reddat.

* *Penegy.*

* *Virgil.*

As he said of old, we may truly say now, he is our *Amulet*, our *i Sun*, our sole comfort and refuge, our *Ptolomy*, our common *Mæcenus*, *Jacobus munificus*, *Jacobus pacificus*, *mystra Musarum*, *Rex Platonicus*: *Grande decus, columenq; nostrum*. A famous Scholler himself, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well known, that as *Paterculus* of *Cato*, *Jam ipsum laudare nefas sit*: and which * *Pliny* to *Trajan*. *Seria te carmina, honorque æternus annalium, non hæc brevis & pudenda prædicatio colet*. But he is now gone, the Sun of ours set, and yet no night followes,

— *Sol occubuit, nox nulla sequuta est.* We have such another in his room — * *aureus alter* *Avulsus, simili frondescit virga metallo*, and long may he reign and flourish amongst us.

Let me not be malicious, and lie against my *Genius*, I may not denie, but that

that we have a sprinkling of our Gentry, here and there one, excellently well learned, like those *Fuggeri* in Germany, *Dubartus*, *Du Pleffis*. *Sadael* in France; *Picus* *Mirandula*, *Schottus*, *Barotius* in Italy;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude, the major part (& some again excepted, that are indifferent) are wholly bent for Hawkes and hounds, and carried away many times with intemperate lust, gaming and drinking. If they read a book at any time (*si quod est interim otii à venatu, poculis, alea, scortis*) 'tis an English Chronicle, *St. Huon of Bordeaux*, *Amadis de Gaule*, &c. a play-book, or some pamphlet of Newes, and that at such seasons only, when they cannot stir abroad, to drive away time, & their sole discourse is dogs, hawks, horses, and what Newes? If some one have been a traveller in *Italy*, or as far as the Emperors Court, wintered in *Orleance*, and can court his Mistris in broken French, wear his cloathes neatly in the newest fashion, sing some choice Out-landish tunes, discourse of Lords, Ladies, Towns, Palaces, and Cities, he is compleat and to be admired. Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipful titles: wink and choose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governors too sometimes, statesmen, magistrates, noble, great, and wise by inheritance.

Mistake me not (I say again) *Vos ô Patritius sanguis*, you that are worthy Senators, Gentlemen, I honor your names and persons, and with all submission, prostrate my selfe to your censure and service. There are amongst you, I do ingeniously confesse, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our common-wealth, whose worth, bounty, learning, forwardness, true zeal in Religion, and good esteem of all Schollers, ought to be consecrated to all posterity, but of your rank, there are a deboshed, corrupt, covetous, illiterate crew again, no better than stocks, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous *Thracians*, & *quis ille thrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithites to give them, enemies to learning, founders of the Church, and the ruin of a common-wealth: Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but hard task-masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, o no *Pater Noster*, as the saying is. *Nisi preces auro fulcias, amplius irritas: ut Ceberus offa*, their attendants and officers must be bribed, feed; and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Romæ venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without mony. A Clark may offer himselfe, approve his worth, learning, honesty, religion, zeale, they will commend him for it; but

* *probitas laudatur & alget*. If he be a man of extraordinary parts, they

k Rarum enim ferme sensum communis in illa Fortuna. Iuv. Sat. 8.

l Quis enim generosum dicarit hunc qui indignum genere, & præclaro nomine tantum insignit. Iuv. Sat. 8.

m I have often met with myself, and conferred with divers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for divers kind of learning to many of our Academics.

o Ipse licet Minus venias comitatum Homere, Nil tamen attuleris, ibi Homere foras.

d Et legat historicos, authores, noverit omnes Tanquam ungues digitosque suos.

*Iuv. Sat. 7. * Juvena.*

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they will flock afar off to hear him, as they did *Apuleius*, to see *Psyche*:
multi mortales confluebant ad videndum sæculi decus, speculum gloriosum,
laudatur ab omnibus, spectatur ob omnibus, nec quisquam non rex, non regi-
us, cupidus ejus nuptiarum petitor accedit; mirantur quidem divinam for-
mam omnes, sed ut simulacrum fabre politum mirantur; many mortal men
 came to see fair *Psyche* the glory of her age, they did admire her, com-
 mend, desire her for her divine beauty, and gaze upon her; but as on a
 picture; none would marry her, *quod indotata*, fair *Psyche* had no money.

q Tu vero licet
 O phœnis, si- q
 x a sono testu-
 dinis emolliens,
 nisi plumbea
 eorum corda, au-
 ri vel argenti
 malleo emollis
 & c. Sarruburi-
 ensis Poliarat.
 lib. 5. c. 10.
 x Euge bene no
 need Doufa
 epod. lib. 2.
 -- dos ipsa sci-
 entia sibi que
 congiarium est.
 t Quatuor ad
 portas Ecclesi-
 as itum ad om-
 nes; sanguinis
 aut Simonis,
 præsulis atque
 Dei. Holcot.

So they do by learning;

— x *didicit jam dives avarus*

Tantum admirari, tantum laudare disertos,

Ut pueri Junonis avem—

Your rich men have now learn'd of latter daies

To admire, commend, and come together

To hear and see a worthy Scholler speak,

As children do a Peacocks feather.

He shall have all the good words that may be given, & a proper man, and
 'tis pitty he hath no preferment, all good wishes, but inexorable, indurat
 as he is, he will not prefer him, though it be in his power, because he is
indotatus; he hath no money. Or if he do give him entertainment, let
 him be never so well qualified, plead affinity, consanguinity, sufficiency;
 he shall serve seven years, as *Jacob* did for *Rachel*, before he shall have it.
 If he will enter at first, he must get in at that *Simoniackal* gate, come off
 soundly, and put in good security to perform all covenants, else he
 will not deale with, or admit him. But if some poor scholler, some par-
 son chaff, will offer himselfe; some Trencher Chaplain, that will take
 it to the halves, thirds, or accept of what he will give, he is welcome
 be conformable; preach as he will have him, he likes him before a milli-
 on of others; for the best is alwayes best cheap: and then as *Hierom* said
 to *Cromatius*, *patellâ dignum operculum*, such a Patron, such a Clark; the
 cure is well supplied, and all parties pleased. So that is still verified in our
 age, which *Chrysostome* complained of in his time, *Qui opulentiores sunt,*
in ordinem parasitorum cogunt eos, & ipsos tanquam canes ad mensas suas
enutrient, eorumque impudentes Venires iniquarum cœnarum reliquiis
differtiunt, iisdem pro arbitro abutentes: Rich men keep these Lectu-
 rers, and fawning Parasites, like so many dogs at their tables, and filling
 their hungry guts with the offals of their meat, they abuse them at their
 pleasure, and make them say what they propose. * As children do by a
 bird or a butterflye in a string, pull in and let him out as they list, do they
 by their trencher Chaplains, prescribe, command their wits, let in and out
 as to them it seems best. If the Patron be precise, so must his Chaplain be,
 if he be papistical, his Clark must be so too, or else be turned out. These
 are those Clarks which serve the turn, whom they commonly entertain,
 and present to Church livings, whilst in the meantime we that are Uni-
 versity men, like so many hide-bound Calves in a Pasture, tarry out our
 time, wither away as a flower ungathered in a garden & are never used:
 or as to many candles, illuminate our selves alone, obscuring one anothers
 light, & are not discerned here at all, the least of wch, translated to a dark
 room, or to some Country benefice, where it might shine apart, would give

u Lib. contra
 Gentiles de Ba-
 bila martyre.

x Præstribunt,
 imperant, in or-
 dinem cogunt,
 ingenium nostrum
 prout ipsi vide-
 bitur, astringunt
 & relaxant ut
 papilionis pueri
 aut bruchum filo
 demittunt, aut
 attrahunt, nos
 a libidine sua
 pendere æquum
 consentes.
 Heinsius.

a fair light, and be seen over all. Whilst we lye waiting here as those sick men did at the poole of * *Bethesda*, till the Angel stirred the water, expecting a good houre, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travel, earnest suit of our selves and friends, we obtain a smal Benefice at last : our misery begins afresh, we are suddenly encountred with the flesh, world, and Devil, with a new onset ; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired ; we are compelled to sue for dilapidations, or else sued our selves, and, scarce yet settled, we are called upon for our Predecessors arrerages ; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title, as it befel *Clenard of Brabant*, for his rectory and charge of his *Begine* ; he was no sooner inducted, but instantly sued, *cepimusq* ; (*saith he) *strenuè litigare, & implacabili bello configere* : at length after ten years suit, as long as *Troyes* siege, when he had tired himself, and spent his money, he was faine to leave all for quietness sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy *Harpyes* to get more fees ; we stand in fear of some precedent Lapse ; we fall amongst refractory, seditious sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheistical *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit ; for *Laici clericis oppido infesti*, an old axiome, all they think well gotten that is had from the Church, and by such uncivil, harsh dealings, they make their poor Minister weary of his place, if not his life : and put case they be quiet honest men, make the best of it, as often it falls out, from a polite and terse Academick, he must turne rustick, rude, melancholife alone, learne to forget, or else, as many do, become Maulsters, Grasciers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ovid* was from *Rome* to *Pontus*,) and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, et si non multò gravius, crimen objicit potest : nostrâ enim culpâ fit, nostrâ incurrà, nostrâ avaritiâ, quòd tam frequentes, & dæque fiant in Ecclesiâ nundinationes, (templum est vanaale, deusque) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Resp. malis afficiatur, à nobis seminarium ; ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis intermiseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indies sine delectu pauperes alumni, terræ filii, & cujuscunque ordinis homunciones ad gradus certatim admittantur ? qui si definitionem, distinctionemque unam aut alteram memoritèr edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiota, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,

* John 5.

* Epist. lib. 2.
Jam suffectum
in locum de
mortui, protinus
exortum est
adversarius,
&c. post multos
labores, sumptus, &c.

Sponsi Penelopes, nebulones, Alcinoique,

y Jun. Acad.
cap. 6.z Accipiamus
pecuniam, de-
mittamus q̄m̄
ut apud Pata-
vinos, Italos.a Hos non ita
pridem perstrin-
xi, in Philoso-
phastro Comæ-
dia latina, in
Ede Christi
Oxon. publice
habita, Anno
1617. Feb. 16.
* Sat. Memp.

b 2 Cor. 7. 17.

c Comment. in
Gal.

d Heinsius.

e Ecclesiast.

f Luth. in Gal.

modò tot annòs in Academiâ insumpserint, et se pro togatis vendiderint; lucri causa, & amicorum intercessu præsentantur: Addo etiam et magnificis nonnunquam elogiis morum et scientiæ; et jam valedicturi testimonialibus hisce literis, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei sua et existimationis jacturam proculdubio faciunt. Doctores enim et Professores (quod ait Ville) id unum curant, ut ex professionibus frequentibus, et tumultuariis potius quam legitimis, cōmoda sua promoveant, & ex dispendio publico suum faciant incrementum. Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero z pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum speciosi, et quod verbo dicam, pecuniosi sint. a Philosophastri licentiantur in artibus, artem qui non habent, * Eosq; sapientes esse jubent, qui nulla præditi sunt sapientia, Et nihil ad gradum præterquam velle adferunt. Theologastri (solvant modo) satis superq; docti, per omnes honorem gradus vehuntur et ascendunt. Atq; hinc fit quod tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanci, vagi, barbi, fungi, crassi, a sini, merum pecus in sacrosanctos theologiæ aditus, illotis pedibus irrumpant, præter inverecundam frontem adferentes nihil, vulgares quasdam quisquilias, et scholarium quædam nugamenta, indigna quæ vel recipiantur in triviis. Hoc illud indignum genus hominum et famelicum, indignum, vagum, ventris mancipium, ad stivam potius relegandam, ad haras aptius quam ad aras, quod divinas hasce literas turpiter prostituit; hi sunt qui pulpita complent, in aedes nobilium irrepunt, et quum reliquis vitæ destituantur subsidiis, ob corporis et animi egestatem, aliarum in Repub. partium minimè capaces sint; ad sacram hanc ancoram confugiunt, sacerdotium quodvis modò captantes, non ex sinceritate, quod b Paulus ait, sed cauponantes verbum Dei. Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, egregiè doctos, illustres, intactæ famæ homines, et plures forsitan quam quavis Europæ provincia; ne quis à florentissimis Academicis, quæ viros undiquaq; doctissimos, omni virtutum genere suspiciendos, abunde producant. Et multò plures utraq; habitura, multo splendidior futura, si non hæ sordes splendidum lumen ejus obfuscarent, obstaret corruptio, et cauponantes quædam Harpyæ, prolitariiq; bonum hoc nobis non inviderent. Nemo enim tam cecâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram pollui Theologiam, ac caelestes Musas quasi prophanum quiddam prostitui. Viles animæ & effrontes sic enim Lutherus (a lucibi vocat) lucelli causa, ut muscæ ad mulctra, ad nobilium & heroum mensas advolant, in spem sacerdotii, cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.

—— Ut nervis alienis mobile lignum —— Ducitur ——

d offam sequentes, psittacorum more, in prædæ spem quidvis effutiant: obsecundantes Parasiti i (e Erasmus ait) quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam. f Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibi que ipsis opes accumularent. Eo etenim plerumq; animo ad Theologiam accedunt, non ut rem divi-

nam,

nam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum; quærentes, quod Paulus ait, Non quæ Jesu Christi, sed quæ sua, non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.

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§ Discite pontifices, in sacris quid facit aurum?

g Pers. Sat. 2.

h summos sæpe viros transverfos agit avaritia, & qui reliquis morum probitate prælucere; hi faciem præferunt ad Simoniam, et in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocumque se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim lussit, Emerat ille prius, vendere jure potest. Simoniacus enim (quod cum Leone dicam) gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse; Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut pentius impediunt, probè sibi consci, quibus artibus illic pervenerint. * Nam qui ob literas emeruisse illos credat, desipit: qui vero ingenii, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat (quod olim revera fuit, hodie promittitur) planissime insanit. Utcumque vel undecumque malum hoc originem ducat, non ultra quæram, ex his primordiis cæpit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte se derivârunt omnes nequitie. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicinio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de comotatione Sybaritica &c. Hinc ille squalor Academicus, tristes hac tempestate Camenæ, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & dite scat, ambitionis appellationibus insignis, & multis dignitatibus angustus vulgi oculos perstringat, benè se habeat, & grandia grandiens majestatem quandam ac amplitudinem præ se ferens, miramque sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ corruscus, supellectilis splendore, & famulorum numero maximè conspicuus. Quales statua (quod ait i ille) quæ sacris in ædibus calumnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil faxeam adjuvent firmitatem: Atlantes videri volunt, quum sint statue lapideæ, umbratiles reverà homunciones, fungi forsan & bardi, nihil à saxo differentes. Quum interim docti viri, et vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti: puris nominibus nuncupati, humiles, obscuri, multoq; digniores licet, egentes, inhonorati vitam privam privatam agant, tenuique sepulti sacerdotio, vel in colligiis suis in æternum incarcerationati, ingloriè delitecant. Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, * hinc ipsa religio (quod cum Cecellio dicam) in ludibrium & contemptum adducitur, abjectum sacerdotium (atque hæc ubi sunt, ausum dicere, & putidum^k putidum^k diçierium de clerico usurpare.) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.

h Saliſt.

* Sat. Menip.

i Budæus de
Aſſe lib. 5.* Lib. de rep.
Gallorum.

k Campian.

Non-necessary, remote, outward, adventitious, or accidental causes : as first from the Nurse.

1 Proem lib. 2.
Nulla ars con-
stitui potest.
m Lib. 1. c. 19.
de morborum
causis Quas
declinare licet
aut nulla ne-
cessitate uti-
mur.

n Quo semel est
inubita recens
servabit odo-
rem Testa diu.
Hor.

o Sicut valet
ad fingendas
corporis atque
animi simili-
tudes et na-
tura semina, sic
quoque lactis
proprietas. Ne-
que id in homi-
nibus solum, sed
in pecudibus
animadversum.
Nam si ovium
lacte hodi, aut
caprarum agri
alere, con-
stat fieri in his
lana durior, in
illis capillum
gignit se viore.

p Adulta in se-
rarum persecu-
tione ad mira-
culum usque
sagax.

q Tam animal
quodlibet quam
homo, ab illa
cujus lacte nu-
tritur, naturam
contrahit.

r Improbis, in-
formis, impudi-
ci, temulenta
natiuitas &c.

quantum in mo-
ribus efforman-
da magnam

spe partem in-
genium alitviti
et natura lactis
tenet.

stircaeq; ad-
morunt ubera
Tigres, Virg.

t Lib. 2. de
Cesaribus.

u Beda c. 27. l.
1. Eccles. hist.



QF those remote, outward, ambient, Necessary causes, I have suf-
ficiently discoursed in the precedent member, the Non-ne-
cessary follow; of which, saith ¹ Fuchsius, no art can be made,
by reason of their uncertainty, casualty, and multitude; so
called not necessary because according to ^m Fernelius they may
be avoided, and used without necessitie. Many of these accidental causes,
which I shall entreat of here, might have well been reduced to the for-
mer, because they cannot be avoided, but fatally happen to us, though
accidentally, and unawares, at some time or other: the rest are contingent
and inevitable, and more properly inserted in this rank of causes. To rec-
kon up all is a thing impossible; of some therefore most remarkable of
these contingent causes which produce Melancholy, I will briefly speak
and in their order. From a childs Nativity, the first ill accident that can
likely befall him, in this kinde, is a bad Nurse, by whose means alone he
may be tainted with this ⁿ malady from his cradle. Aulus Gellius l. 12. c. 1.
brings in Phavorinus that eloquent Philosopher, proving this at large,
o that there is the same vertue and propertie in the milk as in the seed, and
not in men alone, but in all other creatures: he gives instance in a Kid and
Lamb, if either of them suck of the others milk, the Lamb of the Goats, or the
Kid of the Ewes, the wooll of the one will be hard, and the hair of the other
soft. Giraldus Cambrensis Itinerar. Cambriae l. 1. c. 2. confirms this by an
notable example which happened in his time. A sow-pig by chance suck-
ed a Brach, and when she was grown, p would miraculously hunt all manner
of Dear, and that as well, or rather better than any ordinary hound. His con-
clusion is, q that men and beasts participate of her nature and conditions, by
whose milk they are fed. Phavorinus urgeth it farther, and demonstrates it
more evidently, that if a Nurse be ^r mis-shapen, unchaste, dishonest, impu-
dent, drunk, ^t cruel or the like, the child that sucks upon her brest will be
so too; all other affections of the minde and diseases, are almost ingrafted,
as it were, & imprinted into the temperature of the Infant, by the Nurses
milk; as Pox, Leprosie, Melancholy, &c. Cato for some such reason would
make his servants children suck upon his wives brest, because by that
means they would love him and his the better, & in all likelihood agree
with them. A more evident example that the minds are altered by milk,
cannot be given, than that of ^t Dion, which he relates of Caligula's cruel-
ty; it could neither be imputed to father nor mother, but to his cruel
nurse alone, that anointed her paps with blood still when he sucked, which
made him such a murtherer, & to express her cruelty to an hair: and that
of Tiberius, who was a common drunkard, because his nurse was such a
one. Et si delira fuerit, ^u one observes infantulum delirum faciet, if she be a
fool or dolt, the child she nurseth will take after her, or otherwise be mis-
affected; which Franciscus Barbarus l. 2. c. ult. de re uxoria proves at full, &c.

Ant.

Ant. Guivarra lib. 2. de Marco Aurelio : the childe will surely participate. For bodily sickness there is no doubt to be made. *Titus, Vespasians* son was therefore sickly, because the Nurse was so, *Lampridius*. And if we may believe Physicians, many times children catch the pox from a bad Nurse, *Botaldus cap. 61. de lue vener.* Besides evil attendance, negligence, and many gross inconveniences, which are incident to Nurses, much danger may so come to the childe. * For these causes *Aristotle* *Polit. lib. 7. c. 17.* *Phavorinus* and *Marcus Aurelius* would not have a childe put to nurse at all, but every mother to bring up her own of what condition soever she be; for a sound and able mother to put out her child to nurse, is *naturæ intemperies*, so * *Gualso* eals it, 'tis fit therefore she should be nurse her self; the mother will be more careful, loving and attendant, then any servile woman, or such hired creatures; this all the world acknowledgeth, *convenientissimum est* (as *Rod. à Castro de nat. mulierum lib. 4. c. 12.* in many words confesseth) *matrem ipsam lactare infantem*, who denies that it should be so? and which some women most curiously observe; amongst the rest, y that *Queen of France*, y *Stephanns a Spaniard* by birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her childe, she was never quiet till she had made the infant vomit it up again. But she was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as *Plutarch* doth in his book *de liberis educandis*, and *S. Hierome* *z To. 2. Nutrices non quasvis, sed maxime probas deligamus.* *li. 2. Epist. 27. Letæ de institut. fil. Magninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, fear, grief, b folly, melancholy. For such passions corrupt the milk, and alter the temperature of the childe, which now being *Udum & molle lutum*, is easily fashioned and perverted. And if such a nurse may be found out, that will be diligent and careful withal, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some cases then the mother her self, and which *Bonacius* the Physitian, *Nic. Biesius* the politician, *lib. 4. de repub. cap. 8.* approves, † *Some nurses are much to be preferred to some mothers.* For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick slut, a crazed peece, a fool, (as many mothers are) unsound as soon as the nurse? There is more choice of nurses then mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers. And 'tis the onely way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amiss in the mother, as *Lodovicus Mercatus* contends, *Tom. 2. lib. de morb. hæred.* to prevent diseases and future maladies, to correct and qualifie the childes ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

* Ne infans
lactis alimentò
degeneret cor-
pus, & animus
corrumpatur.

* Lib. 3. de civ.
convers.

y Stephanns

z To. 2. Nutri-
ces non quas-
vis, sed maxi-
me probas deli-
gamus.

a Nutrix non
sit lasciva aus-
temulenta.

Hier.
b Prohibendum
ne stolidi la-
cet.

c Pers.

† Nutrices in-
terdum matri-
bus sunt melio-
res.

Education a cause of Melancholy.

dLib. de morbi
capitis, cap. de
mania; Haud
postrema causa
suppuratur e-
ducatio; inter
has mentis aba-
tiationis cau-
sas. Injusta no-
tetur.



Education, of these accidental causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evil bringing up. a *Jason Pratenfis*, puts this of Education for a principal cause; bad parents, step-mothers,

Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, alway threatening, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry hour in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherwise unruly: but they are much too blame in it, many times, saith *Lavater de spectris, part. 1. cap. 5. ex metu in morbos graves incidunt & noctu dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly done, & upon just occasion. Tyrannical, impatient, haire-brain School-

* Lib. 2. cap. 4.

masters, *aridi magistri*, so * *Fabius* termes them, *Ajaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lathing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their lives, * *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar scholar. *Præceptorum ineptiis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in.

* Idem. Et quod
maxime nocet,
dum in tenebris
ita timent ni-
hil conantur.

S. Austin in the first book of his *confess.* & 4. ca. calls this schooling *meliculosam necessitatem*, and elsewhere a martyrdom, and confesseth of himself, how cruelly he was tortured in minde for learning Greek, *nulla verba noveram; & servis terroribus & penis, ut nossem, instabatur mihi vehementer*, I know nothing, and with cruel terrors and punishment I was daily compeld. e *Beza* complains in like case of a rigorous Schoolmaster in *Paris*, that made him by his continual thunder and threats, once in a minde to drown himself; had he not met by the way with an uncle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a Patient nineteen years of age, extremely melancholy, *ob nimium studium, Tarvitii & præceptoris minas*, by reason of overmuch study, and his * Tutors threats. Many Masters are hard-hearted, and bitter to their servants, and by that means do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

* Plus mentis
pædagogico su-
percilio abstu-
lit, quam un-
quam præceptis
suis sapientiæ
infillavit.

Others again in that opposite extreme, do as great harm by their too much

much remifness, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good course; by means of which their servants, children, Scholars, are carried away with that stream of drunkenness, idleness, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe themselves. Too much indulgence causeth the like, * *inepta patris lenitas & facilitas prava*, when as *Mitio*. like, with too much liberty and too great allowance, they feed their childrens humors, let them revel, wench, riot, swagger, and do what they will themselves, and then punish them with a noise of Musicians;

* *Obsonet, potet, oleat unguenta de meo;*
Amat? dabitur a me argentum ubi erit commodum.
Fores effregit & restituentur: descidit
Vestem & resarciatur. — faciat quod lubet,
Sumat, consumat, perdat, decretum est pati.

* *Idem. Ac. 1.*
sc. 2.

But as *Demeo* told him, *tu illum corrumpi sinis*, your lenity will be his undoing, *prævidere, videor jam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine. So parents often erre, many fond mothers especially, dote so much upon their children, like * *Æsops Ape*, till in the end they crush them to death, *Corporum nutrices animarum novercæ*, pampering up their bodies to the undoing of their souls: they will not let them be corrected or controled, but still soothed up in every thing they do, that in conclusion, they bring sorrow, shame, heaviness to their parents, *Ecclus* cap 30. 8, 9. become wanton, stubborn, wilful, and disobedient; rude, untaught, head-strong, incorrigible, and graceless; They love them so foolishly, saith *Cardan*, that they rather seem to hate them, bringing them not up to vertue but injury, not to learning but to riot, not to sober life and conversation, but to all pleasure and licentious behaviour. Who is he of so little experience that knows not this of *Fabius* to be true? *Education is another nature, altering the mind and will, & I would to God (saith he) we our selves did not spoile our childrens manners, by our overmuch cockering & nice education, and weaken the strength of their bodies and minds, that causeth custom, custom nature, &c.* For these causes *Plutarch* in his book *de lib. educ.* and *Hierom* *epist. lib. 1. epist. 17. to Leta de instit. filia*, gives a most especial charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscree, passionate, bedlam Tutors, light, giddy-headed, or covetous persons, & spare for no cost, that they may be well nurtured & taught, it being a matter of so great consequence. For such parents as do otherwise, *Plutarch* esteems of them, *that are more careful of their shooes then of their feet*, that rate their wealth above their children. And he, saith *Cardan*, that leaves his son to a covetous Schoolmaster to be informed, or to a close Abby to fast and learn wisdom together, doth no other, then that he be a learned fool, or a sickly wise man.

* *Camerarius*
em 77. cent. 2.
hath elegantly
expressed it in
an Embleme
perdit amando,
&c.

f Prov. 13. 24.
He that sca-
reth the rod
hates his son.
g Lib. 2. de con-
sol. Tam Stulte

pueros diligi-
mus ut odisse
potius videa-
mur, illos non
ad virtutem
sed ad injuri-
am, non ad
eruditionem
sed ad luxum,
non ad virtu-
tem sed volup-
tatem educan-
tes.

h Lib. 1. c. 3. E-
ducatio altera
natura, alterat
animos & vo-
luntatem, atque
utinam (in-
quit) libero-
rum nostrorum
mores non ipsi

perderemus, quum infantiam statim delicijs solvimus: mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit; sit ex his consuetudo, inde natura. i Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curat. Juven. Nil patri minus est quam filius. k Lib. 3. de sapient: qui avarum pædagogum pueros alendos dant, vel clanosos in canebijs jejunare simul & sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel non integra vita sapientes.

SUBJECT. 3.

Terrors and Affrights, Causes of Melancholy.



Ully in the 4 of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other fears, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all fears they are most pernicious and violent, and so sud-

1 Terror & metu
tus maxime est
improviso ac-
cedentes ita
animum com-
movent, ut spi-
ritus nunquam
recuperent gra-
vioresque me-
lancholiam ter-
ror facit, quam
quæ ab interna
causa fit. Impre-
ssio tam foris in
spiritibus hu-
moribusque ce-
rebit, ut extra-
da tota san-
guinea massa,
ægre exprima-
tur, & hæc
horrenda spe-
ries melanco-
liæ frequenter
oblata mihi,
omnes exercens,
vivos, juvenes,
senes.

* *Tract. de melan.* cap. 7. & 8.
non ab intem-
perie sed agita-
tione, dilata-
tione, contradi-
one, motu spi-
rituum.
in *Lib. de fort.*
& *virtut.*
Alex. præser-
tim incunte
periculo, ubi
res prope ad-
sunt terribiles.
n *Fit a visione*
horrenda, re-
vera apparen-
te, vel per in-
somnia, Plate-
rum.

o A painters
wife in *Basil*,
1600. *Somnia*

vit filium bello mortuum, inde *Melancholia* consolari noluit. * *Senec. Herc. Oet.* p *Quarta pars comment. de Statu reli-*
gionis in Gallia sub Carolo. 9. 1572. q *Ea occursum demonum aliqui furere corripuntur, & experientia novum est,* * *Lib.*
8. in Arcad. † *Lucret.* † *Puella extra urbem in prato concurrentes, &c. mæsta & melancholica domum rediit per dies ali-*
quot vexata, dum mortua est. Plater.

dainly alter the whole temperature of the body, move the soul, & spirits, strik such a deep impressiõ, that the parties can never be recovered, cau-
sing more grievous and fiercer Melancholy, as *Felix Plater, c. 3. de mentis alienat.* speaks of his experience, then any inward cause whatsoever: and imprints it self so forcibly in the spirits, brain, humors, that if all the mass of blood were let out of the body, it could hardly be extracted. This horrible kinde of Melancholy (for so he terms it) had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts. * *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, con- traction, dilatation of spirits not from any distemperature of humors, and produceth strong effects. This terror is most usually caused, as *m Plutarch* will have, from some imminent danger, when a terrible object is at hand, heard, seen, or conceived, truly appearing, or in a dream: and many times the more sudden the accident, it is the more violent.

* *Stat terror animis, & cor attonitum salit,*
pavidumque trepidis palpitat venis jecur.

Their soul's affright, their heart amazed quakes,
The trembling Liver pants ith' veins, and akes.

Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, *Laurentius 7. de melan.* p The Massacre at *Lions 1572.* in the reign of *Charls* the 9. was so terrible and fearful, that many ran mad, some died, great bellied women were brought to bed before their time, gene- rally all affrighted and agast. Many lose their wits q by the sudden sight of some spectrum or devil, a thing very common in all ages, saith *Lavater part. 1. c. 9.* as *Orestes* did at the sight of the *Furies*, wch appeared to him in black (as * *Pausanias* records) The Greeks call them *μορφαὶ δαίμωνες*, which so terrifie their souls, or if they be but affrighted by some counterfeit divels in jest,

— † *ut pueri trepidant, atque omnia cæcis*

In tenebris metuunt —

as children in the dark conceive

Hobgoblins, and are sore afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundatiõs, or any such dismal objects:

Themison the Physician fell into an *Hydrophobia*, by seeing one sick of that disease: (*Dioscorides l. 6. c. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, & cannot endure the room where a coarse hath bin, for a world would not be alone with a dead man, or lye in that bed many years after in which a man hath died. At *r Basil* a many

little children in the spring time, went to gather flowers in a meddow at the towns end, where a malefactor hung in gibbets; all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one flower then the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, & was so terribly affrighted, that for many dayes she could not rest, eat or sleep, she could not be pacified, but melancholy, died. ^fIn the same town another childe beyond the *Rhine*, saw a grave opened, & upon the sight of a carcase, was so troubled in mind, that she could not be comforted, but a little after departed, and was buried by it. *Platerus observat. l. 1.* A Gentlewoman of the same city saw a fat hog cut up, when the intrals were opened, and a noysome savour offended her nose, she much misliked, and would not longer abide: A Physician in presence, told her, as that hog, so was she, full of filthy excrements, and aggravated the matter by some other loathsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in minde and body, that with all his art and perswasions, for some months after, he could not restore her to her self again, she could not forget it, or remove the object out of her sight, *Idem*. Many cannot endure to see a wound opened, but they are offended; a man executed, or labor of any fearful disease, as possession, Appoplexies, one bewitched: ^t or if they read by chance of some terrible thing, the symptomes alone of such a disease, or that which they dislike, they are instantly troubled in minde, agast, ready to apply it to themselves, they are as much disquieted, as if they had seen it: or were so affected themselves. *Hecatas sibi videntur somniare*, they dream & continually think of it. As lamentable effects are caused by such terrible objects heard, or seen, *auditus maximos motus in corpore facit*, as ^u *Plutarch* holds, no sense makes greater alteration of body & minde: sudden speech sometime, unexpected news, be they good or bad, *prævisa minus oratio*, will move as much, *animum obruere*, & *de sede sua dejicere*, as ^a *Philosopher* observes, will take away our sleep, and appetite, disturb and quite overturn us. Let them bear witness that have heard those Tragical alarms, out-cries, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enemies & accidental fires, &c. those ^x panick fears, which often drive men out of their wits, bereave them of sense, understanding, and all, some for a time, some for their whole lives, they never recover it. The ^y *Midianites* were so affrighted by *Gideons* souldiers, they breaking but every one a pitcher; and ^z *Hannibals* army by such a panick fear was discomfited at the walls of Rome. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris*, &c. fell down dead in a sowne. *Edinus* King of Denmark, by a sudden sound which he heard, ³ was turned into fury with all his men, *Cranzius. l. 5. Dan.* ^a *Alexander ab Alexandro. l. 3. c. 5.* *Amatus Lusitanus* had a patient, ^{hist.} that by reason of bad tidings became *Epilepticus*, *cen. 2. cura 90. Cardan.* ^{subtil.} *l. 18.* saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent comotions of the minde, what may we think when hearing, sight, & those other senses are all troubled at once? as by some Earth-quakes, thunder, lightning, tempests, &c. At *Bologne* in Italy Anno 1504. there was such a fearful earthquake about eleven a clock in the

f Altera trans Rhena in ingressa sepulchrum recens apertum, vidit cadaver, Ex domum subito reversa putavit eam vocare, post paucos dies obiit, proximo sepulchro collocata, Altera patibulum fero præteriens, metuebat ne urbs conclusa illie pernoctaret, unde melancholica facta, per multos annos laboravit.

Platerus. t Subitus occursum, inopinata lætio.

u Lib. de auditione.

** Theod. Prodrum lib. 7. Amorum.*

x Effuso cernens fugientes agmine turmas, Quia mea nunc inflat cornua Faunus ait.

Alciat. embl. 122.

y Judg. 6. 19.

z Plutarchus vita ejus.

a In furorem cum sociis versum.

* Subitarius
terre motus.

+Capit inde de
sperere cum dis-
pendio sanita-
tis, inde adeo
demetans, ut si-
bi ipsi mortem
inferret.

b Historica re-
latio de rebus
Japonicis Tract.
2. de legat. re-
gi Chinesis, a
Lodovico Fiesi
Jesuita A.

1596. Fuscini
de repente tanta
acris caligo &
terre motus, ut
multi capite do-
lerent, plurimis
cor maxore &
melancholia
obrueretur.

Tantum fremitu
edebat, ut
tonitru frago-
rem imitari vi-
deretur, tan-
tamque &c. In
urbe Sacai tam
horrificum fuit,
ut homines vis
sui compotes
essent & sensibus
abalienati, mo-
rore oppressi tam horrendo spectaculo. &c.

c Quum subit illius tristissima notitia Imago. d Qui solo aspectu medicinae movebatur
ad purgandum. e Sicut viatores si ad saxum impeerint, aut nauta, memores sui casus, non ista modo quæ offendunt, sed & similia
horrent perpetuo & tremunt.

the night (as * *Beroaldus* in his book *de terræ motu*, hath commended to posterity) that all the city trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearful noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audirem atrocem, & annalibus memorandam* (mine author adds) hear a strange story, & worthy to be chronicled, I had a servant at the same time called *Fulco Argelanus*, a bold & proper man, so grievously terrified with it, that he † was first melancholy, after doted, at last mad, & made away himself. At ‡ *Fuscinum* in *Japona* there was such an earth-quake, and darkness on a sudden, that many men were offended with headach, many overwhelmed with sorrow and melancholy. At *Meacum* whole streets & goodly palaces were overturned at the same time, & there was such an hideous noise with hall, like thunder, and filthy smell, that their hair started for feare, and their hearts quaked, men and beasts were incredibly terrified. In *Sacai* another city, the same earth-quake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. *Blasius* a Christian, the reporter of the news, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the remembrance of it out of his minde. Many times, some years following they will tremble afresh at the remembrance, or conceipt of such a terrible object, even all their lives long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastful purge which a Physician had prescribed unto him, was so much moved, that at the very sight of physick he would be distempered, though he never so much as smelled to it, the box of Physick long after would give him a purge; nay the very remembrance of it did effect it; like travellers and Sea-men, saith *Plutarch*, that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.

SUBSECT. 4.

Scoffs, Calumnies, bitter Jest, how they cause melancholy.

f Leviter vo-
lant graviter
vulnerant. Ber-
nardus.

* Ensis sauciat
corpus, mentem
fermo.

† Sciatis cum
esse qui à nemi-
ne fere ævi sui
magnate, non il-
lustre stipendi-
um habuit, ne
mores ipsorum
Satyræ sui no-
taret.

Gassp. Barthius
præfat. parno-
did.



It is an old saying, f *A blow with a word strikes deeper then a blow with a sword*; & many men are as much gauled with a calumny, a furril & bitter jest, a libel, a pasquil, Satyre, Apologe, Epigram, Stage-playes, or the like, as with any misfortune, whatsoever. Princes & Potentates, that are otherwise happy, & have all at command, secure & free, quibus potentia sceleris impunitatem fecit, are grievously vexed with these pasquelling libels, & Satyrs: they fear a rayling* *Aretine*, more then an enemy in the field, which made most Princes of his time (as some relate) allow him a liberal pension, that he should not tax them in his Satyres. The Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thir-sites*, *Philip* his *Demades*: The *Cæsars* themselves in *Rome* were commonly taunted. There was never wanting a *Petronius*, a *Lucian* in those times, nor will be a *Rablais*, an *Eupormio*, a *Boccalinus* in ours. *Adrian* the sixth Pope,

Pope, g was so highly offended, and grievously vexed with Pasquillers at Rome, he gave command that statue should be demolished and burned, the ashes flung into the river *Tiber*, and had done it forthwith, had not *Leovicius Suenamus*, a facetie companion, dissuaded him to the contrary, by telling him, that *Pasquils* ashes would turn to frogs in the bottome of the river, and croak worse and lower then before. — *genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. *Hinc quam sit calamus sedior en se patet*. The Prophet *David* complains, *Psal.* 123. 4. that his soul was full of the mocking of the wealthy, and of the despitefulness of the proud; and *Pf.* 55. 4. for the voice of the wicked, &c. and their hate; his heart trembled within him, and the terrors of death came upon him: Fear and horrible fear, &c. and *Psal.* 69. 20. Rebuke hath broken my heart, and I am full of heaviness. Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are of so h petulant a spleen; and have that figure *Sarcasmus* so often in their mouths, so bitter, so foolish, as *i Balasar Castilio* notes of them, that they cannot speak, but they must bite; they had rather lose a friend then a jest; and what company soever they come in, they will be scoffing, insulting over their inferiors, especially, over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling k ex *stulto insanum* : a mope or a noddie, and all to make themselves merry :

— † *dummodo risum*

Excusiat sibi; non hic cuiquam parcat amico,

Friends, neuters, enemies, all are as one, to make a fool a mad-man, is their sport, & they have no greater felicity then to scoff & deride others; they must sacrifice to the god of laughter, with them in *Apuleius*, once a day, or else they shall be melancholy themselves; they care not how they grinde & misuse others, so they may exhilarate their own persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as * *Tully* holds, & for this they are oftē applauded, in all other discourse, dry, barren, straminious, dull & heavy, here lies their *Genius*, in this they alone excell, please themselves & others. *Leo Decimus*, that scoffing Pope, as *Jovius* hath registered in the 4 book of his life, took an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, m by commending some, perswading others to this or that; he made *ex stolidis stultissimos*, & maxime *ridiculos, ex stultis insanos*; soft fellows, stark noddies; & such as were foolish, quite mad before he left them. One memorable example he recites there, of *Tarascomus* of *Parma* a Musician that was so humored by *Leo Decimus*, & *Bibiena* his second in this business, that he thought himself to be a man of most excellent skill, (who was indeed a ninnie) they n made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tye his arme that played on the Lute, to make him strike a sweeter stroke, o and to pull down the *Arras* hangings, because the voice would be clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Barballius* of *Caieta*, that he was as good a Poet as *Petrarch*; would have him to be made a Laureat Poet, and invite all his friends

g Jovius in vita ejus, gravissime tulit sarcasmos libelli nomen suum ad Pasquilli statuum fuisse laquearum, decessitque ideo statuum demoliri,

99 c.
* *Plato lib. 13. de legibus. Qui existimationem curant, poetas vereantur, quia magnam vim habent ad laudandum et vituperandum.*
h *Perulanti splene cachinno.*
i *Curial. lib. 2. Ea quorundam est inscitia, ut quoties loqui, toties mordere licere sibi putent.*

k *Ter. Eunuch. † Hor. ser. lib. 2. Sat. 4.*

l *Lib. 2.*

* *De orat.*

m *Laudando, et mira iis persuadendo.*
n *Et vana infans opinione, incredibilis acridenda quadam Musices precepta commentaretur,*

o *Ut voces munda parietibus illis, suavit ac acutius reslirem.*

150

p Immortalita-
ti & gloriae
suae prorsus in-
videntes.

q 2. 2da quest.
75. Irvisio mor-
tale peccatum.
r Psal. 15. 3.

f Balthasar Ca-
stilio lib. 2. de
aulico.

friends to his instalment; and had so possessed the poor man with a conceit of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said, *p they envied his honor and prosperity*: It was strange (saith *Jovius*) to see an old man of 60 years, a venerable and grave old man, so gulled. But what cannot such scoffers do, especially if they finde a soft creature, on whom they may work? nay to say truth, who is so wise, or so discreet, that may not be humored in this kinde, especially if some excellent wits shall set upon him; he that mads others, if he were so humored, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedy, *Proh Jupiter, tu homo me adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soul, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily pain, or injury whatsoever; *leviter enim volat*, as *Bernard* of an arrow, *sed graviter vulnerat*, especially if it shall proceed from a virulent tongue, it cuts (saith *David*) *like a two edged sword*. They shoot bitter words as arrows, *Pl. 64. 3. And they smote with their tongues*, *Jer. 18. 18.* & that so hard, that they leave an incurable wound behind them. Many men are undone by this means, moped, & so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspicious, cholerick, apt to mistake) & impatient of any injury in that kinde: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be removed, till time wear it out. Although they peradventure that so scoffe, do it alone in mirth & merriment, and hold it *optimum aliena frui insaniam*, an excellent thing to enjoy another mans madness; yet they must know, that it is a mortal sin (as *q Thomas* holds) and as the Prophet *r David* denounceth, they *that use it, shall never dwell in Gods tabernacle*. Such scurrile jests, flouts, & sarcasmes therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, *erumnarum incrementa sunt*, they multiply grief, & as she perceived, *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the 6 book of his history, hath a pretty story to this purpose, of *Vladislans* the second King of *Poland*, and *Peter Dunnius*, Earl of *Shrine*; they had been hunting late, & were enforced to lodge in a poor cottage. When they went to bed, *Vladislans* told the Earl in jest, that his wife lay softer with the Abbot of *Shrine*; he not able to contain, replied, *Et tua cum Dabesso*, & yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queen loved. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after *tristis et cogitabundus*, very sad & melancholy for many months: but they were the Earls utter undoing: for when *Christina* heard of it, she persecuted him to death. *Sophia* the Empresse, *Justinians* wife, broke a bitter jest upon *Narfetes* the Eunuch, a famous Captain then disquieted for an overthrow which he lately had: that he was fitter for a distaffe, & to keep women company, then to wield a sword, or to be General of an army: but it cost

cost her dear, for he so far distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the *Lumbards* to rebel, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperor with-held a Legacy from the people of *Rome*, which his Predecessor *Augustus* had lately given, and perceiving a fellow round a dead corse in the eare, would needs know wherefore he did so; the fellow replied, that he wished the departed Soul to signifie to *Augustus*, the commons of *Rome* were yet unpaid; for this bitter jest the Emperor caused him forthwith to be slain, and carry the news himself. For this reason, all those that otherwise approve of jests in some cases, and facete Companions, (as who doth not?) let them laugh and be merrie, *rumpantur & ilia Codro*, tis laudable and fit, those yet will by no means admit them in their companies, that are any way inclined to this malady; *non jocandum cum iis qui miseri sunt, & erumnosi*, no jesting with a discontented person, 'Tis *Castilio's* caveat, *Io. Pontanus*, and *Galatens*, and every good mans.

Play with me, but hurt me not :

Jest with me, but shame me not.

t De sermonibus
lib. 4. cap. 3.
u Fol. 55. Galatens.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two extreame as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed; but be still accompanied with ** ἀβλαβεία* or innocency, *quæ nemini nocet, omnem injuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, have been overseen, or committed a foul fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speak not of such as generally taxe vice, *Barclay, Gentilis, Erasmus, Agrippa, Fishcartus, &c.* the *Varronists* and *Lucians* of our time, *Satyrists, Epigrammatists, Comœdians, Apologists, &c.* but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence offend;

* *Ludit qui stolidâ procacitate,*

Non est Sestius ille sed caballus;

* Mart. lib. 1.
epig. 35.

'Tis horse-play this, and those jests (as hexsaith) are no better then injuries biting jests, *mordentes & aculeati*, they are poysoned jests, leave a sting behind them, and ought not to be used.

¶ Set not thy foot to make the blind to fall,

Nor wilfully offend thy weaker brother :

Nor wound the dead with thy tongues bitter gall,

Neither rejoyce thou in the fall of other.

x Tales joci ab injuriâ, non possint discerni. Galatens fo. 55.
y Pybracin his Quadrant 37.

If these rules could be kept, we should have much more ease and quietness then we have, less melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie * one anothers souls; by means of which; there is little content and charity, much virulency, hatred, malice, and disquietnesse among us.

* Ego hujus misera sanuitate & dementia confitior. Tull. ad Attic. li. II.

SUBSEC. 5.

Loss of liberty, servitude, imprisonment, how they cause Melancholy.

♦ ♦ ♦ ♦ O this catalogue of causes, I may well annex loss of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, ♦ ♦ ♦ ♦ sumptuous houses to their use, fair walks and gardens, delicious bowers, galleries, good fare & diet, & all things correspondent: yet they are not content, because they are confined, may not come & go at their pleasure; have, & do what they will, but live *aliena quadrâ*, at another mans table and command. As it is in meats so is it in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israel* were tired with *Manna*, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennel, they are weary of it. They are happy, it is true, and have all things, to another mans judgment that heart can wish, or that they themselves can desire, *bona si sua nōrint*, yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mens nature is still desirous of news, variety, delights; and our wandring affections are so irregular in this kind, that they must change, though it be to the worst. Batchelors must be married, and married men would be Batchelors; they do not love their own wives, though otherwise fair, wise, vertuous, and well qualified, because they are theirs; our present estate is still the worst, we cannot endure one course of life long, & *quod modo voverat, odit*, one calling long, *esse in honore juvat, mox displicet*; one place long, *a Romæ Tybur amo, ventosus Tyburæ Romam*, that which we earnestly sought we now contemn. *Hoc quosdam agit ad mortem* (saith *Seneca*) *quod proposita sæpe mutanda in eadem revoluntur, & non relinquunt novitati locum: Fastidio capit esse vita, & ipse mundus, & subit illud rapidissimarum deliciarum, Quousque eadem* this alone kills many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheel, they run round, without alteration or news, their life groweth odious, the world loathsome, & that which crosseth their furious delights, *What's still the same? Marcus Aurelius* and *Solomon*, that had experience of all wordly delights and pleasure, confessed as much of themselves; what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

a Hor.

b De tranquill.
animæ.

c Lib. 8.

* Tullius Lepido
Fam. 10. 27.

d Boterus l. 1.
polit. cap. 4.

* Laet. descrip.
America.

Now if it be death it self, another hel, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, & are in heaven to another mans opinion, what misery & discontent shal they have, that live in slavery, or in prison it self? *Quod tristius morte, in servitute vivendū*, as *Hermolaus* told *Alexander* in *Curius*, worse then death is bondage: * *hoc animo scito omnes fortēs, ut mortem servituti anteponant*, All brave men at arms (*Tully* holds) are so affected. *d Equidem ago is sum qui servitutem extremum omnium malora esse arbitror*: I am he (saith *Boterus*) that accompt servitude, the extremity of misery. And what calamity do they endure that live with those hardtask-masters, in gold-mines, (like those 30000 * *Indian* slaves at *Potosa* in *Peru*) tin-mines, lead-mines, stone-quarries, cole-pits, like so many mould-warps under

under ground, condemned to the gallies, to perpetual drudgery, hunger, thirst, and stripes without all hope of delivery? How are those women in *Turkie* affected that most part of the year come not abroad; those *Italian* and *Spanish* Dames, that are mewed up like Hawks, and lockt up by their jealous husbands? how tedious is it to them that live in Stoves and Caves half a year together? as in *Island*, *Muscovy*, or under the Pole it self, where they have six moneths perpetual night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non-natural things at once, good air, good diet, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as *Lucian* describes it) *must abide that filthy stink, and ratling of chains, howlings, pitiful out-crys, that prisoners usually make: these things are not only troublesome, but intolerable.* They lie nastily amongst toads and frogs in a dark dungeon, in their own dung, in pain of body, in pain of soul, as *Joseph* did, *Ps.* 105. 18. *They hurt his feet in the stocks, the iron entred his soul.* They live solitary, alone, sequestred from all company but heart-eating melancholy, and for want of meat, must eat that bread of affliction, prey upon themselves. Well might *Arculanus* put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Hunias*, *Edward*, and *Richard* the second, *Valerian* the Emperor, *Bajazet* the Turk. If it be irksome to miss our ordinary companions & repast for once a day, or an hour, what shal it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shal now be cast headlong into that *Spanish* Inquisition, to fall from Heaven to Hel, to be cubbed up upon a sudden, how shal he be perplexed, what shal become of him? *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Matthew Paris*: from that day forward, pined away with grief. *† Jugurth* that generous Captain, brought to *Rome* in triumph, and after imprisoned, through anguish of his soul, & melancholy, dyed. *Roger*, Bishop of *Salisbury*, the second man from King *Stephen*, (he that built that famous Castle of *Devises* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere non erit, mori nescierit*, he would not live, and could not die, betwixt fear of death, and torments of life. *Francis* King of *France* was taken prisoner by *Charles* the fifth, *ad mortem ferè melancholicus*, saith *Guicciardine*; melancholy almost to death, and that in an instant. But this is as clear as the Sun, and needs no further illustration.

SUBSEC. 6.

Poverty and want, causes of Melancholy.

Poverty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, & contented man) it be *Donum Dei*, a blessed estate, the way to Heaven, as *Chrysostom* calls it, Gods gift, the mother of modesty, & much to be preferred before

e. If there be any inhabitants.

f In *Toravi*.
Intardiu quidem collum vincium est, & manus constri-
cta, noctu vero totum corpus vincitur, ad has miseriae accidit corpori
rū fætor, strepitus ejulanti-
um, somni bre-
vitas, hæc omnia planè molesta & intolerabilia.
g In *9 Rhassis*.

h William the Conquerors eldest son.
† *Salust.* Roman triumpho ductus tandemq; in carcere con-
stitus, animi dolore perit.
i Camden in *Wiltsh.* miserum senem ita fame & calamitatibus in carcere fregit; inter mortuum, & vitæ tormenta,
k *Vies hodie*.
l *Seneca*.

m *Com. ad Hebræos*.

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n Part. 2. Sect.

3. Memb. 3.

o Quem ut
difficilem mor-
bum pueri
tradere formi-
damus. Plut.

* Lucan. l. 1.

* As in the sil-
ver mines at
Friburgh in
Germany. Fines
Morison.

* Euripides.

† Tom. 4. Dial.
minore periculo
Solem quam
hunc deficiem
oculis licet in-
tueri.p Omnis enim
res, virtus, fa-
ma, decus, divi-
na, humanaq;
pulchritudo Divi-
tis parent.

Hor. Ser. l. 2.

Sut. 3. Clarus
erit, fortis ju-
stus, sapiens,
etiam rex.Et quicquid
volet. Hor.q Et genus, &
formam, regina
perunia donat.Mony adds
spirits, cou-
rage, &c.r Epist. ult. ad
Anicum.f Our young
Master, a fine
towardsly gen-
tleman, Godblefs him, and
hopefull;why? he is
heir apparentto the right
worshipful,to the right
honourable,

&c.

t O nummi, nummi vobis hunc præstat honorem. u Exinde sapere sum omnes dicimus, ac quisq; fortunam habet. Plut. Pseud. & Au-
rea fortuna, principum cubicula reponi solita. Julius Capitolinus vita Antonini. y Petronius. * Theologi opulentis adbeant, Juris-
periti pecuniosis, literati nummosis, liberalibus artifices.

before riches (as shall be shewed in hisⁿ place) yet as it is esteemed in the worlds censure, it is a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we^o shun it all, *cane pejus & angue*, we abhor the name of it, ** Paupertas fugitur, totoq; arcessitur orbe*, as being the fountain of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any pains, --- *extremos currit mercator ad Indos*, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives. we will dive to the bottom of the sea, to the bowels of the earth, ** five, six, seven, eight, nine hundred fathome deep*, through all five Zones, and both extreames of heat and cold: we will turn parasites and slaves, prostitute our selves, swear and lye, damn our bodies and souls, forsake God, abjure Religion, steal, rob, murder, rather then endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depresse us.

For look into the world, and you shall see men most part esteemed according to their means, & happy as they are rich: ** Vbiq; tanti quisq; quantum habuit fuit*. If he be likely to thrive, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villain, a Pagan, a Barbarian, a wretch, † *Lucians tyrant, on whom you may look with less security, then on the Sun*: so that he be rich (and liberal withal) he shall be honoured, admired, adored, revered, & highly magnified. *The rich is had in reputation because of his goods, Eccl. 10. 31*. He shall be befriended: for, *riches gather many friends, Pro. 19. 4. --- multos numerabit amicos*, all hap- pineesse ebbs and flows with his mony. He shall be accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Jovis, & gallina filius alba*: a hopeful, a good man, a vertuous, honest man. *Quando ego te Junonium puerum, & matris partum verè aureum*, as *Tully* said of *Octavianus*, while he was adopted *Cæsar*, and an^t heir apparent of so great a Monarchy, he was^a a golden child. All honor, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God blefs his good worship, his honour; every man speaks well of him, every man presents him, seeks and sues to him for his love, favour & protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if he speak, as of *Herod, Vox Dei, non hominis*, the voyce of God, not of man. All the graces, Veneres, pleasures, elegances attend him, x golden Fortune accompanies and lodgeth with him; and as to those *Roman Emperors*, is placed in his chamber.

— y *Secura naviget aura,**Fortunamq; suo temperet arbitrio:*

he may sayl as he wil himself, and temper his estate at his pleasure, Jovial dayes, splendor and magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of Artificers are his slaves to drudge for him, run, ride, and post for him: ** Di-*

vines (for *Pythia Philippiſat*) Lawyers, Phyſitians, Philoſophers, Scholars are his, wholly devote to his ſervice. Every man ſeeks his acquaintance, his kindred, to match with him, though he be an aſe, a ninny, a monſter, a goof-cap, *uxorem ducat Danaen*, when, and whom he wil, *hunc optant generum Rex & Regina*—he is an excellent match for my ſon, my daughter, my niece, &c. *Quicquid calcaverit hic, Roſa fiet*, let him go whither he will, Trumpets ſound, Bells ring, &c. all hapineſs attends him, every man is willing to entertain him, he ſups in *Apollon* whereſoever he comes; what preparation is made for his entertainment? fiſh & fowl, ſpices & perfumes, all that ſea and land affords. What cookery, maſking, mirth to exhilarate his perſon?

Da Trebio, pone ad Trebium, viſ frater ab illis

Ilibus? — What diſh will your good worſhip eat of?

† *dulcia poma,*

Et quoſcunq; feret cultus tibi fundus honores,

Ante Larem, guſtet venerabilior Lare dives.

Sweet apples, and what e're thy fields afford,

Before thy Gods be ſerv'd, let ſerve thy Lord.

What ſport will your honour have? hawking, hunting, fiſhing, fowling, bulls, bears, cards, dice, cocks, players; tumblers, fidlers, jeſters, &c. they are at your good worſhips command, Fair houſes, gardens, orchards, tarraffes, galleries, cabinets, pleaſant walks, delightſom places, they are at hand; *in aureis lac, vinum in argenteis, adoleſcentule ad nutum ſpecioſa*, wine, wenches, &c. a *Turkie* Paradise, an heaven upon earth. Though he be a ſilly ſoft fellow, and ſcarce have common ſenſe, yet if he be born to fortunes (as I have ſaid) *jure hereditario ſapere jubetur*, he muſt have honor and office in his courſe: *Nemo niſi dives honore dignus* (*Ambroſ. offic. 21.*) none ſo worthy as himſelf: He ſhall have it, atq; *esto quicquid ſervius aut Labeo*. Get money enough, and command Kingdoms, Provinces, Armies, Hearts, Hands, and Affections; thou ſhalt have Popes, Patriarchs to be thy Chaplains and Paraſites; thou ſhalt have (*Tamberlin*-like) Kings to draw thy Coach, Queens to be thy Landreſſes, Emperors thy footſtools, build more Towns and Cities then great *Alexander*, *Babel* Towers, *Pyramides* and *Mauſoleum* Tombs, &c. command heaven and earth, and tell the world it is thy vaſſal, *auro emitur diadema, argento celum panditur; denarius Philoſophum conducit, nummus jus cogit, obulus literatum paſcit, metallum ſanitatē conciliat, as amicos conglutinat* And therefore not without good cauſe, *John Mediceſ* that rich *Florentine*, when he lay upon his death-bed, calling his ſons, *Cosmus* and *Laurence* before him, amongſt other ſober ſayings, repeated this, *Animo quieto digredior, quod vos ſanos & divites poſt me relinquam*, It doth me good to think yet, though I be dying, that I ſhall leave you my children, *Sound and Rich*: For wealth ſways all. It is not with us, as amongſt thoſe *Lacedemonian* Senators of *Lycurgus* in *Plutarch*, He preferred that deſerved beſt, was moſt virtuous and worthy of the place, *not ſwiſtneſs, or ſtrength, or wealth*, or friends carryed it in thoſe days; but *inter optimos optimus, inter temperantes temperantiſſimus*, the moſt temperate & beſt. We have no *Ariſtocracies* but in contemplation, all *Oligarchies*, wherein a few rich men domineer, do what they liſt and are privileged by their greatneſſe. They may freely treſpaſſe, and do as they pleaſe, no man dare accuſe them, no

Multi illum juvenes, multa petiere puella.

Dimmodo ſit dives barbarus, ille placet.

Plur. in Lucullo, a rich Chamber ſo called.

Pani pane melior.

Juv. Sat. 5. 1

Flor. Sat. 5. 1 lib. 2.

Bohemus de Turcu & Breckenbach.

Euphormio.

Qui pecuniam habent, elati ſunt animi, loſty ſpirits, brave men at arms, all rich men are generous, courageous, &c.

Nummus ait pro me nubat Cornubia Roma.

Non ſuit apud mortales ullum excellentiſſimo, &c. Quicquid libet licet.

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not so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own laws, and for their mony get pardons, indulgences, redeem their soules from Purgatory and Hell it self, — *clausum possidet arca Jovem*. Let them be *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

* Hor. Sat. 5.

lib. 2.

k Cum moritur
dives concurrunt undiq; ci-
ves: Pauperis
ad funus vix
est ex millibus
unus.

* Et quamvis perjuris erit, sine gente, cruentus,

they may go

to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be k honorably interred in *Mausolean* tombs, commended by Poets, registred in histories, have temples and statues erected to their names, — *è manibus illis — nascentur viole*. — If he be bountiful in his life, & liberal at his death, he shal have one to swear, as he did by *Claudius* the Emperor in *Tacitus*, he saw his soul go to Heaven, and be miserably lamented at his funeral. *Ambubaiarum collegia*, &c. *Trimalcionis Topanta* in *Petronius* rectè à in cælum abiit, went right to Heaven: a base quean, *thou wouldst have scorned once in thy misery to have a penny from her; and why? modio nummos metiit*, she measured her mony by the bushel. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good m outside, he carries it, and shall be adored for a God, as † *Cyrus* was amongst the *Persians*, ob *splendidum apparatus*, for his gay tyres; now most men are esteemed according to their cloaths. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit: and presuming him some great worshipful man, beleve it, if you shall examine his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fajridius Brisk*, Sir *Petronel Flash*, a meer out-side. Onely this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.

l Et modo quid
fuit ignoscat
n. ibigenius tu-
us, noluisse de
manu ejus
nummos acci-
pere.
m He that
wears silk,
fatten, velvet,
and gold lace,
must needs be
a gentleman.
† Est sanguis
atq; spiritus
pecunia morta-
libus.

But on the contrary, if he be poor, *Prov. 15. 15. all his days are miserable*, he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit; * *prout res nobis fluit, ita & animus se habet*; † Money gives life and soul. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poor, unlikely to rise, come to honour office or good means, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus*. n If he speak, what babler is this? *Ecclus.* his nobility without wealth, is o *projecta vilior alga*, and he not esteemed: *Nos viles pulli nati infelicibus ovis*, if once poor, we are metamorphosed in an instant, base slaves, villains and vile drudges; † for to be poor, is to be a knave, a fool, a wretch, a wicked, an odious fellow, a common eye-sore, say poor and say all: they are born to labor: to misery, to carry burdens like juments, *pistum stercus comedere* with *Olysses* companies, and as *Cremilus* objected in *Aristophanes*, † *salem linge- re*, lick salt, to empty jakes, say channels, p carry out dirt and dunghills, sweep chimnies, rub horse heels, &c. I say nothing of *Turks Gally-slaves*, which are bought * and sold like juments, or those *African* Negroes, or poor † *Indian* drudges, *Qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves & asini vehunt, trahunt, &c. id omne misellis Indis, &c.* they are ugly to behold, and though earst spruce, now rusty and squalid, because poor, * *immundas fortunæ equum est*

* Euripides.
† Xenophon
Cyropad. l. 8.

n In tenui vara
est facundia
panno. Juv.
o Hor.
† Egere est af-
fendere, & in-
digere celestium
esse, sat. Menit.
† Plaut. act. 4.
p Nullum tam
barbarum, tam
vile munus est,
quod non lu-
bentissime obire
velit gens vi-
lissima.

* Lausius orat.
in Hispaniam.
† Luet. descrip.
Americæ.

est squalorem sequi, it is ordinarily so. *Others eat to live, but they live to drudge, † servilis & misera gens nihil recusare audet, a servile generation, that dare refuse no task.*

—* *Hens tu Dromo, cape hoc stabellum, ventulum hinc facito dum lavamus*, Sirrah b low wind upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run 50 miles a foot to morrow, to carry me a Letter to my mistress, *Socia ad pistrinam*, *Socia* shall tarry at home and grind malt all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot-stools for rich men to tread on, blocks for them to get on horse back, or as *swals* for them to piss on. They are commonly such people, rude, silly, superstitious Ideots, nasty, unclean, lowly, poor dejected, slavishly humble: and as *Leo Afer* observes of the commonalty of *Africk*, *naturâ viliores sunt, nec apud suos duces majore in precio quàm si canes essent*: base by nature, and no more esteemed then dogs, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis, ut è brutis planè natos dicas*: no learning, no knowledg, no civility, scarce common sense, nought but barbarism amongst them, *belluine more vivunt, neq; calceos gestant, neq; vestes*, like rogues & vagabonds, they go bare-footed & bare-legged, the soles of their feet being as hard as horse hoofs, as* *Radziwilus* observed at *Damiata* in Egypt, leading a laborious, miserable, wretched, unhappy life, like beasts and juments, if not worse: (for a † *Spaniard* in *Incatan*, sold three Indian boyes for a Cheese, and an hundred Negro slaves for an horse) their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which these villains wil not undergo, *Inter illos pleriq; latrinas evacuant, alii culinariam curant, alii stabularios agunt, urinatores, & id genus similia exercent, &c.* like those people that dwell in the* *Alps*, Chimney-sweepers, Jakes-farmers, Dirt-daubers, Vagrant rogues, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but* beggery, fulsom nastiness, squalor, contempt, drudgery, labour, ugliness, hunger and thirst: *pediculus, & pulicum numerus*? as y he well followed it in *Aristophanes*, *Heas and lice. pro pallio vestem laceram, & pro pulvinari lapidem benè magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathedra, rupte caput urnæ*, he sits in a broken pitcher, or on a block for a chair, & *ma-lue ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hog, or scraps like a dog, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;?* as *Chremilus* concludes his speech, as we poor men live now adays, who will not take our life to be z infelicity, misery and madness?

If they be of little better condition then those base villains, hunger-starved beggars, wandring rogues, those ordinary slaves, and day-labouring drudges; yet they are commonly so preyed upon by a poling officers for breaking laws, by their tyrannizing Land-lords, so flead and fleeced by perpetual exactions, that though they do drudge, fare hard, and starve their *Genius*, they cannot live in some c countries; but what they have is instantly taken from them, the very care they take to live, to be

* *Plautum.*
q *Leo Afer* ca.
ult. l. 1. edunt
non ut bene vi-
vant, sed ut
fortiter labo-
rent. *Heinsius.*
† *Munster* de
rusticis Germa-
niæ. *Cosmog.*
cap. 27. lib. 3.
* *Ter. Eunuch.*
† *Pauper* pari-
es factus, quem
cuniculæ com-
muntant.
† *Lib. 1. cap. ult.*
† *Deos omnes*
illa in senfos
diceret: tam
pauca, fame-
fracti, tot affi-
dus malis affi-
ciuntur, tan-
quam pecora
quibus splendor
rationis emor-
tuit.
* *Peregrin.*
Hieros.
u *Nihil omnino*
meliozem vi-
tam degunt,
quam fere in
silvis, jumenta
in terris. *Leo*
Afer.
† *Bartholo-*
meus a Cusa.
x *Ortelius* in
Helvetia. *Qui*
habitant in Ca-
sia valle ut
plurimum lato-
mi, in Oscella
valle cultorū
fabri sumarii, in
Vigelia sordi-
dum genus
hominum, quod
repurgandis
camini vitiū
parat.
* I write not
this any ways
to upbraid, or
scoffe at, or
misuse poor
men, but ra-
ther to con-
dole and pity
them, by ex-
pressing, &c.
† *Deus* ace non possunt, & sic.

drudges,

y *Chremilus* Act. 4. *Plaut.* z *Paupertas* durum onus miseris mortalibus. a *Vexat* censura columbas. b *Deus* ace non possunt, & sic. cing. solvere nolunt: *Omnibus* est notum quater tra solvere totum. c *Scandla*, Africa, *Lituania*.

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d Montaign in
his Essayes,
speaks of cer-
tain Indians
in France, that
being asked
how they
liked the
country, won-
dred how a
few rich men
could keep so
many poor
men in sub-
jection, that
they did not
cut their
throats.
e Augustas
animas animo-
sa in pectore
versans.

drudges, to maintain their poor families, their trouble and anxiety takes away their sleep, *Sirac. 31. 1.* it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavors, if they be cast behind by sickness, or over-taken with years, no man pities them, hard-hearted and merciless, uncharitable as they are, they leave them so distressed, to beg, steal, murmur and^d rebell, or else starve. The feeling and fear of this misery compelled those old *Romans*, whom *Menenius Agrippa* pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious arms, and in all ages hath caused uproars, murmurings, seditions, rebellions, thefts, murders, mutinies, jars and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want means to live according to their callings, bring up their children, it breaks their hearts, they cannot do as they would. No greater misery then for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corrosives to all kind of men, especially to such as have been in good and flourishing estate, are suddenly distressed,^e nobly born, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so have they base minds correspondent, like Beetles *è stercore orti, è stercore victus, in stercore delictum*, as they were obscurely born and bred, so they delight and live in obscenity; they are not so thoroughly touched with it.

Angustas animas angustà in pectore versant.

* Bonatus vit.
ejus.

Yea, that which is no smal cause of their torments, if once they come to be in distress, they are forsaken of their fellows, most part neglected, and left unto themselves; as poor^{*} *Terence* in *Rome* was by *Scipio, Lælius*, and *Furius*, his great and noble friends.

*Nil publicus Scipio profuit, nil ei Lælius, nil Furius,
Tres per idem tempus qui agitabant nobiles facillime,
Horum ille operâ ne domum quidem habuit conductitiam.*

'Tis generally so, *Tempora si fuerint nubila, solus eris*, he is left cold and comfortless, *nullus ad amissas ibit amicus opes*, all flee from him as from a rotten wall, now ready to fall on their heads. *Prov. 19. 4. Poverty separates them from their^f neighbours,*

f *Prov. 19. 7.*
though he be
instant yet
they will not.
* *Petronius.*

* *Dum fortuna favet, vultum servatis amici,
Cum cecidit, turpi vertitis ora fugâ.*

Whil'st fortune favour'd, friends, you smil'd on me:
But when she fled, a friend I could not see.

g Non est qui
doleat vicem,
ut *Petrus*
Christum, ju-
vant se homi-
nem non no-
visse.
h *Ovid. in*
Trist.

Which is worse yet, if he be poor g every man contemns him, insults over him, oppresseth him, scoffs at, aggravates his misery.

h *Quum caput quassata domus subsidere, partes
In proclinas omne recumbit onus.*

When once the tottering house begins to shrink,
Thither comes all the weight by an instinct.

i *Horat.*

k *Ter. Eunu-
chus act. 2.*

Nay they are odious to their own brethren, & dearest friends. *Pro. 19. 7. His brethren hate him if he be poor, omnes vicini oderunt, his neighbors hate him, Pro. 14. 20. omnes me noti ac ignoti deserunt*, as he complained in the Comedy, friends & strangers, all forsake me. Which is most grievous, po-
verty

verty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit*, they must endure jests, taunts, flouts, blows of their betters, and take all in good part to get a meals meat: *in magnum pauperies opprobrium jubet quidvis & facere & pati*. He must turn Parasite jester, fool, *cum desipientibus desipere*; saith **Euripides*, slave, villain, drudge to get a poor living, apply himself to each mans humors, to win and please, &c. and be buffeted, when he hath all done, as *Vlysses* was by *Melanthius* in *Homer*, be reviled, baffled, insulted over, for **potentiorum stultitia perferenda est*, and may not so much as mutter against it. He must turn rogue, and villain; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men thieves, rebels, murderers, traitors, assassins, *because of poverty we have sinned*, *Eccl. 27. 1.* swear and forswear, bear false witness, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: *o Culpa scelerisque magistra est*, when a man is driven to his shifts, what will he not do? — *si miserum fortuna Sionem*

Finxit, vanum etiam mendacemq improba finget, he will betray his father, Prince, and country, turn Turk, forsake Religion, abjure God & all, *nulla tam horrenda proditio, quam illi lucri causa* (saith *Leo Afer*) *perpetrare nolint*. **Plato* therefore calls poverty, *theevish, sacrilegious, filthy, wicked & mischievous*; and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to do against his conscience, to sell his tongue, heart, hand, &c. to be churlish hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppress, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men thieves, devout assassins, great men to prostitute their wives, daughters and themselves, middle sort to repine, commons to mutiny, all to grudge, murmur and complain. A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blind, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants, *Jadocus Damhoderius* a Lawyer *Bruges*, *praxierum criminal. c. 112.* hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us; we have Dummerers, *Abraham* men; &c. And that which is the extent of misery, it enforceth them through anguish and wearisomness of their lives, to make away themselves: They had rather be hanged, drowned, &c. then to live without means.

q In mare catiferum, ne te premat aspera egestas,

Desili, & à celsis corruere Cerne jugis.

Much better 'tis to break thy neck,

Or drown thy self i'th' Sea,

Then suffer irksome poverty,

Goe make thy self away.

A *Sybarite* of old, as I find it registred in **Athenæus*, supping in *Phiditiis* in *Sparta*, & observing their hard fare, said it was no marvel if the *Lacedæmonians* were valiant men; for his part he would rather run upon a sword point (& so would any man in his wits) then live with such base diet, or lead so wretched a life. In *Japonia* 'tis a common thing to stifle their children if they

1 Quid quod materiam præbet causamque jocandi: Si toga sordida sit. *Juv. Sat. 2.*
m Hor.
* In phænif.
n Odyss. 17.
* Idem.

o Mantum.

p De Africa lib. 1. cap. ult.
* 4. de legibus.
furacissima pauperis, sacrilega, turpis, flagitiosa, omnium malorum opifex.

q Theagrus.

* *Dipnosophist* lib. 12. *Millies* potius moriturum (si quis sibi mente constaret) quam tam vilis & arum-nosi vitam communionem habere.

r *Gasper Vilela* Jesuina epist. Japon. lib. 1.

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† *Mat. Riccius*
expedit. in Si-
nis lib. l. c. 3.
* *Vos Romani*
procreatos fili-
os feru &
canibus exponi-
tis, nunc stran-
gulati vel in
jocum eliditi,
&c.
† *Cosmog. 4. lib.*
cap. 22. ven-
dunt liberos
victu carentes
tanquā pecora
interdum &
seipfos, ut a-
pud divites sa-
turentur cibo.
† *Vel honorum*
deffervatione
vel malorum
perpessione
fracti & favi-
gati, plures vi-
olentia manus
sibi inferunt.
u. *Hor.*
x *Ingenio pote-
ram superas*
volitare per ar-
ces: *Ut me plu-
ma levat, sic*
grave mergit
onūs.
y *Terent.*
z *Hor. Sat. 3.*
lib. 1.
* *Pasibalius.*
a *Petronius.*
b *Herodotus*
vita ejus. Sca-
liger in poet.
Potentiorum
aedes ostentat
diens, aliquid
accipiebat, can-
ens carmina
sua, concomi-
tante eum pu-
erarium choro.
* *Plautus.*
Ampl.
† *Ter. Ad. 4.*
Scen. 3. A-
delph. Hegio.

* *Donat. vita*
ejus.

they be poor, or to make an abort, which *Aristotle* commends. In that ci-
vil common-wealth of *China*, the mother strangles her child, if she be not
able to bring it up, and had rather lose, then sell it, or have it endure such
misery as poor men do. *Arnobius lib. 7. adversus gentes*, * *Lactantius l. 5.*
c. 9. objects as much to those ancient *Greeks* and *Romans*, they did expose
their children to wild beasts, strangle, or knock out their brains against a
stone, in such cases. If we may give credit to † *Munster*, amongst us *Chri-*
stians in *Litvania*, they voluntarily mancipate, and sell themselves, their
wives and children to rich men, to avoid hunger & beggary; † many make
away themselves in this extremity. *Apicius* the *Roman*, when he cast up
his accounts, and found but 100000 Crowns left, murdered himself for
fear he should be famished to death. *P. Forestus* in his medicinal observa-
tions, hath a memorable example, of two brothers of *Lovain*, that being
destitute of means, became both melancholy, and in a discontented hu-
mor massacred themselves. Another of a merchant, learned, wise other-
wise and discreet, but out of a deep apprehension he had of a loss at Seas,
would not be perswaded but as *Ventidius* in the Poet, he should die a
begger. In a word thus much I may conclude of poor men, that though
they have good parts, they cannot shew or make use of them: *Y ab inopia*
ad virtutem obsepta est via, 'tis hard for a poor man to rise, *haud facile*
emergunt, quorum virtutibus obstat res angusta domi: the wisdom of the
poor, is despised, and his words are not heard. *Eccles. 6. 19.* his works are
rejected, contemned, for the baseness and obscurity of the author,
though laudable and good in themselves, they will not likely take.

Nulla placere diu, neque vivere carmina possunt,

Quæ scribuntur aquæ potoribus. —

Poor men cannot
please, their actions, counsels, consultations, projects, are vilified in the
worlds esteem, *amittunt consilium in re*, which *Gnatho* long since obser-
ved. * *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cob-
led shoes; as he said of old, but how doth he prove it? I am sure we find
it otherwise in our daies, *apruinosus horret facundia pannis*. *Homer* himself
must beg if he want means, and as by report sometimes he did, *go from*
door to door and sing ballads, with a company of boyes about him. This
common misery of theirs must needs distract, make them discontent and
melancholy, as ordinarily they are, wayward, peevish, like a weary travel-
ler, for

* *Fames & mora bilem in nares conciant,*

still murmuring and repining: *Ob inopiam morosi sunt, quibus est mali, as*
Plutarch quotes out of *Euripides*, and that comical Poet well seconds,

c *Omnes quibus res sunt minus secunda, nescio quomodo*

Suspitiosi, ad contumeliam omnia accipiunt magis,

Propter suam impotentiam se credunt negligi.

If they be in adversity, they are more suspicious and apt to mistake; they
think themselves scorned by reason of their misery; And therefore many
generous spirits in such cases, withdraw themselves from all company as
that Comedian * *Terence* is said to have done; when he perceived himself
to be forsaken and poor, he voluntarily banished himself, to *Stymphalas*
a base town in *Arcadia*, and there miserably died.

— *ad summam inopiam reductus,*

Itaque e conspectu omnium abiit Græciæ in terram ultimam.

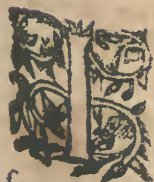
Neither

Neither is it without cause, for we see men commonly respected according to their means (**an dives sit omnes quærunt, nemo an bonus*) & vilified if they be in bad cloathes. *dPhilophemen* the Orator was sent to cut wood because he was so homely attired, *cTerentius* was placed at lower end of *Cecilius* table, because of his homely outlide. *fDantes* that famous Italian Poet by reason his clothes were but mean, could not be admitted to sit down at a feast. *Gnatho* scorned his old familiar friend because of his apparel, *gHominem video pannis, annisque obstitum, hic ege illum contempsit*. King *Persius* overcome sent a letter to **Paulus Æmelius* the Roman General; *Persius P. Consul. s.* but he scorned him any answer, *tacitè exprobrans fortunam suam* (saith mine author) upbraiding him with a present fortune. **Carolus Pugnax*, that great Duke of *Burgundy*, made *H. Holland*, late Duke of *Exeter*, exil'd, run after his horse like a lackey, and would take no notice of him: 'tis the common fashion of the world. So that such men as are poor may justly be discontent, melancholy, and complain of their present misery, and all may pray with *i Solomon*, Give me O Lord neither riches nor poverty, feed me with food convenient for me.

* *Euripides.*
d *Plutarch.*
vita ejus.
e *Vita Ter.*
f *Gomesius lib.*
3. c. 21. de sale.
g *Ter. Eunuch.*
Act. 2. Scen. 2.
* *Liv. dec. 9. l. 2.*
* *Cominius.*
h He that hath
5l per annum
coming in
more then o-
thers, scorneth
him that hath
less, and is a
better man.
i *Prov. 30. 8.*

SUBSEC. 7.

An heap of other Accidents causing Melancholy,
Death of Friends, losses, &c.



In this Labyrinth of accidental causes, the farther I wander, the more intricate I find the passage, *multæ ambages*, & new causes as so many by-paths offer themselves to be discussed: to search out all, where an *Herculean* work, & fitter for *The-sens*: I will follow mine intended thred; and point onely at some few of the chiefeft. Amongst which, loss and death of friends may challenge a first place, *multi tristantur*, as **Vives* well observes, *post delicias, convivias, dies festos*, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see again, weep and howl, and look after them as a Cow lowes after her calf, or a child takes on that goes to school after holi-days. *Ut me levârat tuus adventus, sic discessus afflixit*, (which **Tully* writ to *Atticus*) thy coming was not so welcome to me, as thy departure was harsh. *Montanus* *confl. 132.* makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many years; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good wives, if their husband tarry out a day longer then his appointed time, or break his houre, they take on presently with sighs and tears, he is either robed or dead, if some mischance or other is surely befalln him, they cannot eat, drink, sleep, or be quiet in mind, till they see him again. If parting of friends, absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of life,

Death of friends
* *De anima*
c. p. de morore

* *Lib. 12.*
epist.

162 life, extinguisheth all delights, it causeth deep sighs and groans, tears exclamations,

(O dulce germen matris, & sanguis meus,
Eheu tepentes, &c. — & flos tener)

* Virg. 4. *Æn.* howling roaring, many bitter pangs, (*lamentis gemitūque & famineo ululatu Patres mortuorum Testa fremunt*) and by frequent meditation extends so far sometimes, * they think they see their dead friends continually in their eyes, ob-
* Epist. lib. 2. *Virginiū video audio, defunctum cogito, alloquor.* *servantes imagines*, as *Conciliator* confelleth he saw his mothers ghost
cellus Donatus, presenting her self still before him. *Quod nimis miseri volunt, hoc facile*

* Epist. lib. 2. *Virginiū video audio, defunctum cogito, alloquor.*
* Calphurnius Gracius.

credunt, still, still, still, that good father, that good son, that good wife, that dear friend runs in their minds: *Totus animus hac unā cogitatione defixus est*, all the year long, as * *Pliny* complains to *Romanus*, *me thinks I see Vir-
ginius, I hear Virginius, I talk with Virginius, &c.*

* *Te sine, v& misero mihi, lilia nigra videntur,
Pallentesq; rosæ, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.*

They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weep like children many months together, as * if that they to water would, and will not be comforted. They are gone, they are gone.

* Chaucer.

*Abtulit atra dies & funere merfit acerbo, What shall I do?
Quis dabit in lachrymas fontem mihi? quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos avido sinit edere questus,
Magna adeo jactura premit, &c.*

Fountains of tears who gives, who lends me groans,
Deep sighs sufficient to express my moans?
Mine eyes are dry, my breast in pieces torn;
My loss so great, I cannot enough mourn.

So *Stroza Filius* that elegant Italian Poet in his *Epicedium*, bewailes his fathers death, he could moderate his passions in other matters (as he confelleth) but not in this, he yeelds wholly to sorrow,

*Nunc fateor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.*

¶ *Præfat. lib. 6.* How doth! *Quintilian* complain for the loss of his son, to despair almost: *Cardan* lament his only child in his book *de libris propriis*, & elsewhere in many other of his tracts, * *S. Ambrose* his brothers death? *an ego possum non cogitare de te, aut sine lachrymis cogitare?* O amari dies, & flebiles noctes, &c. *Gregory Nazianzen* that noble *Pulcheria*? O decorem, &c. *flos recens, pullulans, &c.* *Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum jacuit ad moriendum obstinatus*, lay 3 daies together upon the ground, obstinate, to dye with him, & would neither eat, drink, nor sleep. The woman that communed with *Esdra*s (1.2.c. 10.) when her son fell down dead, fled into the field, & would not return into the city, but there resolved to remain, neither to eat nor drink, but mourn & fast until she died. *Rachel* wept for her children, and would not be comforted because they were not. *Mat. 2. 18.* So did *Adrian* the Emperor bewail

* Lib. de obitu
Saiyri fratris.

waile his *Antinous*; *Hercules*, *Hylas*, *Orpheus*, *Euridice*; *David*, *Abfolon*; (O my dear son *Abfolon*) *Austin* his mother *Monica*, *Niobe* her children, inſo much, that the *m* Poets faigned her to be turned into a ſtone, as being ſtupified through the extremity of grief. *n* *Egeus*, ſignolugubri filii conſternatus, in mare ſe precipitem dedit, impatient of ſorrow for his ſonnes death, drowned himſelf. Our late Phyſicians are full of ſuch examples. *Montanus* conſil. 242. o had a patient troubled with this infirmitie, by reaſon of her husbands death many years together: *Trincavelius* l. 1. c. 14. hath ſuch another, almoſt in deſpair, after his *p* mothers departure, ut ſe fermè precipitem daret; and ready through diſtraction to make away himſelf: and in his 15 counſel, tels a ſtory of one fifty years of age, that grew deſperate upon his mothers death; and cured by *Phalopius*, fell many years after into a relapſe, by the ſudden death of a daughter which he had, & could never after be recovered. The fury of this paſſion is ſo violent ſometimes, that it daunts whole kingdoms & cities. *Veſpatian's* death was pittifully lamented all over the *Roman* Empire, totus orbis lugebat, ſaith *Aurelius Viſtor*. *Alexander* cōmanded the battlements of houſes to be pulled down, Mules and Horſes to have their manes ſhorne off, and many common ſouldiers to be ſlain, to accompany his dear *Epheſtions* death. Which is now practiſed amongſt the *Tartars*, when a great *Cham* dieth, 10 or 12 thouſand muſt be ſlain, men and horſes, all they meet; and among thoſe, *Pagan Indians*, their wives and ſervants voluntarily dye with them. *Leo decimus* was ſo much bewailed in *Rome* after his departure, that as *Jovius* gives out, communis ſalus, publica hilaritas, the common ſafety, all good fellowſhip, peace, mirth, and plenty died with him, tanquam eodem ſepulchro cum Leone condita lugebantur; for it was a golden age whiſt he lived, *but after his deceaſe an iron ſeaſon ſucceeded, barbara vis & fœda vaſtitas, & dira malorum omnium incommoda, wars, plagues, vaſtity, diſcontent. When *Augustus Caſar* died, ſaith *Paterculus*, orbis ruinam timueramus, we were all afraid, as if heaven had fallen upon our heads. *Budæus* records, how that at *Lewes* the 12th his death, tam ſubita mutatio, ut qui prius digito cœlum attingere videbantur, nunc humi derepente ſerpere, ſideratos eſſe diceret, they that were erſt in heaven, upon a ſudden, as if they had bin planet-ſtrucke, lay groveling on the ground; †Cœcuſſis cecidere animis, ſeu frondibus ingens Sylva dolet lapſis — they look't like cropt trees.

* At *Nancy* in *Lorain*, when *Claudia Valeſia*, *Henry* the ſecond *French* kings ſiſter, and the *Dukes* wife deceaſed, the temples for forty dayes were all ſhut up, no Prayers nor Maſſes, but in that room where ſhe was. The *Senators* all ſeen in black, and for a twelve months ſpace throughout the city, they were forbid to ſing or dance. * Non ulli paſtos illis egere diebus

Frigida (*Daphne*) boves ad flumina, nulla nec amnem Libavit quadrupes, nec graminis attigit herbam.

How were we affected here in *England* for our *Titus*, deliciæ humani generis, Prince *Henries* immature death, as if all our deareſt friends lives had exhaled with his? † *Scanderbegs* death was not ſo much lamented in *Epirus*. In a word, as u he ſaith of *Edward* the firſt at the news of *Edward of Caernervan* his ſonnes birth, immortaliter gaviſus, he was immortally glad, may we ſay on the contrary of friends deaths, immortaliter gementes, we are divers of us as ſo many turtles, eternally dejected with it.

m *Ovid. Met.*
n *Plut. vita e-*
jus.

o *Nobilis ma-*
trona melan-
cholica ob mor-

tem mariti.
p *Ex matris*
obitu in deſpe-

rationem inci-
dit.
q *Mathias à*

Michou. Boter.
Amphithear.

r *Lo. Verto-*
man. *M. Polus*
Venerus. lib. 1.

cap. 54. per-
imunt eos quos
in via obvios

habent, dicen-
tes, he, & do-

mino noſtro ra-
gi ſervite in

alia vita. Nec
tam in homines

infantunt ſed
in equos, &c.

s *Vita ejus.*
* *Lib. 4. vita*

ejus, auream
ararem condi-

derat ad huma-
ni generis ſa-

lutem quum nos
ſtatim ob opti-

mi principis
exceſſu, verè

ſerream patere-

mur, famem,
peſtem, &c.

t *Lib. 5. de aſſe-*
† *Mapb.*

* *Ortelius Ii-*
nerario: ob an-

num integrum
à cantu, tripu-

diis, & ſalta-
tio nibus tota

civitas abſti-
nere jubetur.
* *Ving.*

† See *Barletius*
de vita & ob.
Scanderbeg.
lib. 13. hiſt.
u *Mat. Paris.*

There is another sorrow, which ariseth from the loss of temporal goods and fortunes, which equally afflicteth, and may go hand in hand with the precedent; loss of time, loss of honor, office, of good name, of labor, frustrate hopes, will much torment; but in my judgement, there is no torture like unto it, or that sooner procureth this malady and mischief:

z Juvenal.

x *Ploratur lachrymis amissa pecunia veris* :

it wrings true teares from our eyes, many sighes, much sorrow from our hearts, and often causeth habitual melancholy it self, *Guianerius tract. 15.*

y Multi qui res amatas periderant, ut filios, opes, non sperantes recuperare, propter asfiduam talium consideratione melancholici fiunt, ut ipse vidi.

z Stanihurstus Hib. Hist.

† Cap. 3. Melancholia semper venit ab iacturam pecunie, victoria, repulsam, moribus liberorum, quibus longo post tempore animus torquetur, & a dispositione fit habitus.

a Consil. 26.

E Nubigenis.

† Epig. 22.

5. repeats this for an especiall cause: y *Loss of friends, and loss of goods, such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breviar. l. 1. c. 18. ex rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *sans argent*, will cause a deep and grievous melancholy. Many persons are affected like Irishmen in this behalf, who if they have a good scimiter, had rather have a blow on their arme, then their weapon hurt: they will sooner lose their life, then their goods: and the grief that cometh hence, continueth long (saith † *Plater*) and out of many dispositions, procureth an habit. a *Montanus* and *Frisemelica* cured a young man of 22 years of age; that so became melancholy, ab amissam pecuniam, for a summe of money which he had unhappily lost. *Sekenkins* hath such another story of one melancholy, because he overshot himself, and spent his stock in unnecessary building. b *Roger* that rich Bishop of *Salisbury*, exutus opibus & castris a Rege *Stephano*, spoiled of his goods by King *Stephan*, vi doloris absorptus, atque in amentiam versus, indecentia fecit, through grief ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through anguish of minde to make away themselves. A poor fellow went to hang himself, (which *Ausonius* hath elegantly expressed in a neat † *Epigram*) but finding by chance a pot of money, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himself with that rope which the other man had left, in a discontented humor.

*At qui condiderat, postquam non reperit aurum,
Aptavit collo, quem reperit laqueum.*

Such feral accidents can want and penury produce. Be it suretiship, shipwrack, fire, spoile and pillage of souldiers, or what loss soever, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as private persons. The *Romans* were miserably dejected after the battle of *Cannas*, the men amazed for fear, the stupid women tore their hair & cryed. The *Hungarians* when their King *Ladislaus*, & bravest souldiers were slain by the *Turks*, *Lucius publicus*, &c. The *Venetians* when their forces were overcome by the French King *Lewis*, the French & Spanish Kings, Pope, Emperour, all conspired against them, at *Cambray*, the French Herald denounced open war in the Senate: *Lauredane Venetorum dux*, &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Julij*, their territories in the continent, and had now nothing left but the City of *Venice* it self, & urbi quoq; ipsi (saith* *Bembus*) *timendum putarent*, and the loss of that was likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias*, &c. they were pittifully plunged, never before in such lamentable distress. *An. 1527.* when *Rome* was sacked by *Eurbonius*, the common soul-

* Lib. 8. *Venet. hist.*

souldiers made such spoile, that fair* Churches were turned to stables, old monuments and books, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt.* Their wives and loveliest daughters constuprated by every base culion, as *Sejanus* daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves drag'd along the streets, and put to exquisite torments, to confess where their money was hid; the rest murdered on heaps, lay stinking in the streets; Infants brains dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced, rich citizens sent a begging to *Venice, Naples, Ancona, &c.* that erst lived in all manner of delights.* Those proud palaces that even now vaunted their tops up to Heaven, were dejected as low as hell in an instant. Whom will not such misery make discontent? *Terence* the Poet drowned himself (some say) for the loss of his Comedies, which suffered shipwrack. When a poor man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholar spent many an houres study to no purpose, his labors lost, &c. how should it otherwise be? I may conclude with *Gregory, temporalium amor, quantum afficit, cum hæret possessio, tantum quum subtrahitur, urit dolor*; riches do not so much exhilarate us with their possession, as they torment us with their loss.

Next to Sorrow still I may annex such accidents as procure Fear; for besides those Terrors which I have before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies & dismal accidents, which much trouble many of us. (*Nescio quid animus mibi præsagit mali.*) As if a Hare cross the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt falls towards them, a black spot appear in their nails, &c. with many such, which *Delrio Tom. 2. l. 3. sect. 4.* *Austin Niphus* in his book *de Augurijs*. *Polydore Virg. l. 3. de Prodigijs*. *Sarisburiensis Polycrat. l. 1. c. 13.* discuss at large. They are so much affected, that with the very strength of Imagination, Fear, and the Devils craft, they pull those misfortunes they suspect, upon their own heads, and that which they fear, shall come upon them, as *Salomon* foretelleth, *Prov. 10. 24.* and *Isay* denounceth, *66. 4.* which if they could neglect and contemn, would not come to pass, *Eorum vires nostrâ resident opinione, ut morbi gravitas egrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or less. *N. N. dat pœnas*, saith *Crato* of such a one, *ut inam non attraheret*: he is punished, and is the cause of it himself:

† *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared, saith *Job*, is fallen upon me.

As much we may say of them that are troubled with their fortunes; or ill destinies fore-seen; *multos angit præscientia malorû*: The fore-knowledge of what shall come to pass, crucifies many men; fore-told by Astrologers, or Wisards, *iratum ob calum*, be it ill accident, or death it self: which often falls out by Gods permission; *quia demonem timent* (saith *Chrysostome*) *Deus ideo permittit accidere. Severus, Adrian, Domitian*, can testifie as

* *Templa ornamenta nudata, spoliata, in stabula equorum & asinorum versa, &c.*

Insule humi conculeant, &c.

* *In oculis maritorum dilectissimæ conjuges ab Hispanorum licis constuprata sunt. Filie magnatum thorum destinatae, &c.*

* *Ita fastu unum mensum turgida civitas, & cacuminibus caelum pulsare visa, ad inferos usque paucis diebus dejecta.*

c. Sect. 2. Memb. 4. Subf. 3. fear from ominous accidents, destinies fore-told.

d Accersunt sibi malum. c. Si non observemus, nihil valent. Polidor.

fC onsil. 26. l. 2. g Harin watch harin catch. † Geor. Bucha.

h *Juvenis solitudo de futura frustra, factum melancholicum.*
 * *Pausanias in Achaicis lib. 7. Ubi omnium eventus dignoscuntur. Speculum tenui suspensum funiculo demittunt: & ad Cyneas Petras, ad Lyciae fontes, &c. i Expedi. in Sinas, lib. 1. c. 3. k Timendo praecipit, quod vitat, ultro provocatque quod fugit, gaudetque moriens & lubens miser fuit. Finis Aus-triac.*

much, of whose fear and suspicion, *Sueton, Herodian*, and the rest of those writers, tell strange stories in this behalf. *h Montanus consil. 31.* hath one example of a young man, exceeding melancholy upon this occasion. Such fears have still tormented mortal men in all ages, by reason of those lying oracles, and jugling Priests; * There was a fountain in Greece, neer Ceres Temple in *Achaia*, where the event of such diseases was to be known; *A glass let down by a thred, &c.* Amongst those *Cyanean* rocks at the springs of *Lycia*, was the Oracle of *Thrixens Apollo*, where all fortunes were foretold, sickness, health, or what they would besides: so common people have been alwayes deluded with future events. At this day, *Metus futurorum maximè torquet Sinas*, this foolish fear, mightily crucifies them in *China*: as; *Matthew Riccius* the Jesuite informeth us, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, *ut ipse metus fidem faciat*, that fear it self and conceipt, cause it to k fall out: If he foretell sickness such a day, that very time they will be sick, *vi metus afflicti in aegritudinem cadunt*; and many times die as it is fore-told. A true saying, *Timor mortis, morte peior*, the fear of death, is worse then death it self, and the memory of that sad hour, to some fortunate and rich men, is as bitter as gale, *Eccl. 41. 1. Inquietam nobis vitam facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his mind; 'tis *triste divortium*, an heavy separation, to leave their goods, with so much labor got, pleasures of the world, which they have so delitiouly enjoyed, friends and companions whom they so dearly loved, all at once. *Axiochus* the Philosopher was bold and couragious all his life, and gave good precepts *de contemnenda morte*, and against the vanity of the world to others; but being now ready to die himself, he was mightily dejected, *hac luce privabor? his arbabor bonis?* he lamented like a childe, &c. And though *Socrates* himself was there to comfort him, *ubi pristina virtutum jactatio O Axioche?* yet he was very timorous & impatient of death, much troubled in his minde, *Imbellis pavor & impatientia, &c.* O *Clotho, Megapetus* the tyrant in *Lucian* exclaimes, now ready to depart, let me live a while longer. * *I will give thee a thousand talents of gold, and two boles besides, which I took from Cleocritus, worth an hundred talents apiece: Woe's me, *saith another, what goodly manners shall I leave! what fertile Fields! what a fine house! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now die so well settled? Leave all, so richly and well provided? Woe's me, what shall I do? * Animula vagula, blandula, quæ nunc abibis in loca?*

To these tortures of Fear & Sorrow, may well be annexed Curiosity, that irksom, that tyrannizing care, *nimia sollicitudo*, * *superfluous industry about unprofitable things, and their qualities*, as *Thomas* defines it: an itching humor or a kind of longing to see that which is not to be seen, to do that which ought not to be done: to know that * *secret*, which should not be known, to eat of the forbidden fruit. We commonly molest and tire our selves about things unfit & unnecessary, as *Martha* troubled her self to little purpose. Be it in Religion, Humanity, Magick, Philosophy, policie, any action or study, 'tis a needless trouble, a mear torment. For what else is school divinity, how many doth it puzle? what fruitles questions about the Trinity, Resurrection,

* *Tom. 4. dial. 8. Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto, &c.*
 * *Ibidem. Hei mihi quæ relinquenda prædia? quam fertiles agri! &c.*
 * *Adrian.*
 * *Industria superflua circa res in utiles.*
 * *Flavæ secreta Minervæ ut viderat Aglauros. Ov. Met. 2.*

Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endless observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysical terms? *Socrates* therefore held all Philosophers, cavillers & mad men, *circa subtilia Cavillatores pro insanis habuit, palam eos arguens*, saith † *Ensebius*, because they commonly sought after such things *quæ nec percipi à nobis neq; comprehendi possent*, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the *Pleiades* are, how far distant *Persius* and *Cassiopea* from us, how deep the sea, &c. we are neither wiser, as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledg of it. *Quod supra nos nihil ad nos*, I may say the same of those Genethliacal studies, what is Astrology, but vain elections, predictions? all Magick, but a troublesome error, a pernicious foppery? Physick, but intricate rules and prescriptions? Philology, but vain Criticisimes? Logick, needless Sophisimes? Metaphysicks themselves, but intricate subtilties, & fruitless abstractions? Alchemy, but a bundle of errors? to what end are such great Tomes? why do we spend so many years in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant; then as some of us, to be so fore vexed about unprofitable toies: *stultus labor est ineptiarum*, to build an house without pins, make a rope of sand, to what end? *cui bono*? He studies on, but as the boy told *S. Austin*, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keeps times and seasons; and as * *Conradus* the Emperor would not touch his new Bride, till an Astologer had told him a masculine hour, but with what success? He travels into *Europe*, *Africk*, *Asia*, searcheth every creek, Sea, City, Mountain, Gulf, to what end? See one promontory (saith *Socrates* of old) one mountain, one Sea, one River, & see all. An *Alchymist* spends his fortunes to find out the Philosophers stone forsooth, cure all diseases, make men long-lived, victorious, fortunate, invisible, & beggars himself, misled by those seducing impostors (which he shall never attain) to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in *Athens*, *Rome*, what lodging, diet, houses they had, & have all the present news at first, though never so remote, before all others, what projects, counsels, consultations, &c. *quid Juno in aurem insusurret Jovi*, what's now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whither goes he, &c. *Aristotle* must find out the motion of *Euripius*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life; *Pyrrhus* will conquer *Africk* first, and then *Asia*: He will be a sole Monarch, a second immortal, a third rich, a fourth commands. † *Turbine magno spes sollicitæ in urbibus errant*; we run, † *Seneca* ride, take indefatigable pains, all up early, down late, striving to get that, which we had better be without, (*Ardelion's* busie-bodies as we are) it were much fitter for us to be quiet, sit still, and take our ease. His sole study is for words, that they be

— *Lepidæ lexeis compositæ ut tesserulæ omnes*,
not a syllable misplaced, to set out a stramineous subject: as thine is about apparel,

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apparel, to follow the fashion, to be terse and polite, 'tis thy sole business: both with like profit. His only delight is building, he spends himself to get curious pictures, intricate models & plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is over-solicitous about his diet, he must have such and such exquisite sauces, meat so dressed, so far fetched, *peregrini aeris volucres*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeems his appetite with extraordinary charge to his purse, is seldom pleased with any meale, whilest a trivial stomach useth all with delight, and is never offended. Another must have roses in winter, *alieni temporis flores*, snow water in summer, fruits before they can be or are usually ripe, artificial gardens and fish-ponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So busie, nice, curious wits, make that unsupportable in all vocations, trades, actions, imployments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornfully neglect. Thus through our foolish curiosity do we macerate our selves, tire our souls, and run headlong, through our indiscretion, perverse will, & want of government, into many needles cares, and troubles, vain expences, tedious journies, painful houres, and when all is done, *quorsum hæc? cui bono?* to what end?

† Jof. Scaliger
in Gnomit.

† *Nescire velle quæ Magister maximus
Docere non vult, erudita inscitia est.*

Unfortunate
marriage.

Amongst these passions and irksome accidents, unfortunate marriage may be ranked: a condition of life appointed by God himself in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and live as *Seneca* lived with his *Paulina*: but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, an harlot, a fool, a fury or a fiend, there can be no such plague. *Eccles. 26. 14. He that hath her is as if he held a Scorpion, & 26. 25. a wicked wife makes a sorry countenance, and heavy heart, and he had rather dwell with a Lyon, then keep house with such a wife.* Herⁿ properties *Jovianus Pontanus* hath described at large, *Ant. dial. Tom. 2.* under the name of *Euphorbia*. Or if they be not equal in years, the like mischief happens. *Cecilius in Agellius lib. 2. cap. 23.* complains much of an old wife, *dum ejus morti inhio, egomet mortuus vivo inter vivos*, whilest I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

† Daniel in
Rosarum.

† *Judge who that are unfortunately wed
What 'tis to come into a loathed bed.*

The same inconvenience befalls women.

† *Chalinorus*
lib. 9. de repub.
Angl.

† *At vos ô duri miseram lugete parentes,
Si ferro aut laqueo læva hac me exsolvere sorte
Sustineo: —*

Hard-hearted parents both lament my fate,
If self I kill or hang, to ease my state.

o *Elegans virgo*
in vita euidam
e nostratibus
nupta, &c.

o A young Gentlewoman in *Basil*, was married, saith *Felix Plater, observat. l. 1.* to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for grief; and though her husband did all he could possibly to give her content, in a discontented humor at

at length she hanged her self. Many other stories he relates in this kinde. Thus men are plagued with women; they again with men, when they are of divers humors and conditions; he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. ¶ *A foolish son is an heaviness to his mother. Injusta no-verca*: A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissention, which made *Cato's* son expostulate with his father, why he should offer to marry his client *Solinius* daughter, a young wench, *Cujus causa novercam induceret*; what offence had he done, that he should marry again?

Unkinde, unnatural friends, evil neighbors, bad servants, debts and debates, &c. 'twas *Chilons* sentence, *comes aris alieni & litis est miseria*, misery and usury go commonly together; suretiship is the bane of many families, *Sponde, præstò noxa est*: he shal be sore vexed that is surety for a stranger, *Pro. II. 15. and he that hateth suretiship is sure*. Contention, brawling, law-sutes, falling out of neighbors & friends. — *discordia demens* (*Virg. En. 6.*) are equal to the first, grieve many a man and vex his soul. *Nihil sane miserabilius eorum mentibus* (as *Boter* holds) *nothing so miserable as such men, full of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions*. Our Welchmen are noted by some of their fown writers, to consume one another in this kinde; but whosoever they are that use it, these are their common symptomes, especially if they be convict or overcome, 't cast in a suit, *Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and lived after discontented all his life. ¶ Every repulse is of like nature; *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much, and that a long time after. *Hipponax* a Satyrical Poet, so vilified and lashed two painters in his Jambicks, *ut ambo laqueo se suffocarent*, * *Pliny* saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, y to live in any suspense; are of the same rank: *potes hoc sub casu ducere somnos?* Who can be secure in such cases. Ill bestowed benefits, ingratitude, unthankful friends much disquiet and molest some. Unkinde speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gaul, and not to be digested. A Glass-mans wife in *Basil* became melancholy, because her husband said he would marry again if she died. No cut to unkindness, as the saying is, a frown and hard speech, ill respect, a brow-beating, or bad look, especially to Courtiers, or such as attend upon great persons is present death:

Ingenium vultu statq; caditque suo, they ebbe and flow with their masters favors. Some persons are at their wits ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. *Ronsseus epist. miscel. 3.* reports of a Gentlewoman 25 years old; that falling foule with one of her Gossips, was upbraided with a secret infirmity (no matter what) in publick like and so much grieved with it, that shee did thereupon *solitudines querere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere*, forsake all company, quite moped, and in a melancholy

r De increm. urb lib. 3. c. 3. tanquam diro mucrone confos- si, hu nulla requies, nulla delectatio, solitudine, gemitu, furore, desperatione, timore, tanquam ad perpetuam ærumnam infelicitate rapti. f Humfredus Lluyd epist. ad Abrahamum Ortelium. M. Vaughan in his goldē Fleece. Litibus et controversiis usq; ad omnium bonorum consumptionem contendunt. t Spreteq; injuria forma. u Queq; repulsa gravia. x Lib. 36. c. 5. y Nihil æque amaram, quam diu pendere: quidam aquire animo ferunt præcidi spem suam quam irabi. Seneca cap. 3. lib. 2. de Ben. Virg. Plater observat. lib. 1. z Turpe relinqui est, Hor.

z *Tupe relin-*
qui est, Hor.

b *Scimus enim*
generosas na-
turas, nulla ve-
citius moveri,
aut gravius
afficiquam con-
temptu ac de-
spicientia.

† *An Atticum*
epist. lib. 12.
* *Epist. ad*
Brutum.

choly humor pine away. Others are as much tortured to see themselves rejected, contemned, scorned, disabled, diffamed, detracted, undervalued, or *z left behind their fellow's*. *Lucian* brings in *Ætamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristenetus* their Host. *Prætextatus* a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his wayes all in a chase. We see the common quarrellings that are ordinary with us, for taking of the wall, precedency, and the like, which though toys in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper then a contempt or disgrace, bespecially if they be generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil. 16. l. 2.* exemplifies it, and common experience confirms it. Of the same nature is oppression, *Ecclus. 77.* surely oppression makes a man mad, loss of liberty, which made *Brutus* venture his life, *Cato* kill himself, & † *Tully* complain, *Omnem hilaritatem in perpetuum amisi*, mine heart's broken, I shall never look up, or be merry again, * *hæc jactura intolerabilis*, to some parties 'tis a most intolerable loss. Banishment is a great misery, as *Tyrtens* describes it in an Epigram of his,

Nam miserum est patriâ amissa, laribusque vagari

Mendicum, & timidâ voce rogare cibos :

Omnibus invisus, quocunque accesserit exul

Semper erit, semper spretus egeusque jacet, &c.

A miserable thing 'tis so to wander,

And like a beggar for to whine at door,

Contemn'd of all the world, an exile is,

Hated, rejected, needy still and poor.

c In *Phœniss.* *Polynices* in his conference with *Jocasta* in *Euripides*, reckons up five miseries of a banished man, the least of which alone, were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or minde, will rivel us up; as if we be long sick :

O beata sanitas, te presente, amicum

Ver florit gratiis, absque te nemo beatus :

O blessed health ! thou art above all gold and treasure, *Ecclus. 30. 15.* the poor mans riches, the rich mans blifs, without thee there can be no happiness: Or visited with some loathsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, or want of hair, &c. *hic ubi fluere cepit, diros ictus cordi infert*, saith a *Synesius*, he himself troubled not a little *ob comæ defectum*, the loss of hair alone, strikes a cruel stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times, as most Gentlewomen do) *animi dolore in insaniam delapsa est*, (*Cælius Rhodiginus, l. 17. c. 2.*) ran mad. e *Brotheus* the son of *Vulcan*, because he was ridiculous for his imperfectiōs, flung himself into the fire. *Lais* of *Corinth* now grown old, gave up her glasse to *Venus*, for she could not abide to look upon it. † *Qualis sum nolo, qualis eram nequeo*. Generally to fair nice pieces, old age and foul linen are two most odious things, a torment of torments, they may not abide the thought of it.

d In laudem
calviti.

e *Ovid.*

† *E. Cret.*

— * ò deorum

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*Quisquis hæc audis, utinam inter errem**Nuda leones,**Antequam turpis macies decentes**Occupet malas, teneræque succus**Desnuat prædæ, speciosa quero**pascere tygres.** Hor. 3. Car.
Ode. 3.

To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that gaules them. *Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrenness*, 1 Sam. 1. and Gen. 30. *Rachel said in the anguish of her soul, give me a child, or I shall dye*: another hath too many: one was never married, and that's his hell, another is, & that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way injured: *minimè miror eos* (as he said) *qui insanire occipiunt ex injuriâ*, I marvel not at all if offences make men mad. Seventeen particular causes of anger & offence *Aristotle* reckons them up, which for brevity sake I must omit. No tydings troubles one; ill reports, rumors, bad tydings or news, hard hap, ill success, cast in a sute, vain hopes, or hope deferred, another: expectation, *adeo omnibus in rebus molesta semper est expectatio*, as * *Polibi-* * Hist. 1. 6. *us* observes; one is too too eminent, another too base borne, and that alone tortures him as much as the rest: one is out of action, company, employment; another overcome & tormented with worldly cares, and one-ous business. But what ^f tongue can suffice to speak of all?

Many men catch this malady by eating certain meats, hearbs, roots, at un-
awares; as henbane, nightshade, cicuta, mandrakes, &c. * A company of
young men at *Agrigentum* in *Sicily*, came into a *Taverne*; where after they
had freely taken their liquor, whether it were the wine it self, or some
thing mixt with it 'tis not yet known, * but upon a sudden they began to
be so troubled in their brains, that their phantasie so crased, that they
thought they were in a ship at sea, and now ready to be cast away by rea-
son of a tempest. Wherefore to avoid shipwrack and present drowning,
they flung all the goods in the house out at the windowes into the street,
or into the sea, as they supposed; thus they continued mad a pretty season,
and being brought before the Magistrate to give an account of this their
fact, they told him (not yet recovered of their madness) that what was
done they did for fear of death, and to avoid eminent danger: the specta-
tors were all amazed at this their stupidity, and gazed on them still, whilst
one of the ancientest of the company, in a grave tone excused himself to
the Magistrate upon his knees, *O viri Tritones, ego in imo jacui*, I beseech
your deities, &c. for I was in the bottom of the ship all the while: another
besought them as so many sea-Gods, to be good unto them, and if ever
he and his fellows came to land again; † he would build an Altar to their
service. The Magistrate could not sufficiently laugh at this their madness,
bid them sleep it out, and so went his wayes. Many such accidents fre-
quently happen, upon these unknown occasions. Some are so caused by
philters, wandering in the sun, biting of a mad dog, a blow on the head,
fringing with that kind of Spider called *Tarantula*, an ordinary thing if we
may believe *Skénck*. l. 6. de *Venenis*, in *Calabria* & *Apulia* in *Italy*, *Cardan*
Subtil. l. 9. *Scaliger* exercitat. 185. Their Symptomes are merrily described
by

f Non mihi si-
centum lingue
sint, oraque cen-
tum, Omnia
causarum per-
currere nomina
possem.

* *Celiv* l. 17.

cap. 2.

* Ita mente ex-
agitati sunt, ut
in triremi se
constitutos pu-
tarent, marique
vadabundo
tempestate ja-
ctatos, proinde
nausfragium, ve-
riri, egesti un-
dique rebus va-
sa omnia in vi-
am e fenestris,
seu in mare
precipitarunt.

† C. C.
+ Aram vobis
servitoribus di-
is erigemus.

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g Lib. de gem-
ma.
h Quæ gestate
infelicem &
tristem reddūt,
curas augent,
corpus sic-
cant, somnum
minuunt;
i Ad unum diē
mente aliena-
ta.

† Part. 1. Sect. 2.
Subf. 3.

k Juven. Sat. 3.

l Intrin. bestia

minuta multa

necant. Num-

quid minuiti-

ma sunt gran-

avena? sed si

avena amplius

in navem mit-

tatur, mergit

illam: quam mi-

nuta guttae,

pluvia? &

tamen implent

flumina, domus

ejiciunt, timen-

da ergo

ruina multitu-

dinis, si non

magnitudinis.

by Jovianus Pontanus Ant. dial. how they dance altogether, and are cured by Musick. g Cardan speaks, of certain stones, if they be carried about one, which will cause melancholy and madness, he calls them unhappy, as an Adamant, Selenites, &c. which dry up the body, increase cares, diminish sleep: Ctesias in Persicis, makes mention of a Well in those parts, of which if any man drink, i he is mad for 24 houres. Some lose their wits by terrible objects (as elsewhere I have more † copiously dilated) and life it self many times, as Hippolitus affrighted by Neptunes sea-horses, Athamus by Ju-
no's Furies: but these relations are common in all Writers.

k Hic alias poteram, & plures subnectere causas,
Sed jumenta vocant, & Sol inclinatur, Eundem est.

Many such causes, much more could I say,

But that for provender my cattle stay:

The sun declines, and I must needs away.

These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldome, or apart (an old oake is not felled at a blow) though many times they are all sufficient every one: yet if they concur, as often they do, vis unita fortior; Et quæ non obsunt singula, multa nocent, they may batter a strong constitution; as Austin said, many grains and small sands sink a ship, many small drops make a flood, &c. often reiterated; many dispositions produce an habit.

M E M B. 5.

S U B S E C. I.

Continent, inward, antecedent, next causes, and how
the body works on the Minde.



As a Purly hunter, I have hitherto beaten about the circuit of the Forrest of this Microcosme, and followed only those outward adventitious causes. I wil now break into the inner rooms, and rip up the antecedent immediate causes wch are there to be found, For as the distraction of the minde, amongst other outward causes & perturbations, alters the temperature of the body; so the distraction and distemper of the body will cause a distemperature of the soul, & 'tis hard to decide which of these two do more harme to the other. Plato, Cyprian, & some others, as I have formerly said, lay the greatest fault upon the soul, excusing the body; others again accusing the body, excuse the soul, as a principal agent. Their reasons are, because the manners do follow the temperature of the body, as Galen proves in his book of that subject, Prosper Galenus de Atrabile, Jason Pratensis c. de Mania, Lemnius l. 4. c. 16. and many others. And that which Gualter hath commented, hom. 10. in epist. Johannis, is most true, concupiscence and original sin, inclinations, and bad humors, are radical in every one of us, causing these perturbations, affections, and several distempers, offering many times violence unto the soul. Every man is tempted by his own concupiscence (James 1. 14.) the spirit is willing, but the flesh is weak, and rebelleth against the spirit, as our Apostile teacheth us: that methinks the soul hath the better plea against the body, which so forcibly inclines us, that we cannot resist, Nec nos obniti contra, nec tendere tantum Sufficimus. How the body being material, worketh upon the immaterial soul, by mediation of humors & spirits; which partici-

m Mores so-
quuntur tempe-
raturam corpo-
ris.

n Scintilla la-
tent in corpori-
bus.

o Gal. 5.

pate

pate of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed
lib. 1. de occult. Philos. cap. 63, 64, 65. Levinus Lemnius lib. 1. de occult. nat.
mir. cap. 12. & 16. & 21. institut. ad opt. vit. Perkins lib. 1. Cases of Cons.
cap. 12. T. Bright cap. 10, 11, 12. in his Treatise of melancholy. For as Panger,
 fear, sorrow, obtreaction, emulation, &c. *sementis intimos recessus occupa-*
rint, saith Lemnius, corpori quoq; infesta sunt, & illi teterrimos morbos in-
ferunt, cause grievous diseases in the body, so bodily diseases affect the
 soul by consent. Now the chiefest causes proceed from the Heart, hu-
 mors, spirits: as they are purer, or impurer, so is the Minde, & equally suf-
 fers, as a Lute out of tune, if one string or one organ be distempered, all
 the rest miscarry, *Corpus onustum Hesternis vitijs, animum quoq; prægra-*
vat unâ. The Body is *domicilium animæ*, her house, abode, and stay; and as
 a torch, gives a better light, a sweeter smell, according to the matter it is
 made of: so doth our soul performe all her actions, better or worse, as her
 organs are disposed; or as wine favours of the cask wherein it is kept; the
 soul receives a tincture from the body, through which it works. We see
 this in old men, children, *Europeans, Asians*, hot and cold Climes, Sanguin
 are merry, Melancholy sad, Phlegmatick dull, by reason of abundance of
 those humors, and they cannot resist such passions which are inflicted by
 them. For in this infirmity of humane nature, as *Melancthon* declares, the
 Understanding is so tied to, & captivated by his inferior senses, that with-
 out their help he cannot exercise his functions, and the Will being weak-
 ned, hath but a small power to restrain those outward parts, but suffers
 her self to be overruled by them; that I must needs conclude with *Lem-*
nus, spiritus & humores maximum nocumentum obtinent, spirits and hu-
 mors do most harm in * troubling the soul. How should a man choose but
 be cholerick and angry, that hath his body so clogged with abundance of
 gross humors? or melancholy, that is so inwardly disposed? That thence
 comes then this malady, Madnes, Apoplexies, Lethargies, &c. it may
 not be denied.

Now this body of ours is most part distempered by some precedent dis-
 eases, which molest his inward organs & instruments, & so *per consequens*
 cause melancholy, according to the consent of the most approved Physi-
 cians. *This humor* (as *Avicenna l. 3. Fen. 1. Tract. 4. c. 18. Arnoldus breviar.*
l. 1. c. 18. Jacchinus cōment. in 9. Rhafis. c. 15. Montaltus c. 10. Nicholas Piso
c. de Melan. & c. suppose) is begotten by the distemperature of some inward
 part, innate, or left after some inflammation, or else included in the blood after
 an ague, or some other malignant disease. This opinion of theirs concurreth
 with that of *Galen. l. 3. c. 6. de locis affect.* *Guianerius* gives an instance in
 one so caused by a quartan ague, & *Montanus consil. 32.* in a young man of
 28 years of age, so distempered after a quartan, which had molested him
 5 years together, *Hildisheim spicel. 2. de Mania*, relates of a Dutch Baron,
 grievously tormented with melancholy, after a long ague: *Galen. l. de atra*
bile. c. 4. puts the plague a cause. *Botaldus* in his book *de lue vener. c. 2.* the
 French pox for a cause, others, Phrensie, Epilepsie, Apoplexie, because
 those diseases do often degenerate into this. Of suppression of Hæmrods,
 Hamorogia, or bleeding at nose, menstuous retentions, (although they
 deserve a larger explication, as being the sole cause of a proper kinde of
 melancholy, in more ancient Maids, Nunnes and Widdows, handled apart
 by

p Sicut ex ani-
 mi affectioni-
 bus corpus lan-
 guescit: sic ex
 corporis vitijs,
 & morborum
 plerisq; cruci-
 atibus animum
 videmus hebe-
 tari, *Galenus.*
 q Lib. 1. c. 16.
 r Corpora itide
 morbi animam
 per consensum,
 à lege consortii
 afficiunt, &
 quaquam ob-
 jecta multos
 motus turbu-
 lentos in homi-
 ne conciter,
 præcipua ra-
 men causa in
 corde & hu-
 moribus spiri-
 tibusque consi-
 stit, &c.
 s Hor.

* Humores,
 prævi mentem
 obnubilant.
 t Hic humor
 vel à partu in-
 temperie gene-
 ratur vel relin-
 quitur post in-
 flammationes,
 vel cressor in
 veni conclusus
 vel torpidus
 malignam qua-
 litatem contra-
 hit.

u Sæpe constat
 in febre homi-
 nem Melanchol-
 licum vel post
 febrem reddi,
 aut alium
 morbum.

Calida intem-
 peries innata,
 vel à febre con-
 tracta.

x Raro quæ
 diuturno mor-
 bo laborat, qui
 non sit melan-
 cholicus, *Mey-*
curialis de af-
fectu capiti
lib. 1. cap. 10.
de Melanc.

by *Rodericus à Castro*, and *Mercatus*, as I have elsewhere signified, nor any other evacuation stopped, I have already spoken. Only this I will add, that this melancholy which shall be caused by such infirmities, deserves to be pitied of all men, and to be respected with a more tender compassion, according to *Laurentius*, as coming from a more inevitable cause.

SUBSEC. 2.

Distemperature of particular Parts, causes.

y Ad nonum lib. Rhasis ad Almanfor. c. 16. Universaliter à quacunque parte potest fieri melancholicus. Vel quia adurit, vel quia non expellit superfluitatem excrementi. z A Liene, jecinore, utero, & aliis partibus oritur. a Materia Melancholice aliquando in corde, in stomacho, hepate, ab hypocondriis, myracho splene, ubi ibi remanet humor melancholicus. b Ex sanguine adusto, intra vel extra caput. c Qui calidum cor habent. cerebrum humidum, facile melancholici. d Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri. e Sape fit ex calidiori cerebro, aut corpore colligente melancholiam, Piso. f Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap. 14. g Aut ibi gignitur melancholicus fumus, aut aliunde vehitur, alterando animales facultates. h Ab intemperie cordis, modo calidiori, modo frigidiori. i Epist. 209. Scoltzi. k Officina humorum hepar concurrit, &c. l Ventriculus & vesica meseraica concurrunt, quod hæ partes obstructæ sunt, &c. m Per se sanguinem aduremas.



Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Brain and his parts, Heart, Liver, Spleen, Stomack, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypocondries, Meseraick veines; and in a word, saith *Arculanus*, there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment. *Savonarola Pract. major. rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part, and *Crato in consil. 17. lib. 2. Gordinius*, who is *instar omnium*, lib. med. partic. 2. cap. 19. confirms as much, putting the matter of Melancholy, sometimes in the Stomack, Liver, Heart, Brain, Spleen, Mirach, Hypocondries, when as the melancholy humor resides there, or the Liver is not well cleansed from Melancholy blood.

The Brain is a familiar and frequent cause, too hot, or too cold, both brought adust blood so caused, as *Mercurialis* will have it, within or without the head, the brain it self being distempered. Those are most apt to this disease, that have a hot heart and moist Brain, which *Montaltus cap. 11. de Melanch.* approves out of *Halyabbas*, *Rhasis*, and *Avicenna*. *Mercurialis consil. 11.* assigns the coldness of the brain a cause, and *Salustius Salviatus med. lect. 1. 2. c. 1. d* will have it arise from a cold and dry distemperature of the brain. *Piso*, *Benedictus Victorius Faventinus*, will have it proceed from a hot distemperature of the Brain; and *Montaltus cap. 10.* from the Brains heat, scorching the blood. The brain is still distempered by himself, or by consent: by himself or his proper affection; as *Faventinus* calls it, g or by vapors which arise from the other parts, and fume up into the head, altering the animal faculties.

Hildesheim spicel. 2. de Mania, thinks it may be caused from a distemperature of the heart, sometimes hot, sometimes cold. A hot Liver, & a cold Stomack, are put for usual causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assigns a hot Liver, and cold Stomack for ordinary causes. *Monavius* in an Epistle of his to *Crato in Scoltzius*, is of opinion, that Hypocondriacal Melancholy may proceed from a cold Liver the question is there discussed. Most agree that a hot Liver is in fault; k The Liver is the shop of humors, & especially causeth melancholy by his hot & dry distemperature. l The Stomack, and Meseraick veines do often concur, by reason of their obstruction, & thence their heat cannot be avoided, & many times the matter is so adust, & inflamed in those parts, that it degenerates into Hypocondriacal melancholy. *Guianerius c. 2. Tract. 15.* holds the Meseraick veins to be a sufficient cause alone. The spleen concurs to this malady, by all their con-

sent

sents, & suppression of Hæmorrhoids, *dum non expurgat altera causa lien* saith *Montaltus*, if it be too cold and dry, and do not purge the other parts as it ought, *Consil. 23.* *Montanus* puts the spleen stopped for a great cause. *Œchri- nLien frigidus*
stopherus à Vega reports of his knowledg, that he hath known Melancho- *Œ siccus c. 12.*
 ly caused from putrified blood in those Seed-veins and womb: *q Arcula- o Splen obstru-*
nus from that menstruous blood turned into melancholy, and seed too long *p De arte med.*
 detained (as I have already declared) by putrefaction or adustion. *lib. 3. cap. 24.*

The Mesenterium, or Midriffe, *Diaphragma*, is a cause which the *Greeks* *q A sanguinis*
 called *epiplov*; because by his inflammation, the mind is much troubled *puvredine in*
 with convulsions and dotage. All these, most part, offend by inflammation, *u vasis seminari-*
 corrupting humors and spirits, in this non-natural melancholy: for from *u Utero, t*
 these are ingendred fuliginous & black spirits. And for that reason *Mon- spermate diu*
taltus cap. 10. de causis melan. will have the efficient cause of melancholy *retento, vel*
 to be hot and dry, not a cold and dry distemperature, as some hold, from the *sanguine men-*
 heat of the brain, roasting the blood, immoderate heat of the liver and bow- *stro in melan-*
 els, and inflammation of the Pylorus. And so much the rather, because, that *choliam versio*
 as *Galen* holds, all species inflame the blood, solitariness, making, agues, study, *per putrefactio-*
 meditation, all which heat: and therefore he concludes that this distempera- *nem, vel adu-*
 ture causing adventitious Melancholy, is not cold and dry, but hot and dry. *sionem.*
 But of this I have sufficiently treated in the matter of Melancholy, and *x Magirus.*
 hold that this may be true in non-natural Melancholy, which produceth *f Ergo efficiens*
 madnesse, but not in that natural, which is more cold, and being immo- *causa melan-*
 derate, produceth a gentle dotage. *t Which opinion Geraldus de Solo cholia est cali-*
 maintains in his comment upon *Rhasis*. *da sicca in-*
nem, &c. tum quod aromata sanguinem incendunt, solitudo, vigilia, febris præcedens, meditatio, studium, & hæc omnia calefaciunt,
ergeratum sit, &c. lib. 1. cap. 13. de Melanch. *temperies, non*
frigida & sic-
ca, quod multi
opinati sunt,
oritur enim à
calore cerebri
assante sangui-

SUBSEC. 3.

Causes of Head-Melancholy.

After a tedious discourse of the generall causes of Melancholy, I
 am now returned at last to treat in brief of the three particular
 species, and such causes as properly appertain unto them. Al- *+ Lib. 3. Tract.*
 though these causes promiscuously concur to each and every *posthum. de me-*
 particular kind, and commonly produce their effects in that part which *lan.*
 is most weak, ill disposed, and least able to resist, and so cause all three spe- *u A satuitate*
 cies, yet many of them are proper to some one kind, & seldome found in *inseparabilis*
 the rest. As for example, Head-Melancholy is commonly caused by a cold *cerebri frigiditas.*
 or hot distemperature of the Brain, according to *Laurentius c. 5. de melan.* *x Ab interno*
 but as *Hercules de Saxonia* contends, from that agitation or distempera- *calore assaur.*
 ture of the animal spirits alone. *Salust. Salvianus* before mentioned *lib. 2.* *y Intemperies*
cap. 3. de re med. will have it proceed from cold: but that I take of natural *innata ecce-*
 melancholy, such as are fools and dote; for as *Galen* writes *lib. 4. de puls.* *rens, fluxum*
8. and Avicenna. u a cold and moist Brain is an inseparable companion of sol- *bilem ac san-*
ly. But this adventitious melancholy which is here meant, is caused of an *guinem in me-*
 hot and dry distemperature, as *Damasen* the Arabian *lib. 3. c. 22.* thinks, *lancholiam*
 and most writers; *Altomarus* and *Piso* call it *y an innate burning untem-* *convocens.*
 perateneffe, turning blood and choler into melancholy. Both these opinions
 may stand good, as *Brueel* maintains, and *Capivaccius*, *si cerebrum sit*
calidius;

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calidius: if the brain be hot, the animal spirits will be hot, & thence comes madneſſ: if cold, folly. David Cruſius Theat. morb. Hermet. lib. 2. cap. 6. de atrabile, grants melancholy to be a diſeaſe of an inflamed brain, but cold notwithstanding of it ſelf: calida per accidens, frigida per ſe, hot by accident only; I am of Capiuaccius mind for my part. Now this humor, according to Saluianus, is ſometime in the ſubſtance of the Brain, ſometimes contained in the Membranes, and Tunicles that cover the Brain, ſometimes in the paſſages of the Ventracles of the brain, or veins of thoſe ventricles. It follows many times apprehenſe, long diſeaſes, agues, long abode in hot places, or under the Sun, a blow on the head, as Rhafis informeth us: Piſo adds ſolitarineſſ, waking, inflammations of the head, proceeding moſt part from much uſe of ſpices, hot wines; hot meats; all which Montanus reckons up conſil. 22. for a Melancholy Jew; and Heurnius repeats cap. 12. de Mania: Hot bathes, Garlick, Onions, ſaith Guianerius, bad air, corrupt, muchewalking, &c. retention of ſeed or abundance, ſtopping of hæmorroia, the Midriffe miſaffected; and according to Trallianus l. 1. 16. immoderate cares, troubles, griefs, diſcontent, ſtudy, meditation, and in a word, the abuſe of all thoſe 6 non-natural things. Hercules de Saxonia, c. 16. l. 1. will have it cauſed from a cautery or boyl dried up, or any iſſue. Amatus Luſitanus cent. 2. cura. 67. gives inſtance in a fellow that had a hole in his arm, after that was healed, ran mad, and when the wound was open, he was cured again. Trincavelius conſil. 13. lib. 1. hath an example of a melancholy man ſo cauſed by overmuch continuance in the Sun, frequent uſe of Venery, and immoderate exerciſe: And in his conſil. 49. lib. 3. from an headpiece over-heated, which cauſed head-melancholy. Proſper Calenus brings in Cardinal Cæſius for a pattern of ſuch as are ſo melancholy by long ſtudy: but examples are infinite.

z Si cerebrum fit calidum, fiet ſpiritus animalis calidior, & delirium maniacum, ſi frigidior, fiet fatuitas.

a Melancholia capitis accedit per phreſim aut longam moram ſub ſole, aut percuſſionem in capite, cap. 13. lib. 1. b Qui bibunt vinum potentia, & ſepe ſunt ſi ſole.

c Cura valida, largioris vini & aromatum uſus.

d A cauterio & ulcere exciſicato.

e Ab ulcere curato incidit in inſaniam, aperto vulnere curatur.

f Agalea nimis caleſcit.

SUBJECT. 4.

Causes of Hypochondriacal, or windie Melancholy.

IN repeating of theſe cauſes, I muſt crambẽ his coſtam apponere, ſay that again which I have formerly ſaid, in applying them to their proper Species. Hypochondriacal or flatuous Melancholy, is that which the Arabians call Myrachial, and is in my judgement the moſt grievous and frequent, though Bruel and Laurentius make it leaſt dangerous, and not ſo hard to be known or cured. His cauſes are inward or outward. Inward from divers parts or organs, as Midriff, Spleen, Stomack, Liver, Pylorus, Womb, Diaphragma, Meſeraick veines, ſtopping of iſſues, &c. Montaltus cap. 15. out of Galen recites a heat and obſtruction of the meſeraick veins, as an immediate cauſe, by which means the paſſage of the Chilus to the liver is detained, ſtopped or corrupted, and turned into rumbling and wind. Montanus conſil. 233. hath an evident demonstration, Trincavelius another, lib. 1. cap. 12. and Plater a third, obſervat, lib. 1. for a Doctor of the Law viſited with this infirmity, from the ſaid obſtruction and heat of theſe Meſeraick veins, and bowels: quoniam inter ventriculum & jecur vena efferveſcunt, the veines are inflamed about the Liver and Stomack. Sometimes thoſe other parts are together miſaffected;

g Exuvitur ſanguis & vena obſtruitur, quibus obſtruitur prohibetur tranſitus Chili ad jecur, corrumpitur & in rugitum & flatum veniunt.

affected; and concur to the production of this malady: A hot liver and cold stomach or cold belly: look for instances in *Hollerius*, *Victor Trincavelius*, *conf.* 35. l. 3. *Hildesheim Spicel.* 2. fol. 132. *Solenander conf.* 9. *pro cive Lugdunensi*. *Montanus con.* 229. for the Earl of *Monfort* in Germany, 1549. & *Frisimelica* in the 233 consultation of the said *Montanus*. I. *Cæsar Claudinus* gives instance of a cold stomach & over hot liver, almost in every consultation, *con.* 89. for a certain Count: & *con.* 106. for a *Polonian Baron*, by reason of heat the blood is inflamed, and gross vapors sent to the heart and brain. *Mercurialis* subscribes to them *conf.* 89. ^h the stomach ^h Stomacho la- being misaffected, which he calls the king of the belly, because if he be so robur cor- portu imminui- tur, & reliqua membra ali- mento orbata, &c.

distempered, all the rest suffer with him, as being deprived of their nutri- ment or fed with bad nourishment, by means of which, come crudities, obstructions, wind, rumbling, griping, &c. *Hercules de Saxonia* besides heat will have the weaknesse of the liver and his obstruction a cause, *faculta- tem debilem jecinoris*, which he calls the mineral of melancholy. *Lauren- tius* assigns this reason, because the liver over-hot draws the meat undi- gested out of the stomach, and burneth the humors. *Montanus conf.* 244. proves that sometimes a cold liver may be a cause. *Laurentius c.* 12. *Trincavelius Lib.* 12. *consil.* and *Gualter Bruel* seems to lay the greatest fault upon the Spleen; that doth not his duty in purging the Liver as he ought, being too great, or too little, in drawing too much blood some- times to it, and not expelling it, as *P. Cnemianrus* in a ⁱ consultation of ⁱ Hildesheim. 1 his noted, *tumorem lienis*, he names it, and the fountain of melancholy. *Diocles* supposed the ground of this kind of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ven- tricle*. Others assign the Mesenterium or Midriff distempered by heat, the womb misaffected, stopping of Hemroids, with many such. All which *Laurentius c.* 12. reduceth to three, Mesentery, Liver, and Spleen, from whence he denominates Hepatick, Splenitick, and Meseraick Melancholy. Outward causes, are bad diet, care, griefs, discontents, and in a word all those six non-natural things, as *Montanus* found by his experience, *conf.* 244. *Solenander conf.* 9. for a Citizen of *Lyons* in France, gives his reader to understand, that he knew this mischief procured by a medicin of *Can- tharides*, which an unskilful Physitian ministred his patient to drink *ad venerem excitandam*. But most commonly fear, grief, and some sudden commotion, or perturbation of the mind begin it, in such bodies especia- lly as are ill disposed. *Melancthon. tract.* 14. cap. 2. *de animâ*, will have it as common to men, as the mother to women, upon some grievous trouble; dislike, passion, or discontent. For as *Camerarius* records in his life, *Melan- k* Habuit sævâ animi sympto- mata quæ im- pediant conco- ctionem, &c.

cthon himself was much troubled with it, and therefore could speak out of experience. *Montanus consil.* 22. *pro delirante Judæo*, confirms it, ^k grie- ^l Usurarius morbus cum sit, utile est hujus visceris accidentia con- siderare, nec læ- ve periculum hujus causas morbi ignoran- tibus.

vous symptomes of the minde brought him to it. *Randolotius* relates of himself, that being one day very intent to write out a Physitians notes, molested by an occasion, he fell into an hypochondriacal fit, to avoid which he drank the decoction of wormwood, and was freed; ^l *Melancthon* (being the disease is so troublesome and frequent) holds it a most necessary and pro- fitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant, and would therefore have all men, in some sort to understand the causes, symptomes, and cures of it.

SUBSECT. 5.

Causes of Melancholy from the whole Body.

n Jecur aptum
ad generandum
talem humorem,
splen natura im-
becillior. Pifo,
Altomarus,
Guianerius.
o Melancholi-
am, quæ fit à
redundantia
humoris in toto
corpore, vultus
imprimis gene-
rat qui cum hu-
morem parit.



Before, the cause of this kind of Melancholy is inward or out-ward. Inward, *when the liver is apt to ingender such an humour, or the spleen weak by nature, and not able to discharge his office.* A melancholy temperature, retention of Hæmorrhoids, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially^o bad dyet, as *Piso* thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemns all herbs: *Galen. lib. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise fear, sorrow discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.

Now go and brag of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, & boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall wayes, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weak and silly a creature thou art. *Humble thy selfe therefore under the mighty hand of God. 1 Pet. 5. 6.* know thy self, acknowledge thy present misery, and make right use of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortune*, goods of body, mind, and fortune, *nescis quid serus secum vespere ferat*, thou knowest not what storms and tempests the late evening may bring with it. Be not secure then, *be sober and watch, fortuneam reverenter habe*, if sick and poor, moderate thy self. I have said.

p Ausonius.

SECT. 3.

MEMB. 1. SUBSECT. 1.

Symptomes, or signs of Melancholy in the Body.

* Seneca cont.
lib. 10. cons. 5.



Arrhasius a painter of *Athens*, amongst those *Olynthian* captives *Philip* of *Macedon* brought home to sell, *bought one very old man; and when he had him at *Athens*, put him to extream torture and torment, the better by his example, to expresse the pains and passions of his *Prometheus*, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruel for this purpose to torture any poor melancholy man, their symptomes are plain, obvious and familiar, there needs no such accurate observation or far fetcht object, they delineate themselves; they voluntarily bewray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.

Symptomes

Symptomes therefore are either universal or particular, saith *Gordonius*, lib. med. c. 19. part. 2. to persons to species; some signes are secret, some manifest, some in the Body, some in the mind, and diversly vary, according to the inward or outward causes, *Cappivaccius*: or from stars according to *Jovianus Pontanus*, de reb. cœlest. l. 10. c. 13. and cœlestial influences, or from the humors diversly mixt, *Ficinus* l. 1. c. 4. de sanit. tuendâ: as they are hot, cold, natural, unnatural, intended or remitted, so will *Ætius* have melancholica deliria *multiformia*, diversity of melancholy signs. *Laurentius* ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signs be, almost infinite, *Altomarus* c. 7. art. med. And as wine produceth divers effects, or that herb *Tortocolla* in *Laurentius*, which makes some laugh, some weep, some sleep, some dance, some sing, some howl, some drinke, &c. so doth this our melancholy humor, work severall signes in severall parties.

But to confine them, these general Symptomes may be reduced to those of the Body or the Mind. Those usual signs appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humor is more or less adust. From these first qualities arise many other second, as that of colour, black swarty, pale, ruddy, &c. some are *impense* red, as *Montaltus* c. 16. observes out of *Galen* l. 3. de locis affectis, very red and high coloured. *Hippocrates* in his book de insania & melan. reckons up these signes, that they are *lean*, *withered*, *hollow eyed*, *look old*, *wrinkled*, *harsh*, *much troubled with mind*, and a *gripping in their bellies*, or *belly-ache*, *belch often*, *dry bellies and hard*, *dejected looks*, *flaggy beards*, *singing of the ears*, *vertigo*, *light headed*, *little or no sleep*, & that *interrupt*, *terrible* & *fearful dreams*, * *Anna* soror, quæ me suspensâ insomnia terrent & The same Symptomes are repeated by *Melanelius* in his book of Melancholy collected out of *Galen*, *Ruffus*, *Ætius*, by *Rhasis*, *Gordonius*, & all the Juniors, continual, sharp, & *stinking belchings*, as if their meat in their stomach were putrified, or that they had eaten fish, *dry bellies*, *absurd* & *interrupt dreams*, & many phantastical visions about their eyes, *vertiginous*, apt to tremble, & prone to *Venery*. Some add palpitation of the heart, cold sweat, as usual Symptoms, and a leaping in many parts of the body, *saltum in multis corporis partibus*, a kind of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. a *Montaltus* c. 21. puts fixed eyes and much twinkling of their eyes for a sign, & so doth *Avicenna*, oculos habentes palpitantes, trauli, vehementer rubicundi, &c. l. 3. Fen. 1. Tract. 4. c. 18. They stut most part, wch he took out of *Hippocrates Aphorisms*. b *Rhasis* makes head ach and a binding heaviness for a principal token, much leaping of wind about the skin, as well as stutting, or tripping in speech, &c. hollow eyes, gross veins, & broad lips. To some too, if they be far gone mimical gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouths and faces, inarticulate voices, exclamations, &c. And although they be commonly lean, hirsute, uncheerful in countenance, withered, and not so pleasant to behold, by reason of those

Quædam universalia, particularia, quædam manifesta, quædam in corpore, quædam in cogitatione & animo, quædam à stellis, quædam ab humoribus, quædam ut vinum corpus variè disponit, &c. Diversa phantasmata pro varietate cause externe, interne.

Lib. 1. de vis. fol. 17. Ad ejus esum alii sudant, alii vomunt, sient, bibunt, saltant, alii ridet, tremunt, dormiunt, &c. T. Bright. cap. 20.

Nigrescit hic humor aliquando supercalefactus, aliquando superfrigidus. Melanel. & Galu Interprete R. Calvo.

x Oculi huius excavantur, vertiginum signum circum præcordia & acidi ructus, siccifere ventres, Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.

* Virg. Æn. y Assidue eaq; acida radatioms quæ cibum virulentum culentumq; nidoris, etsi nil tale ingestum sit, reserant ob cruditatem.

Ventre hisce aridi, somni plerumq; parci & interrupti, somnia absurdissima, turbulenta corporis tremor, capitis gravado, strepitus circa aures & visiones ante oculos, ad viderem prodigi. z Alto naræ, Bruel. Pifo, Montaltus. a Frequentes habent oculorum nictationes, aliqui tamen fixi oculi plerumq; sunt. b Cent. lib. 1. Tract. 9. Signa huius morbi sunt plurimæ saltus, sonitus aurium, capitis gravado, lingua titubans, oculi excavantur, &c.

c In Pantheon
cap. de Melan-
cholia.

d Alvus arida
nihil deiciens
cibi capaces,
nihil omnino
tamen extenu-
ati sunt.

e Nic. Pifo In-
flatio caroti-
dum, &c.

f Andræ Du-
dith Rahamo.
ep. lib. 3. Crat.

Epist. multa in
pulsibus super-
stitio, ausim eti-
am dicere, tot

differentiis
quæ describun-
tur à Galeno,

neq; intelligi à
quodquam nec
observari posse.

g T. Bright.
cap. 20.

h Post. 40. ætar.
anum, faith
Jacchinus in

15. 9. Ephes.
Idem Mercu-
rialis consil.

86. Trincaveli-
us, Tom. 2. cons.
17.

i Gordonius.
modo vident, modo stent, silent, &c. k Fernellius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis, lib. 3. cap. 6.

continual fears, griefs, and vexations, dull, heavie, lazie, restless, unapt to go about any businesse; yet their memories are most part good; they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, *Ingentes habent & crebras vigilias* (*Areteus*) Mighty and often watchings, sometimes waking for a moneth, a year together. *c Hercules de Saxonia* faithfully averreth, that he hath heard his mother swear, she slept not for seven moneths together: *Trincavelius* Tom. 2. consil. 16. speaks of one that waked 50. days, and *Skenkius* hath examples of two years, and all without offence. In natural actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath hit, they covet to eat, but cannot digest. And although they ^ddo eat much, yet they are lean, ill liking, faith *Areteus*, withered & hard, much troubled with coliciveness, crudities, oppilations, spitting, belching, &c. Their pulse is rare & slow, except it be of the *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmatica artis* l. 4. c. 13. To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, & low colored, *urina pauca, acris, biliosa*, (*Areteus*) Not much in quantity; But this in my judgment, is all out as uncertain as the other, varying so often according to several persons, habits, & other occasions not to be respected in Chronick diseases. ^gTheir Melancholy excrements in some very much, in others little, as the spleen plays his part, and thence proceeds wind, palpitation of the heart, short breath, plenty of humidity in the stomach, heaviness of heart & heartake, & intolerable stupidity and dulness of spirits. Their excrements or stool hard, black to some & little. If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, ^hApoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreams, ⁱintempestive laughing, weeping, sighing, sobbing, bashfulness, blushing, trembling, sweating, swooning, &c. ^kAll their senses are troubled, they think they see, hear, smell, and touch that which they do not, as shall be proved in the following discourse.

SUBJECT. 2:

Symptomes or Signes in the Minde.

Fear.

l Aphorism. 4.
lib. de Melan.



m Lib. 2. c. 6.
de locis affect.
timor & ma-
litia, si diu-
ius perseverent,
&c.

Rculanus in 9. *Rhasis* ad *Almansor*. cap. 16. will have these Symptomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that dotes alike, ^l*Laurentius* c. 16. Some few of greater note I will point at; and amongst the rest, Fear and Sorrow, which as they are frequent causes, so if they persevere long, according to *Hippocrates* ^m and *Galen*'s Aphorismes, they are most assured signs, inseparable companions, and characters of melancholy; Of present melancholy, and habituated, faith *Montaltus* c. 11. and common to them all, as the said *Hippocrates*, *Galen*, *Avicenna*,

cenna, and all Neotericks hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For *Dioles* of old, (whom *Galen* confutes) and amongst the Juniors, n *Hercules de Saxonia*, with *Lod. Mercatus* c. 17. l. 1. de melan. take just exceptions at this Aphorisme of *Hippocrates*, 'tis not alwayes true, or so generally to be understood. Fear and Sorrow are no common Symptomes to all melancholy; upon more serious consideration, I finde some (saith he) that are not so at all. Some indeed are sad, and not fearful; some fearful and not sad; some neither fearful, nor sad; some both. Four kinds he excepts, fanatical persons, such as were *Cassandra*, *Manto*, *Nicostrata*, *Mopsus*, *Proteus*, the *Sybills*, whom *Aristotle* confesseth to have been deeply melancholy. *Baptista Porta* seconds him, *Physiog. lib. 1. c. 8.* they were *atrâ bile perciti*: dæmoniacal persons, & such as speak strange languages, are of this rank; some Poets, such as laugh always, and think themselves Kings, Cardinals, &c. sanguine they are, pleasantly disposed most part, and so continue. * *Baptista Porta* confines Fear and sorrow to them that are cold; but Lovers, Sybills, Enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not always sad and fearful, but usually so: and that *without a cause*, *timēt de non timendis*, (*Gordonius*;) *quæq; momenti non sunt*, although not all alike (saith *Altomarus*) *¶* yet all likely fear, *q some with an extraordinary and a mighty fear*, *Areteus. 1* Many fear death, and yet in a contrary humor, make away themselves, *Galen. lib. 3. de loc. affect. cap. 7.* Some are afraid that heaven will fall on their heads: some they are damned, or shall be. * *They are troubled with scruples of Conscience, distrusting Gods mercies, think they shall goe certainly to Hell, the Devil will have them, & make great lamentation*, *Jason Pratensis*. Fear of Devils, death, that they shalbe so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their dear friends or near allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come near them; that they are all cork, as light as feathers; others as heavy as lead, some are afraid their heads wil fall off their shoulders, that they have frogs in their bellies, &c. † *Montanus consil. 23.* speaks of one that durst not walk alone from home, for fear he should swoon, or die. A second fears every man he meets will rob him, quarrel with him, or kil him. A third dares not venture to walk alone, for fear he should meet the Devil, a thief, be sick, fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is malificiated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a pool, rock, steep hill, lye in a chamber where crosse beams are, for fear he be rempted to hang, drown or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, some thing undecent, unfit to be said. If he be locked in a close room, he is afraid of being stifled for want of air, and still carries Bisket, Aquavita, or some strong waters about him, for fear of *Deliquiums*, or being sick; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any businesse before hand, but when it comes to be performed, he dare

n *Tract. post-humo de Melan. edit. Venet. 1620. per Bolzeum Bibliop. Mibi diligenter hanc rem consideranti, patet quosdam esse, qui non laborant merore & timore.*
† *Prob. lib. 3. *Physiog. lib. 1. c. 8. Quibus multa frigida bile atra, stolidi & timidi, at qui calidi, ingeniosi, amant divinos spiritus instigari, &c.*
o *Omnes exerceant metus sine causa.*
p *Omnes, timent licet non omnibus idem timendi modus.*
† *Ætius Terrab. lib. 2. sect. c. 9. q Ingenti pavore trepidant. r Multi mortem timent, & tamen sibi ipsi mortem consciscunt, alii celi ruinam timent.*
* *Affligit eos plena scrupulis conscientia, divine misericordie diffidentes, Orco se destinant sada lamentationes deplorantes.*
† *Non ausus, egredi domo ne deficeret.*
† *Multi dæmones timent, latrones, insidias, Avicenna.*

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dare not adventure, but fears an infinite number of dangers, disasters, &c.

t Alii comburi,
alii de Rege,
Rhafis.

u Ne terra ab-
sorbeatur.
Forestus.

x Ne Terra de-
hisat. Gordon.

y Alii timore
mortis timen-
tur & mala

gratia princi-
pum perant se
aliquid commi-

siffe, & ad sup-
plicium re-
quiri.

z Alias dome-
sticos timer,
alii omnes,
Ætius.

a Alii timent
insidias. Arel.
lib. 1. de morb.

t bron. cap. 6.
b Ille charissi-
mos, hic omnes

homines citra
discrimen ti-
met.

* Virgil.
c Sic in lucem
prodire timet,

tenebrasque qua-
rit, contra, ille
caliginosa

figit.
d Quidam lar-
vas, & malos

spiritus ab ini-
micis beneficis
& incontinatio-

nibus sibi pu-
tant obsecari,
i Hippocrates,

portionem se ve-
nificam sum-
pisse putat, &

de hac rursus
sibi crebro vi-
detur. Idem

Montelius
cap. 21.

Arim lib. 2.
e Alii.
Trullianus l. 1.

cap. 16.

Some are afraid to be burned, or that the ground wil sink under them, or swallow them quick, or that the King wil cal them in question for some fact they never did (Rhafis cont.) & that they shal surely be executed. The terror

of such a death troubles them, and they fear as much, & are equally tor-
tured in mind, y as they that have committed a murder, and are pensive

without a cause, as if they were now presently to be put to death. Plater. c. 3.
de mentis alienat. They are afraid of some loss, danger, that they shall su-

rely lose their lives, goods, and all they have, but why they know not.
Trincavelius consil. 13. lib. 1. had a patient that would needs make away

himself, for fear of being hanged, and could not be perswaded for three
years together, but that he killed a man. Plater. Observat. lib. 1. hath

two other examples of such as feared to be executed without a cause. If
they come in a place where a robbery, theft, or any such offence hath bin

done, they presently fear they are suspected, & many times betray them-
selves without a cause. Lewis the 11th the French King, suspected every

man a traitor that came about him, durst trust no officer. Alii formidolosi
omnium, alii quorundam (Fracastorius l. 2. de Intellect.) some fear all alike,

some certain men, and cannot endure their companies, are sick in them, or
if they be from home. Some suspect treason still, others are afraid of their

dearest and nearest friends. (Melanellius à Galeno, Ruffo, Ætio,) & dare not
be alone in the dark, for fear of hobgoblins and devils: he suspects every

thing he hears or sees to be a Devil, or enchanted; and imagineth a thou-
sand Chimera's and visions, which to his thinking he certainly sees, bug-

bears, talks with black men, ghosts, goblins, &c.
* Omnes se terrent auræ, sonus excitat omnis.

Another through bathfulness, suspicion & timorousness will not be seen
abroad, loves darkness as life, & cannot endure the light, or to sit in light-

some places, his hat still in his eys, he will neither see, nor be seen by his
good will, Hippocrates lib. de Insania & Melancholia. He dare not come in

company for fear he should be misused, disgraced, overshoot himself in
gesture or speeches, or be sick; he thinks every man observes him, aims at

him, derides him, owes him malice. Most part, they are afraid they are be-
witched, possessed, or poisoned by their enemies, and sometimes they suspect

their nearest friends: he thinks something speaks or talks within him, or to
him, & he belcheth of the poison. Christopherus à Vega lib. 2. cap. 1. had a

patient so troubled, that by no perswasion or physick, he could be reclai-
med. Some are afraid that they shall have every fearful disease they

see others have, hear of, or read, and dare not therefore hear or read
of any such subject, no not of melancholy it self, lest by applying to

themselves that which they hear or read, they should aggravate and
increase it. If they see one possessed, bewitched, an Epileptick Pa-

roxysme, a man shaking with the palsie, or giddy headed reeling or
standing in a dangerous place, &c. for many dayes after it runs in their

minds, they are afraid they shal be so too, they are in like danger, as
Perk. 2. c. 22. so. 2. wel observes in his Cases of Consc. and many times by

violence of imagination they produce it. They cannot endure to see any
terrible object, as a Monster, a man executed, a carcase, hear the devil

named, or any tragicall relation seen, but they quake for fear, Heca-

tas somniare sibi videntur (Lucian) they dream of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, read, to themselves; as ^e Felix Plater notes of some young Physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they find related of others, to their own persons. And therefore (*quod iterum moneo, licet nauseam paret lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari*) I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himself for a time worse, and more melancholy then he was before. Generally of them all take this, *de inani- bus semper conqueruntur, & timen*, saith Aretius; they complain of toys, & fear without a cause, and stil think their melancholy to be most grievous, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed in as great an agony for toys & trifles (such things as they wil after laugh at themselves) as if they were most material & essential matters, indeed, worthy to be feared, & wil not be satisfied. Pacifie them for one, they are instantly troubled with some other fear; always afraid of something, which they foolishly imagin or conceive to themselves, which never peradventure was, never can be, never likely will be; troubled in mind upon every small occasion, unquiet, stil complaining, grieving, vexing, suspecting, grudging, discontent, and cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forrain fears, outward accidents, yet their bodies are out of tune, they suspect some part or otherto be amiss, now their head akes, heart, stomach spleen, &c. is misaffected, they shall surely have this or that disease; still troubled in body, mind, or both, & through wind, corrupt phantasie, some accidental distemper, continually molested. Yet for all this as ^g Jacchinus notes, *in all other things they are wise, staid, discreet, & do nothing unbecoming their dignity, person, or place, this foolish, ridiculous, and childish fear excepted*; which so much, so continually tortures and crucifies their souls, like a barking dog that alwayes bawls, but seldome bites, this fear ever molesteth, and so long as melancholy lasteth, cannot be avoided. Sorrow is that other Character, & inseparable companion, as individual as Saint Cosmus and Damian, *fidus Achates*, as all writers witness, a common symptom, a continual, & stil without any evident cause, ^h *haerent omnes, & si roges eos reddere causam, non possunt*: grieving stil, but why they cannot tell: *Agelasti, mæsti, cogit abundi*, they look as if they had newly come forth of Trophonius den. And though they laugh many times, & seem to be extraordinary merry (as they wil by fits) yet extream lumpish again in an instant, dull, & heavy, *semel & simul*, merry & sad, but most part sad: *Si quæ placent, abeunt; inimica tenacius haerent*: sorrow sticks. by them stil continually, gnawing as the vulture did ^k Titius bowels, & they cannot avoid it. No sooner are their eyes open, but after terrible & troublesom dreams their heavy hearts began to sigh: they are stil fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, ^l disquieted in mind, with restless, unquiet thoughts, discontent, either for their own, other mens, or publick affairs, such as concern them not, things past, present or to come, the remembrance

^e Observat. l. i. Quando in nil nocet, nisi quod mulieribus melancholicis.

^f timeo tamen metusque causæ nescim, causa est metus. Heinssus Astrucio.

^g Cap. 15. in 9. Rhasis, in multis vidi, præter rationem semper aliquid timeant, in cæteris tamen optime se gerunt, nequid præter dignitatem committunt.

^h Altomarus cap. 7. Aretius, triste, sunt.

ⁱ Mant. Egl. 1.

^k Ovid. Met. 4.

^l Inquires animi.

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remembrance of some disgrace, loss, injury, abuse, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frowns upon them, in so much that *Arctus* well calls it, *angorem animi*, a vexation of the minde, a perpetual agony. They can hardly be pleased, or eased, though in other mens opinion most happy, go, tarry, run, ride,

m Hor. l. 3.
Od. r.
n Virg.

in *post equitem sedet atra cura*: they cannot avoid this feral plague, let them come in what company they will, *phæret lateri læthalis arundo*, as to a Deer that is struck, whether he run, go, rest, with the herd, or alone, this grief remains: irresolution, inconstancy, vanity of mind, their fear, torture, care, jealousy, suspicion, &c. continues, and they cannot be relieved. So he complained in the Poet,

o Mened. He-
autont. Ast. l.
sc. 1.

*Domum revortor mæstus, atque animo ferè
Perturbato, atq; incerto præ ægritudine,
Assido, accurrunt servi: soccos detrahunt,
Video alios festinare, lectos sternere,
Cænam apparare, pro se quisq; sedulo
Faciebant, quò illum mihi lenirent miseriam.*

Tedium vitæ.

p Althomarus.

q Seneca.

* Cap. 31. Quo
stomachi dolore
correptum se,
etiam de con-
sistenda morte
cogitasse dicit.

He came home sorrow full, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed; a third his supper, all did their utmost endeavors to ease his grief, and exhilarate his person, he was profoundly melancholy, he had lost his son, *illud angebat*, that was his *Cordolium*, his pain, his agony which could not be removed. Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their own persons, come into their minds, *tedium vitæ* is a common symptom, *tarda fluunt ingrataq; tempora*, they are soon tired with all things; they will now tarry, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus lib. 1. c. 6.* but most part *vitam damnant*, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: *Vivere nolunt, mori nesciunt*: they cannot die, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see is most fortunate in respect of them, every begger that comes to the door is happier then they are, they could be contented to change lives with them, especially if they be alone, idle, & parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, wearisomness, laziness, suspicion, or some such passion forcibly seizeth on them. Yet by and by when they come in company again, which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as *Octavius Horatianus* observes, *lib. 2. cap. 5.* they condemn their former dislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and shew rather a necessity to live, then a desire. *Claudius* the Emperor as *Sueton* describes him, had a spice of this disease, for when he was tormented with the pain of his

his stomach, he had a conceit to make away himselfe. *Jul. Caesar Claudinus, consil. 84.* had a *Polonian* to his Patient, so affected, that through * fear and sorrow, with which he was still disquieted, hated his own life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another that was often minded to dispatch himselfe, and so continued for many years.

Suspition, and *jealousie*, are general Symptomes: they are commonly distrustful, timorous, apt to mistake, and amplifie, *facile irascibiles*, fretty, peevish, peevish, and ready to snarl upon every small occasion, *cum amicis simis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c. or that any respect, small complement, or ceremonie be omitted, they think themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in generall, he thinks presently they mean him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. He thinks they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for fear and anger, lest some body should observe him. He works upon it, and long after, this false conceit of an abuse, troubles him. *Montanus cons. 22.* gives instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and suspicious, *tam facile iratus*, that no man could tell how to carry himselfe in his company.

Inconstant they are in all their actions, vertiginous, restless, unapt to resolve of any business, they will and will not, perswaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once settled, though to the better by odds, by no counsel or perswasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through fear, *faciunt, & mox facti penitent (Aretius) avari, et paulo post prodigi*. Now prodigal, and then covetous, they do, and by-and-by repent them of that which they have done, so that both waies they are troubled, whether they doe or doe not, want or have, hit or misse, disquieted of all hands, soon weary, and still seeking change, restless, I say, sickle, fugitive, they may not abide to tarrie in one place long.

* *Romæ rus optans, absentem rusticus urbem*

Tollit ad astra —

no companie long, or to persevere in any action or business.

* *Et similis regum pueris, pappare minutum*

Poscit, & iratus mammae lallare recusat,

is soon pleased, and anon displeased, as a man that's bitten with fleas, or that cannot sleep, turns to and fro in his bed, their restless minds are tossed & vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c. erected and dejected in an instant; animated to undertake; and upon a word spoken again discouraged.

Extreme *Passionate*, *Quicquid volunt valde volunt*; and what they desire, fire,

r Luger & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.

Sufation. Jealousie. Facile in iram incidunt. Aret. t ira sine causa, velocitas ira.

Savonarola, praef. major. velocitas ira signum.

Avicenna. l. 3. Fen. 1. Tract. 4. cap. 18. Anger sine causa.

u Suspicio, diffidentia, symptomata, Crato Ep. Julio Alexandrino cons. 185. Scolitzi.

Inconstancy.

* *Hor.*

* *Perf. Sat. 3.*

Passionate.

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fire, they do most furiously seek: anxious ever & very solicitous, distrustful, and timorous, envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, and still complaining, grudging, peevish, *injuriarum tenaces*, prone to revenge, soon troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *cogitabundi* still, very intent, & as **Albertus Durer* paints melancholy, like a sad woman leaning on her arm with fixed looks, neglect habit, &c. held therefore by some proud, soft, sottish, or halfmad, as the *Abderites* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, judicious, wise & witty: for I am of that **Noblemans* mind, *Melancholy advanceth mens conceits, more then any humor whatsoever*, improves their meditations more then any strong drink or sack. They are of profound judgment in some things, although in others *non rectè judicant inquieti*, saith *Fracaorius, lib. 2. de Intell.* And as *Arculanus c. 16. in 9. Rhasis*, terms it, *Judicium plerumq; per-versum, corrupti, cum judicant honesta inhonesta, & amicitiam habent præ inimicitia*: They count honesty dishonesty, friends as enemies, they will abuse their best friends, and dare not offend their enemies. Cowards most part, & *ad inferendam injuriam timidissimi*, saith *Cardan, l. 8. cap. 4. de rerum varietate*: Loth to offend, and if they chance to overshoot themselves in word, or deed, or any small busines or circumstance be omitted, forgotten, they are miserably tormented, and frame a thousand dangers & inconveniences to themselves, *ex musca elephantem*, if once they conceit it: overjoyed with every good rumor, tale, or prosperous event, transported beyond themselves: with every small cross again, bad news, misconceived injury, loss, danger, afflicted beyond measure, in great agony, perplexed, dejected, astonished, impatient, utterly undone: fearful, suspicious of all. Yet again, many of them desperate hairbrains, rash, careless, fit to be

**Traët. de mel. cap. 2. Noctū ambulant per sylvas, & loca desertis et dangerous places, fearing none. They are prone to love, and easily to be taken: Propensi ad amorem & excarescentiam* (*Montaltus cap. 21.*) quickly inamored, and dote upon all, love one dearly, til they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*, the present moves most, and the last commonly they love best. Yet some again *Anterotes*, cannot endure the sight of a woman, abhor the sex, as that same melancholly Duke of *Muscovy*, that was instantly sick, if he came but in sight of them: and that *Anchorite*, that fell into a cold pallsie, when a woman was brought before him.

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*y Podins. z Jo. Major. in parum fol. 202. Paulus Abbas Eremita tanta solitudine perseverat, ut nec vestem, nec vultum mulieris ferre possit, &c. Humorous. * Consult. lib. 1. 17. Conf.*

Humorous they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then again weeping without a cause, (which is familiar with many Gentlewoman) groaning, sighing, pensivè, sad, almost distracted, *multa absurda fingunt, & à ratione aliena* (saith **Frambesarius*) they feign many absurdities, vain, void of reason: one supposeth himselfe to be a Dog, Cock, Bear, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he beleeveth it eftsoons, and peradventure by force of imagination, will work it out. Many of them are im-

immoveable, and fixed in their concepts, others vary upon every object, heard or seen. If they see a stage-play, they run upon that a week after; if they hear Musick, or see dancing, they have naught but bag-pipes in their brain; if they see a combat, they are all for armes. ^a If abused, an abuse troubles them long after; if crossed, that cross, &c. Restlesse in their thoughts and actions, continually meditating, *Velut ægri somnia, vane finguntur species*; More like dreames, then men awake, they faine a company of Antick, phantastick concepts, they have most frivolous thoughts, impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasmes or goblins, they fear, suspect, or conceive, they still talk with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi*; Stil, faith *Avicenna*, they wake, as others dreame, and such for the most part are their imaginations and concepts, ^b absurd, vain, foolish toies, yet they are ^c most curious and sollicitous, continual, & *supra modum, Rhasis cont. lib. 1. cap. 9. præmeditantur de aliqua re.* As serious in a toy, as it it were a most necessary businesse, of great moment, importance, and still, still thinking of it: *sæviunt in se*, macerating themselves. Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busie, still that toy runs in their minde, that fear, that suspicion, that abuse, that jealousy, that agony, that vexation, that crosse, that castle in the ayr, that crochet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. *Nec interrogant* (saith ^d *Fraccastorius*) *nec interrogatis rectè respondent*, They do not much heed what you say, their minde is on another matter; ask what you will, they do not attend, or much intend that busines they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whether they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himself, a third frownes, calls, his lips go still, he acts with his hand, as he walks, &c. 'Tis proper to all melancholy men, faith ^e *Mercurialis, con. 11. What cõceit they have once entertained, to be most intent, violent, and continually about it. Invitis occurrit*, do what they may, they cannot be rid of it, against their wills they must think of it a thousand times over, *Perpetuò molestantur, nec oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, ^f *non desinunt ea, quæ minime volunt, cogitare*, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, *Sisyphi saxum volvunt sibi ipsis*, as ^{*} *Brunner* observes, *Perpetua calamitas & miserabile flagellum.*

^a Generally as they are pleased or displeased, so are their continual cogitations pleasing or displeasing.

^b Omnes exercent vane intentæq; animi cogitationes, (N. Pifo. Bru-el.) ^c Curiosi de rebus minimis. *Areteus.*

^d Lib. 2. de Intell.

^e Hoc melancholicis omnibus proprium, ut quas semel imaginationes valde receperint, non facile rejiciant, sed hæc etiam vel invitis semper occurrant.

^f Tullius de Sen.

^{*} Consil. med. pro Hypochondriaco.

^f Consil. 43.

^g Cap. 5. Bashfulness.

^f *Crato*, & *Laurentius*, & *Fernelius*, put bashfulness for an ordinary Symptome, *subrusticus pudor*, or *viciosus pudor*, is a thing which much haunts & torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of minde misaffected, it so far troubles them, that they become quite moped many times, and so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashfull, they can look no man in the face; some are more disquieted in this kinde, some less; longer some, others shorter, by fits, &c. though some on the other side (according

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h Lib. 2. de
Intell.* Consult. 15.
* 16. lib. 1.

Solitariness.

Virg. Æn. 6.

k Iliad. 3.

l Si malum ex-
asperamur, ho-
mines odio ha-
bent & solita-
ria petunt.
m Democritus
solet noctes &
dies apud se
degere, plerum-
que autem in
speluncâ, sub
amens arbo-
rum umbrâ
vel in tenebris,
& mollibus
herbâ, vel ad
aquarum cre-
bra & quie-
ta fluentia, &c.
n Gaudet te-
nebris, aliturq;
dolor.
Ps. 62. Vigila-
vi & fasti-
dium velut ny-
ctiorum in do-
micilio, passer
solitarius in
templo.

ing to ^hFracastorius) be *inverecundi & pertinaces*, impudent and peevish. But most part they are very shamefac'd, and that makes them with *Pet. Blesensis, Christopher Urswick*, & many such, to refuse honours, offices and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousness & bashfulness hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, & therefore never likely to rise. For that cause they seldom visit their friends, except some familiars: *pauci loqui*, of few words, and oftentimes wholly silent. * *Frambesarius* a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus à Fonseca consult. Tom. 2. 85. consil.* gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat, or sleep, and yet again by fits, apt to be angry, &c. Most part they are, as *Plater* notes, *desides, taciturni, ægrè impulsî, nec nisi coacti procedunt*, &c. they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of smal or no complement, unsociable, hard to be acquainted with, especially of strangers; they had rather write their minds, then speak, & above all things love *solitariness*, *Oh voluptatem, an timorem soli sunt?* Are they so solitary for pleasure (one asks) or pain (for both: yet I rather think for fear and sorrow, &c.

ⁱ *Hinc metunt, cupiuntque, dolent, fugiuntque, nec auras
Respiciunt clausi tenebris, & carcere cæco.*

Hence 'tis they grieve and fear, avoiding light,
And shut themselves in prison dark from light.

As *Bellerophon* in ^k *Homer*,

*Qui miser in sylvis mærens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.*

That wandred in the woods sad all alone.

Forfaking mens society, making great moan.

They delight in fouds & waters, desert places, to walk alone in orchards, gardens, private walks, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, ^l they abhor all companions at last, even their neereft acquaintance, & most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, *fugiunt homines sine causa* (saith *Rhasis*) *et odio habent*, *cont. l. 1. c. 9.* they will diet themselves, feed and live alone. It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopæmenes*, ^m he forsook the City, lived in groves & hollow trees, upon a green bank by a brook side, or confluence of waters all day, & all night. *Quæ quidem* (saith he) *plurimū atra bile vexatis & melancholicis eveniunt, desertâ frequentant, hominumq; congressū aversantur*; ⁿ Which is an ordinary thing with melancholy men. The *Egyptians* therefore in their Hieroglyph. expressed a melancholy man by an Hare sitting in her form, as being a most timorous and solitary creature, *Pierius Hieroglyph. l. 12.* But this, and all precedent symptomes, are more or less apparent, as the humour is intended or remitted, hardly perceived in some, or not at all, most manifest in others.

thers. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continue: and howsoever these symptomes be common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speak in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chimæra, so prodigious and strange, as such as Painters and Poets durst not attempt, which they will not really fear, fain, suspect & imagine unto themselves: And that which **Lod. Viv.* said in jest of a silly country fellow, that kild his Ass for drinking up the Moon, *ut lunam mundo redderet*, you may truly say of them in earnest; They will act, conceive all extreams, contrarieties, and contradictions, & that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus sæculis duo reperti sint, qui idē imaginati sint* (*Eraſtus de Lamiis*) scarce two of 2000 that concur in the same symptoms. The Tower of *Babel* never yielded such confusion of tongues, as this Chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likeness still; And as in a river we swim in the same place, though not in the same numerical water; as the same instrument affords several lessons, so the same disease yields diversity of symptomes. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order; and so descend to particulars.

o Et quæ vi-
audet fabula,
monstra parit.
* In cap. 18.
l. 10. de civ. dei,
Lunam ab Assi-
no epotam vi-
dens.

SUBSEC. 3.

Particular Symptomes from the influence of Stars, parts of the body,
and humors.



OME men have peculiar Symptomes, according to their tempera-
ment and *Criſis*, which they had from the Starres and those ce-
lestiall influences, variety of wits and dispositions, as *Anthony*
Zara contends, *Anat. ingen. sect. I. memb. 11, 12, 13, 14. plurimum*
irritant influentia celestes, unde cientur animi agitudines & morbi cor-
porum. P One faith, diverse diseases of the body and minde proceed from
their influences, as I have already proved out of *Ptolomy*, *Pontanus*, *Lem-*
nius, *Cardan*, and others, as they as principall significators of manners, dis-
eases, mutually irradiated, or Lords of the geniture, &c. *Ptolomæus* in his
centiloquie, *Hermes*, or whosoever else the author of that tract, attributes
all these symptomes, which are in melancholy men, to celestial influences:
which opinion *Mercurialis de affect. lib. I. cap. 10.* rejects; but as I say, *Jo-*
vianus Pontanus, & others stily defend. That some are solitary, dul, hea-
vy, churlish; some again blith, buxome, light, and merry, they ascribe whol-
ly to the Stars. As if *Saturn* be predominant in his nativity, and cause me-
lancholy in his temperature, then^t he shal be very austere, sullen, churlish,
black of colour, profound in his cogitations, full of cares, miseries, and dis-
contents, sad & fearful, alwayes silent, solitary, still delighting in husban-
dry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, dark Walks and
close: *Cogitationes sunt velle edificare, velle arbores plantare, agros cole-*
re, &c. To catch Birds, Fishes, &c. still contriving and musing of such
matters. *Jupiter* domineers, they are more ambitious, still meditating of
Kingdomes, Magistracies, Offices, Honours, or that they are Princes, Po-
tentates,

p *Vecl. l. 4. c. 5.*
t *Sect. 2. Memb.*
i. *Subl. 4.*

t *De reb. celest.*
lib. 10. c. 13.

t *de Indagine*
Goelenius.

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tentates, and how they would carry themselves, &c. If *Mars*, they are all for wars, brave combats, Monomachies, testy, cholerick, harebrain, rash, furious, and violent in their actions. They will fain themselves Victors, Commanders, are passionate and satyirical in their speeches, great braggers, ruddy of colour. And though they be poor in shew, vile and base, yet like *Telephus* and *Peleus* in the * Poet,

* Hor. de art. poet.

Ampullas jactant & sesquipedalia verba,

their mouthes are full of Myriades, and tetrarchs at their tongues end. If the *Sun*, they will be Lords, Emperors, in conceipt at least, and Monarchs, give Offices, Honors, &c. If *Venus* they are stil courting of their mistresses, and most apt to love, amorously given, they seem to hear musick, plaies, see fine pictures, dancers, merriments, and the like. Ever in love, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the *Moon* have a hand, they are all for peregrinations, sea-voyages, much affected with travels, to discourse, reade, meditate of such things; wandring in their thoughts, divers, much delighting in waters, to fish, fowl, &c.

But the most immediate symptomes proceed from the Temperature it self, and the Organical parts, as Head, Liver, Spleen, Meseraick veines, Heart, Womb, Stomack, &c. and most especially from distemperature of Spirits (which as *Hercules de Saxonia* contends, are wholly immaterial) or from the four humors in those seats, whether they be hot or cold, natural, unnatural, innate or adventitious, intended or remitted, simple or mixt, their divers mixtures, and severall adustions, combinations, which may be as diversly varied, as those *four first qualities in *Clavius*, and produce as many severall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* observes, lib. 3. de vino, cap. 20. are infinite. Of greater note be these.

† Traët. 7. de Melan.

in Humidum, calidum, frigidum, siccum.

x Com. in l. c. *Jihannis de Sacrobosco.*

y Si resideret melancholia naturalis, tales

plumbei coloris aut nigri, stupidi, solitarij.

z Non una melancholice causa est, nec unus humor vitii patiens, sed plures,

et alius aliter mutatur, unde non omnes eadem sentiunt symptomata.

a Humor frigidus delirii causa, humor calidus furor.

b Multum refert quid quique melancholia teneatur, hunc fervens & accensa agitat, illum tristis & frigidus occupat: hi timidi, illi inveterandi, inrepedi, &c.

c

d

e

f

g

If it be natural Melancholy, as *Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright c. 16.* hath largely described, either of the Spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humor, as *Montanus* affirms *consil. 26.* the parties are sad, timorous & fearful. *Prosper Calenus* in his book *de atra bile*, will have them to be more stupid then ordinary, cold, heavy, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxonia c. 19. l. 7.* holds these that are naturally melancholy, to be of a leaden colour or black, and so doth *Guianerius c. 3. traët. 15.* and such as think themselves dead many times, or that they see, talk, with black men, dead men, spirits and goblins frequently, if it be in excess. These Symptomes vary according to the mixture of those four humors adust, which is natural melancholy. For as *Trallianus* hath written *cap. 16. l. 7.* *There is not one cause of this melancholy, nor one humor which begets it, but divers diversly intermixt, from whence proceeds this variety of Symptomes:* And those varying again as they are hot or cold. *Cold melancholy* (saith *Benedic. Vittorius Faventinus pract. mag.*) is a cause of dottage, & more mild Symptomes, if hot or more adust, of more violent passions, and furies. *Fracastorius l. 2. de intellectu.* will have us to consider well of it, with what kinde of Melancholy every one is troubled, for it much availes to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearful, shamefast; the other impudent and bold; As *Ajax, Arma rapit* sup-

superosque furens in praelia poscit: quite mad or tending to madness: *Nunc hos, nunc impetit illos*. Bellerophon on the other side, *solis errat malè sanus in agris*, wanders alone in the woods; one despaire, weeps and is weary of his life, another laughs, &c. All which variety is produced from the several degrees of heat and cold, which † *Hercules de Saxoniâ* will have wholly proceed from the distemperature of spirits alone, animal especially, and those immateriall, the next and immediate causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptomes, which he reckons up, in the * 13. chap. of his Tract of Melancholy, and that largely through every part. Others will have them come from the divers adustion of the four humours, which in this unnatural melancholy, by corruption of blood, adust choler, or melancholy natural, † by excessive distemper of heat turned, in comparison of the naturall, into a sharpe lye by force of adustion, cause according to the diversity of their matter, diverse and strange Symptomes, which T. Bright reckons up in his following chapter. So doth † *Arculanus*, according to the four principall humours adust, and many others.

For example, if it proceed from fleagme, (which is seldome and not so frequent as the rest) it stirres up dull Symptomes, and a kinde of stupidity, or impassionate hurt: they are sleepy, saith † *Savanarola*, dull, slow, cold, blockish, ass-like, † *Asininam melancholiam*, † *Melancthon* calls it, they are much given to weeping, and delight in waters, ponds, pooles, rivers, fishing, fowling, &c. (*Arnoldus breviar. 1. cap. 18.*) They are † pale of colour, slothfull, apt to sleep, heavie; † much troubled with head-ach, continual meditation, and muttering to themselves; they dream of waters, that they are in danger of drowning, and fear such things, *Rhasis*. They are fatter then others that are melancholy, of a muddy complexion, apt to spit, † sleep, more troubled with rheume then the rest, and have their eyes still fixed on the ground. Such a patient had *Hercules de Saxoniâ*, a widow in *Venice*, that was fat and very sleepy still; *Christophorus à Vega* another affected in the same sort. If it be inveterate or violent, the Symptomes are more evident, they plainly dote and are ridiculous to others, in all their gestures, actions, speeches: imagining impossibilities, as he in *Christophorus à Vega*, that thought he was a tun of Wine, and that *Siennois*, that resolved with himself not to pisse, for fear he should drown all the town.

If it proceed from bloud adust, or that there be a mixture of bloud in it, such are commonly ruddy of complexion, & high-coloured, according to *Salust Salvianus*, and *Hercules de Saxoniâ*. And as *Savanarola*, *Vittorius Faventinus* Emper. farther adde; † the veins of their eyes be red, as well as their faces. They are much inclined to laughter, wittie and merry, conceited in discourse, pleasant, if they be not far gone, much given to musick, dancing, and to be in womens company. They meditate wholly on such things, and think † they see or hear playes, dancing, and such like sports (free from all fear and sorrow, as *Hercules de Saxoniâ* supposeth.) If they be more strongly possessed with this kinde of melancholy, *Arnoldus* addes, *Breviar. lib. 1. cap. 18.* Like him of *Argos* in the Poet, that sate laughing

usui, & frequens balneum, *Trallian. lib. 1. 16. an præcesserit mora sub sole. p. Rider patiens si à sanguine, patat se videre choreas. muskam audire, ludos, &c.* * *Cap. 2. Tract. de Melan.*

^q Hor. ep. lib. 2.
quidam haud
inobilia Argu,
&c.

^r Lib. de reb.
mir.

^{ti} um inter con-
cionandum mul-
lier dormiens e-
st. ^u sibiellio cede-
rit, & omnes
reliqui qui id
viderent, ride-
rent, tribus post
diebus, &c.

^u Juvenis &
non vulgaris
eruditionis.

^x Si à cholera,
furibundi, in-
terficiunt se &
alios, putant se
videre pugnare.

^y Urina subti-
lis & ignea, pa-
rum dormiunt.

^z Tract. 15. c. 4.
a Ad hæc per-
petranda furore

rapti ducuntur,
cruciatu quos-
dam tolerant, &
mortem, & furo-
re exacerbatio

audient & ad
supplicia plus
irritantur, mi-
rum est quan-
tum habeant in

tormentis pati-
entiam.

^b Tales plus
ceteris timent,
& continuè

tristantur, vul-
de sensitivis,
solitudinem di-
ligunt, corrup-

tissimas habent
imagines,
&c.

^c Si à melan-
cholia adusta,
tristes, de sepul-
chris somniant,

timet ne fasci-
nentur, putant
se mortuos, affi-
ci noliunt.

all day long, as if he had been at a Theatre. Such another is mentioned by ^r Aristotle, living at *Abydos* a town of *Asia minor*, that would sit after the same fashion, as if he had been upon a stage, and sometimes act him- self; now clap his hands, and laugh, as if he had been well pleased with the sight. *Wolffius* relates of a country fellow called *Brunsellius*, subject to this humour, That being by chance at a sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole dayes after he did nothing but laugh, by which means he was much weakened, & worse a long time following. Such a one was old *Sophocles*, and *Democritus* himself had *hilar delirium*, much in this vain. *Laurentius* cap. 3. de melan. thinks this kinde of melancholy, which is a little adust with some mixture of bloud, to be that which *Aristotle* meant, when he said Melancholy men of all others are most witty, which causeth many times divine ravishment, and a kinde of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. *Mercurialis*, consil. 110. gives instance in a young man his patient, sanguine melancholy, ^u of a great wit, and excellently learned.

If it arise from choler adust, they are bold and impudent, and of a more hair-brain disposition, apt to quarrell and think of such things, battles, combats, and their manhood; furious; impatient in discourse, stiff, irrefragable and prodigious in their tenents; and if they be moved, most violent, outrageous, ^x ready to disgrace, provoke any, to kill themselves & others; *Arnoldus* adds, stark mad by fits, y^t they sleep little, their urine is subtile and fiery. (*Guianerius*) In their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. *Apponensis* in com. in Pro. sec. 30. speaks of a mad woman that spake excellent good Latine; and *Rhasis* knew another, that could prophetic in her fit, and foretell things truly to come. ^z *Guianerius* had a patient could make Latine verses when the Moon was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptoms, when they happen, to proceed from the devill, and that they are rather *demoniaci*, possessed, then mad or melancholy, or both together, as *Jason Prætenensis* thinks, *Immiscet semaligenii*, &c. but most ascribe it to the humor, which opinion *Montaltus* cap. 21. stiffly maintaines, confuting *Avicenna* and the rest, referring it wholly to the quality and disposition of the humour & subject. *Cardan de rerum var. lib. 8. cap. 10.* holds these men of all others fit to be assassinated, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust. ^a This humor, saith he, prepares them to endure death it self, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergoe such tortures, ut supra naturā res videatur: he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerates into madness.

If it come from melancholy it self adust, those men, saith *Avicenna*, ^b are usually sad and solitary, and that continually, and in excess, more then ordinary suspicious, more fearfull, and have long, sore, and most corrupt imaginations; cold and black, bashfull, and so solitary, that as *Arnoldus* writes, they will endure no company, they dream of graves still, and dead men, and think them-

themselves bewitched or dead: if it be extream, they think they hear hideous noyses; see and talk *d* with black men, and converse familiarly with devils, and such strange Chimera's and visions, (Gordonius) or that they are possessed by them, that some body talks to them, or within them. Tales melancholici plerumq; demoniaci, Montaltus consil. 26. ex Avicenna. Valescus de Taranta, had such a woman in cure, that thought she had to do with the devil: and Gentilis Fulgosus quest. 55. writes that he had a melancholy friend, that had a black man in the likenes of a Souldier, still following him wheresoever he was. Laurentius cap. 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. *g* An. 1550. an Advocate of Paris fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a Scholar of Bourges did eate before him, dressed like a corse. The story saith Serres, was acted in a Comædy before Charls the ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King Prætus daughters. *h* Hildesheim spicel. 2. de maniâ, hath an example of a Dutch Baron so affected, and Trincavelius lib. 1. consil. 111. another of a noble man in his country, that thought he was certainly a beast, and would imitate most of their voices, with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the severall combinations of these four humours, or spirits, Herc. de Saxon. adds hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinks himself a giant, another a dwarfe; one is heavie as lead, another is as light as a feather. Marcellus Donatus l. 2. cap. 41. makes mention out of Seneca, of one Senecio a rich man, that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shoes bigger then his feete. Like her in Trallianus, that supposed she could shake all the world with her finger, and was afraid to clench her hand together, lest she should crush the world like an apple in pieces: or him in Golen, that thought he was *m* Atlas, and sustained heaven with his shoulders. Another thinks himself so little, that he can creep into a mousehole: one fears heaven will fall on his head: a second is a cock; and such a one *n* Guianerius saith he saw at Padua, that would clap his hands together and crow. *o* Another thinks he is a Nightingal, and therefore sings all the night long: another he is all glasse, a pitcher, and will therefore let no body come near him, and such a one *** Laurentius gives out upon his credit, that he knew in France. Christophorus à Vega cap. 3. lib. 14. Skenkius and Marcellus Donatus l. 2. cap. 1. have many such examples, and one amongst the rest of a Baker in Ferrara, that thought he was composed of butter, & durst not sit in the Sun, or come neer the fire for fear of being melted: of another that thought he was a case of leather, stuffed with wine. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continue, &c. Some have a corrupt ear, they think they hear musick, or some hideous noise as their phantasie conceives, corrupt eyes, some smelling: some one sense, some another. Lewis the eleventh had a conceit every thing did stink about him; all the odoriferous

d Videntur sibi videre monachos nigros & demones, & suspensos & mortuos.

e Quavis nocte se cum demone coire putavit.

f Semper se fere vidisse militem nigrum presentem.

g Anthony de Verdeaur.

h Quidam mulieris boum amulantur, & pecora se putant, ut Præri filia.

i Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium voces effingit.

k Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus majora.

l Lib. 1. cap. 16. putavit se unum digito posse totum mundum contere.

m Sustinet humi cælum cum Atlante. Alii cæli ruinam riment.

n Cap. 1. Tract. 15. alius se gallum putat, alius lusciniam: *o* Trallianus. *** Cap. 7. de mel.

Anthony de Verdeaur.

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q' ap. 7. de
mel.

rous perfumes they could get, would not ease him, but still he smelled a filthy stink. A melancholy *French* Poet in q *Laurentius*, being sick of a fever, and troubled with waking, by his Physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many years after, all that came near him he imagined to sent of it, and would let no man talk with him, but aloof off, or wear any new cloathes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one legge, affrighted by a wilde boar, that by chance stroke him on the legge: he could not be satisfied his legge was sound (in all other things well) untill two *Franciscans* by chance coming that way, fully removed him from the conceipt. *Sed abunde fabularum audivimus.*

SUBSECT. 4.

Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

x *Laurentius*
cap. 6.

Another great occasion of the varietie of these symptomes, proceeds from custome, discipline, education, and severall inclinations, x *This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their severall studies and callings.* If an ambitious man become melancholy, he forthwith thinks he is a King, an Emperour, a Monarch, and walks alone, pleasing himself with a vain hope of some future preferment, or present as he supposeth, and withall acts a Lords part, takes upon him to be some statesman or magnifico, makes congies, gives entertainment, looks big, &c. *Francisco Sansovino* records of a melancholy man in *Cremona*, that would not be induced to beleieve, that he was *Pope*, gave pardons, made Cardinals, &c. *Christophorus a Vega* makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, plotting in his minde how to compasse such and such Mannors, as if he were already Lord of, and able to go through with it; all he sees is his, *re* or *spe*, he hath devoured it in hope, or else in conceit esteems it his own; like him in t *Athenaus*, that thought all the ships in the haven to be his own. A lascivious *inamorato* plots all the day long to please his mistresse, acts and struts, and carries himself, as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some do in their morning sleep. u *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly beleaved she was married to a King, and x would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a peece of glass in a mack-hill, or in the street, she would say that it was a jewel sent from her Lord and husband. It devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations, y he is inspired by the holy Ghost, full of the spirit: one

f *Lib. 3. cap. 14.*
qui se regem
putavit regno
expulsum.t *Dipnosophist.*
lib. *Thrasylus*
putavit omnes
naves in Pir-
um portum ap-
pellantes suas
esse.u *De hist. Med.*
mirab. lib. 2.
cap. 1.x *Genibus fle-*
re loqui cum
illo voluit, &
adflare jam
ipm putavit,
&c.y *Gordonius,*
quod sit pro-
pheta, & infla-
m a spiritu
juncto.

one while he is saved, another while damned, or still troubled in minde for his finnes, the devill will surely have him, &c. more of these in the third Partition of love-Melancholy. ² A Scholars minde is busied about his studies, he applaudes himself for that he hath done, or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else with indefatigable paines and meditation, consumes himself. So of the rest, all which vary according to the more remiss, and violent impression of the object, or as the humor it self is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. ² *Quanam occulta, quaedam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived; let them keep their own counsell, none will take notice or suspect them. *They do not express in outward shew their depraved imaginations, as* ^{*} *Hercules de Saxonia observes, but conceal them wholly to themselves, and are very wise men, as I have often seen: some fear, some do not fear at all, as such as think themselves kings or head, some have more signs, some fewer, some great, some less, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during or permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is melancholicus ad octo, a second two degrees less, a third half way. 'Tis super-particular, sesquialtera, sesquitercia, & superbi partiens tertias, quintas Melancholiae, &c. all those Geometricall proportions are too little to expresse it. ^b *It comes to many by fits, & goes; to others it is continueate: many (saith the Faventinus) in Spring & fall only are molested, some once a year, as that Roman Galen speaks of: one, at the conjunction of the Moon alone, or some unfortunate aspects, at such and such set hours & times, like the sea-tides, to some women when they be with child, as* ^{*} *Plater notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that ignis fatuus of phantasie, like an arthritis or running gout, 'tis here and there, and in every joynt, alwayes molesting some part or other; or if the body be free, in a myriad of forms exercising the minde. A second once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremitie of madness, death, or dotage, and that upon some ferall accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, a la mort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,**

Pectore concipiet nil nisi triste suo.

his countenance is altered on a sudden, his heart heavy, irksome thoughts crucifie his soul, and in an instant he is moped, or weary of his life, he will

^z *Qui forensibus causis insudat, nil nisi arresta cogitat, et supplices libellos, alius non nisi versus facit.*

^{P. Forestus.}

^a *Gordonius.*

^{*} *Verbo non exprimunt, nec opere, sed alta mente recondunt, & sunt viri prudentissimi, quos ego saepe novi, cum multi sint sine timore, ut qui se reges & mortuos putant, plura signs quidam habent, pauciora, majora, minora.*

^b *Trallianus, lib. 1. 16. alii intervalla quaedam habent, ut etiam consueta administrent, alii in continuo delirio sunt, &c.*

^c *Prac. mag. Vere tantum & autumno.*

^d *Lib. de humoribus.*

^e *Guianerius.*

^{*} *De mentis alienatione. cap. 3.*

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kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

f Levinus
Lemnius, Jason
Pratenfis,
blanda ab
initio.

Generally thus much we may conclude of melancholy: That it is most pleasant at first, I say, *mentis gratissimus error*, a most delightful humor, to be alone, dwell alone, walk alone, meditate, lye in bed whole dayes, dreaming awake as it were, and frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

g Hor.

— *8 pol me occidistis amici, Non servastis ait!* —

† *Facile def-
census averni.*

you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of business, which may divert his cogitations: but at the last *læsa Imaginatio*, his phantasie is crazed, & now habituated to such toys, cannot but work still like a fate, the Scene alters upon a sudden, Fear and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places; so by little and little, by that shoeing horn of idleness, and voluntary solitariness, Melancholy this feral fiend is drawn on, *h & quantum vertice ad auras Æthereas, tantum radice in Tartara tendit*, it was not so delicious at first, as now it is bitter and harsh: a cankered soul macerated with cares and discontents, *tadium vitæ*, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it self, some; unfit for action, and the like. ⁱ Their bodies are lean and dried up, withered, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less intangled, as the humor hath been intended, or according to the continuance of time they have been troubled.

h Virg.
i Corpius cada-
verosum.
Psa. 67. *caviosa
est facies mea
propter ægritudinem
animæ.*
k Lib. 9. ad Al-
manforem.
l Practica ma-
jore.
m Quum ore
loquitur quæ
corde concepit,
quum subito de
una re ad aliud
transit, neque ra-
tionem de ali-
quo reddit,
tunc est in me-
dio, at quum
incipit operari
quæ loquitur,
in summo gra-
du est.
n Cap. 19. Par-
tic. 2.
o Loquitur se-
cum & ad ali-
os, ac si vere
præsentem.
Aug. cap. 11. li.
de cura pro
mortui geren-
da. Rhasis.
p Quum res
ad hoc devenit,
ut ea quæ cogi-
tare cæperit,
ore promat, atque
acta permisce-
at tum per-
fecta melan-
cholia est.

To discern all which symptomes the better, *k Rhasis* the Arabian makes three degrees of them. The first is, *falsa cogitatio*, false conceits and idle thoughts: to misconstrue and amplifie, aggravating every thing they conceive or fear: the second is, *falsò cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their minds and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is to put in practice that which they think or speak. *Savanorola Rub. II. tract. 8. cap. 1. de ægritudine*, confirms as much ^m when he begins to express that in words, which he conceives in his heart, or talks idly, or goes from one thing to another, which ⁿ *Gordonius* calls *nec caput habentia, nec caudam*, he is in the middle way: ^o but when he begins to act it likewise, and to put his miseries in execution, he is then in the extent of melancholy or madness ^p it is. This progress of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the

end

end he matters to himself, as old women do many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or run away, and swear they see or hear players, p Devils, Hobgoblins, Ghosts, p *Melancholici se videri & audire putant demones.* strike, or strut, &c. grow humorous in the end: Like him in the Poet, *sepe ducentos, sepe decem servos*, he will dress himself, and undress, careles at last, growes insensible, stupid or mad. q He howles like a woolf, *Lavater de spectr. part. 3. cap. 2.* barks like a dog, and raves like *Ajax* and *Orestes*, hears Musick and outcries, which no man else hears. As r he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in t *Springer*, that spake many languages, and said she was possessed: That Farmer in t *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, t *Michael à musian.* with *Alexander Achilles* his master, at *Bologne* in *Italy*. But of these I t *Malteo malef. Lib. de atrabile.* have already spoken.

Who can sufficiently speak of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in *Ausonius*, *vane quid affectas* &c. foolish fellow, what wilt? if you must needs paint me, paint a voice, & *similem si vis pingere, pingesonum*; if you will describe melancholy, describe a phantastickall conceipt, a corrupt imagination, vain thoughts and different, which who can do? The four and twenty letters make no more variety of words in divers languages, then melancholy conceipts produce diversity of symptomes in several persons. They are irregular, obscure, various, so infinite, *Protens* himself is not so divers, you may aswell make the *Moon* a new coat, as a true character of a melancholy man; as soon finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases. As the species be confounded (which u I have shewed) so u *Part. 1. Subl. 2. Memb. 2.* are the symptomes; Sometimes with headache, *Cacexia*, dropfie, stone; as you may perceive by those severall examples and illustrations, collected by x *Hildesheim speciel. 2. Aercurialis consil. 118. cap. 6. et 11. with head-* x *De delirio melancholia & mania.* ach, *Epilepsie*, *Priapismus*. *Trincavelius consil. 12. lib. 1. consil. 49.* with falling gout: *caninus appetitus. Montanus consil. 26. &c. 23. 234. 249.* with falling sicknesse, headach, *Vertigo*, *Lycanthropia*, &c. I. *Cæsar Claudinus consult. 4. consult. 89. & 116.* with gout, agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method? 'Tis hard I confesse, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successively or at severall times.

Which I have been the more curious to expresse and report, not to upbraid any miserable man, or by way of derision (I rather pittie them) but the better to discern, or to apply remedies unto them; and to shew that the best and soundest of us all, is in great danger, how much we ought to fear our own fickle estates, remember our miseries and vanities, examine and humiliate our selves, seek to God, and call to him for mercy, that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our souls are in a miserable captivity, if

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if the light of grace and heavenly truth, doth not shine continually upon us : and by our discretion to moderate our selves, to be more circumspect and wary in the midst of these dangers.

M E M B. 2. SUBSEC. 1.

Symptomes of Head-Melancholy.

y Nicholas Pifo. Si signa circa ventriculum non apparent, nec sanguis male affertur, & adsum timor & tristitia, cerebrum ipsum estimandum est, &c.

* Traët. de mel. cap. 13. & c. Ea intemperie spirituum, & cerebri motu, tenebrositate.

7 Facie sunt rubente & livescente, quibus etiam aliquando adsum pustulae.

a Jo. Pantheon. cap. de Mel. Si cerebrum primario afficitur, adsum capitis gravitas, fixi oculi, &c.

b Laurent. cap. 5. si a cerebro efficitur, tum capitis erit levitas, sibi, vigilia, paucitas superfluitatum in oculis & naribus.

c Si nulla dignitas, ventriculo, quoniam in hac melancholia capitis, exigua non minus quam ventriculi pathemata eorum, duo enim hæc membra sibi invicem affectionem transmittunt.

d Postrema magis flatuosa.

e Si minus molestie circa ventriculum aut ventrem, in iis

cerebrum primario afficitur, & curare oportet hunc affectum, per cibos flatum exortes, & bonæ concoctionis, &c. raro cerebrum afficitur sine ventriculo. f Sanguinem adurit caput calidum, & inde sumi melancholici adusti, animum exagitant.



If no Symptomes appear about the stomach, nor the blood be misaffected, and fear and sorrow continue, it is to be thought the Brain it self is troubled, by reason of a melancholy juyce bred in it, or otherways conveyed into it, and that evil juyce is from the distemperature of the part, or left after some inflammation, Thus far Pifo. But this is not always true, for blood and hypocondries both are often affected even in head-melancholy. * Hercules de Saxoniâ differs here from the comon current of Writers, putting peculiar signs of head-melancholy, from the sole distemperature of spirits in the Brain, as they are hot, cold, dry, moist, all without matter, from the motiõ alone, & tenebrosity of spirits; of melancholy which proceeds from humors by adustion, he treats apart, with their severall symptoms and cures. The common signs, if it be by essence in the head, are ruddiness of face, high sanguine complexion, most part rubore saturato, & one calls it a blewish, & sometimes full of pumple, with red eyes. Avicenna l. 3. Fen. 2. Traët. 4. c. 18. Duretus and others out of Galen. de affect. l. 3. c. 6. a Hercules de Saxoniâ to this of redness of face, adds heaviness of the head, fixed and hollow eyes. b If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, & to continue whole moneths together without sleep. Few excrements in their eyes and nostrils, & often bald by reason of excess of dryness, Montaltus adds c. 17. If it proceed from moisture; dulness, drowziness, headache follows; and as Salust. Salvianus, c. 1. l. 2. out of his own experience found, Epileptical, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red upon all occasions, præsertim si metus accesserit. But the chiefest symptomes to discern this species, as I have said, is this, that there be no notable signs in the stomach, Hypocondries, or elsewhere, digna, as c Montaltus terms them, or of greater note, because oftentimes the passions of the stomach concur with them. Wind is common to all three species, and is not excluded, only that of the Hypocondries is d more windy, then the rest, saith Hollerius. Aëtius tetrab. l. 2. se. 2. c. 9. & 10. maintains the same, e if there be more signs, and more evident in the head then elsewhere, the Brain is primarily affected, and prescribes head-melancholy to be cured by meats amongst the rest, void of wind, and good juyce, not excluding wind, or corrupt blood, even in head-melancholy it self: but these species are often confounded, and so are their symptoms, as I have already proved. The symptoms of the minde are superfluous and continuall cogitations: f for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the minde, Avicenna. They are very cholerick, and soon hot, solitary, sad, often silent, watchfull, discontent, Montaltus cap. 24. If any thing trouble them, they cannot sleep, but fret themselves

still.

still, till another object mitigate, or time wear it out. They have grievous passions, and immoderate perturbations of the mind, fear, sorrow, &c. yet not so continue, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority of *Galen* himself, by a reason of mixture of blood, *prærubri jocosus delectantur & irrisores plerumque sunt*, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceited; and as *Rhodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grievously melancholly anon after: *omnia discunt sine doctore*, saith *Arctæus*, they learn without a teacher: and as *Laurentius* suppo-

*g Lib. de lo-
aff. cap. 6.*

h Cap. 6.

seth, those ferall passions and symptomes of such as think themselves glasse, pitchers, feathers, &c. speak strange languages, proceed à calore cerebri (if it be in excesse) from the brains distempered heat.

SUBSECT. 2.

Symptomes of windy Hypochondriacall Melancholy.



In this hypochondriacall or flatuous melancholy, the symptomes are so ambiguous saith *Crato* in a counsel of his for a Noble woman, that the most exquisite physicians cannot determine of the part affected. *Mat. Flaccius* consulted about a noble ma-

*i Hildebrand
spicel. x. de mel.*

In Hypochondri-

ara melanco-

lia adeo ambi-

gua sunt symp-

tomata, ut eti-

am exercitati-

simi medici de

loco affecto sta-

tuere non pos-

sint.

k Medici de

loco affecto ne-

queunt statuer-

re.

** Tracl. post-*

humo de mel.

Paravii edit.

1620. per Bo-

rerium bibliop.

cap. 2.

l Acidi ructus,

cruditates.

Fracastorius, Falopius, and others, being to give their sentence of a party labouring of hypochondriacal melancholy, could not find out by the symptomes, which part was most especially affected; some said the womb, some heart, some stomach, &c. and therefore *Crato consil. 24. lib. 1.* boldly avers, that in this diversity of symptomes, which commonly accompany this disease, *no physician can truly say what part is affected. Galen. l. 3 de loc. affect.* reckons up these ordinary symptomes, which all the Neotericks repeat of *Diocles*; only this fault he finds with him, that he puts not Fear and Sorrow amongst the other signs. *Trincavelius* excuseth *Diocles, lib. 3. consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appeare not, by reason of his valour and courage. *Hercules de Saxonia* (to whom I subscribe) is of the same mind (which I have before touched) that Fear and Sorrow are not generall Symptomes; some feare and are not sad; some be sad and feare not; some neither feare nor grieve. The rest are these, beside Fear and Sorrow, *sharp belchings, fullsome crudities, heat in the bowells, wind and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, much watering of the stomach, and moist spittle, cold sweat, importunus sudor, unseasonable sweat all over the body*, as *Octavius Horatianus lib. 2. cap. 5.* calls it. *cold joynts, indigestion*, *they cannot endure their own fulsome belchings, continual wind about their hypochondries, heat & griping in their bowels, præcordia fursum convelluntur, midriffe and bowels are pulled up, the veins about their eyes look red, and swell from vapors & winde.* Their ears ring now & then, *Vertigo & giddiness* come by fits,

r, &c. Hip.

lib. de mel. Ga-

lenus, Melan-

colium & Russo

l. Enio. Alti-

marus, Piso,

Montanus, Bru-

el, Wecker &c.

m circa præcordia de assilua inflatione queruntur, & cum sudore totius corporis importuno, frigidos articulos sæpe pariantur, indigestione laborant, ructus suos insuaves per horrescunt, viscerum dolores habent.

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turbulent dreams, driness, leanness, apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high-coloured especially after meales, which symptome Cardinall *Cacius* was much troubled with, & of which he complained to *Prosper Calenus* his physitian, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at Maiors feast. That Symptom alone vexeth many. ⁿ Some again are black, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that *cardiaca passio*, grief in the mouth of the stomach, which maketh the patient think his heart it self aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard wind, strong pulse, swooning. *Montanus consil. 55. Trincavelius l. 3. consil. 36. & 37. Fernelius cons. 43. Frambesarius consult. l. 1. cons. 17. Hildesheim, Claudinus, &c.* give instance of every particular. The peculiar symptomes, which properly belong to each part, be these. If it proceed from the stomach, saith *Savanarola*, 'tis full of pain, wind. *Gnianerius* adds, *vertigo, nausea*, much spitting, &c. If from the myrache, a swelling and wind in the hypocondries, a lothing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heaviness. If from the liver, there is usually a pain in the right hypocondry. If from the spleen, hardness and grief in the left hypocondry, a rumbling, much appetite and small digestion, *Avicenna*. If from the miseraick veines and liver on the other side, little or no appetite, *Herc. de Saxonia*. If from the Hypocondries, a rumbling inflation, concoction is hindred, often belching, &c. And from these crudities, windy vapours ascend up to the brain, which trouble the imagination, and cause fear, sorrow, dullness, heaviness, many terrible conceits and Chimera's, as *Lemnius* wel observes, *l. 1. c. 16.* *as p a black and thick Cloud covers the Sun, and intercepts his beams, and light so doth this melancholy vapour obnubilate the mind, inforce it to many absurd thoughts and imaginations,* and compell good, wise, honest, discreet men (arising to the Brain from the lower parts, *as smoak out of a chimney*) to dote, speak, and do that which becoms them not, their persons, callings, wisdoms. One by reason of those ascending vapours and gripings, rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper, another frogs. *Trallianus* relates a story of a woman, that imagined she had swallowed an Eele, or a Serpent; and *Felix Platerus, observat. l. 1.* hath a most memorable example of a countreyman of his, that by chance falling into a pit where frogs and frogs spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawne, and with that conceit and fear, his phantasie wrought so far, that he verily thought he had young live frogs in his belly, *qui vivebant ex alimento suo*, that lived by his nourishment, and was so certainly perswaded of it, that for many yeares following, he could not be rectified in his conceit: He studied Physick seven yeares together to cure himself, travelled into *Italy, France and Germany* to confer with the best physicians about it, and A^o 1609. asked his counsell amongst the rest; he told him it was wind, his conceit, &c. but *mordicus contradicere, & ore, & scriptis probare nitebatur*: no saying would serve, it was no wind, but reall frogs: *and doe you not hear them croake?* *Platerus* would have deceived him, by putting

n *Montanus c.*
13. *Wecker.*
Eusebius c. 13.
Altomarus c. 7.
Laurentius
c. 73. Bruel,
Gordon.

o *Proff. major:*
dolor in eo et
ventositas nau-
sea.

p *Utra den-*
sasq; nubes so-
li effusa, radi-
os et lumine-
jum intercepti
et offuscat: sic
&c.
q *Utrum d*
camino.

Putting live frogs into his excrements: but he being a physician himself, would not be deceived, *vir prudens aliàs, & doctus*, a wise and learned man otherwise, a Doctor of physick, and after seven years dotage in this kind, *à phantasia liberatus est*, he was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commodity above the rest which are melancholy, these windy flatuous have, *lucida intervalla*, their symptomes and pains are not usually so continue as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, ^t they are luxurious, incontinent, and prone to Venerie, by reason of wind, *& facile amant, & quamlibet ferè amant.* (*Jason Pratensis*,) ^t *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the minde be common with the rest.

Hypocondriaci
max me affe-
dunt core, &
multiplicatur
coitus in ipsis,
ed quod vento-
stanes multi-
plicatur in hy-
pocondriis, &
coitus saepe
allevat has
v. nostrates.
t ont. lib. 1.
trad. 9.

SUBJECT. 3.

Symptomes of melancholly abounding in the whole body.

THeir bodies that are affected with this universall melancholy, are most part black, ^u *the melancholy juice is redundant all over*, hirsute they are, and lean, they have broad veins, their blood is grosse and thick. ^x *Their spleen is weak*, and a Liver apt to ingender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmroids, or moneths in women, which ^y *Trallianus* in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if ^z they be black, it proceeds from abundance of naturall melancholly; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as well of any other colour: red, yellow, pale, as black, & yet their whole body corrupt: *prærubri colore saepe sunt tales, saepe flavi*, (saith ^a *Montaltus* cap. 22.) The best way to discern this species is to let them bleed, if the blood be corrupt, thick and black, and they withall free from those hypocondriacall symptomes, & not so grievously troubled with them or those of the head, it argues they are melancholly *à toto corpore*. The fumes which arise from this corrupt blood, disturb the mind, and make them fearfull and sorrowfull, heavy hearted, as the rest, dejected, discontented, solitary, silent, weary of their lives, dull and heavy, or merry, &c. and if far gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; ^b *Dead mens bones, hobgoblins, ghosts are ever in their minds, and meet them still in every turn: all the bugbears of the night, and terrors, fairybabes of tombs, and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone*. If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrell with all the world, bitterly inveigh, tax satyrically, and because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.

^u *Wecker, Melancholicus*
^v *succum toto corpore redundans.*
^x *Splen natura imbecillior.*
^y *Montaltus*
cap. 22.
^z *Lib. 1. cap. 16.*
Interrogare
convenit, an aliqua evacuationis retentio obvenierit, viri in hæmorrhoid. mulierum menstruis, & wide faciem similiter an sit rubicunda.
^a *Naturales nigri acquisiti à toto corpore, saepe rubicundi*
^b *Montaltus*
cap. 22. *Piso.*
Ex colore sanguinis si minuas venam, si fluat niger, &c.
^b *Apud lib. 1.*
semper obvia species mortuorum quicquid umbrarum est aspiciam, quicquid lemorum et larvarum oculis suis aggerunt, sibi fingunt omnia

noctium occusacula, omnia hyistorum formidamina, omnia sepulchrorum terribamenta;

SUBJECT. 4.

Symptomes, of Maids, Nunnes, and Widdows Melancholy.



Because *Lodovicus Mercatus* in his second book *de mulier. affect. cap. 4.* and *Rodericus à Castro de morb. mulier. cap. 3. l. 2.* two famous Physicians in Spain, *Daniel Sennertus* of *Wittenberg. lib. 1. part. 2. cap. 13.* with others, have vouchsafed in their works not only since published, to write two just Treatises *de Melancholiâ virginum, Monialium & Viduarum*, as a peculiar species of Melancholy (which I have already specified distinct from the rest.

a Differt enim ab ea quæ viri & reliquis feminis communiter contingit, propriam habens causam.

b Ex menstrui sanguinis terra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c.

Animus moriens & anxius inde malum irabit, & spiritus cerebrum obfuscantur, quæ cuncta augentur, &c.

c Cum tacito delirio ac dolore alicujus partis internæ, dorsi, hypochondrii, cordis regionem & universam mammam interdum occupant, &c.

Cutis aliquando squalida, aspera, rugosa, præcipue cubiti, genibus, & digitorum articulis, præcordia ingenui, sæpe tremoræstant & pulsant, eumque, vapor excrucians fursum evolat, cor palpitat aut premitur, animus, deficit, &c.

(a for it much differs from that which commonly befalls men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of Melancholly Symptomes, to set down the particular signes of such parties so misaffected.

The Causes are assigned out of *Hippocrates, Cleopatra, Moschion*, and those old *Gynaciorum Scriptores*, of this ferall malady, in more ancient Maids, Widows, and barren Women, *ob septum transversum violatum* saith *Mercatus*, by reason of the midriffe or *Diaphragma*, heart and brain offended with those vicious vapours which come from menstruous bloud, *inflammationem arteriæ circa dorsum*, *Rodericus* adds, an inflammation of the back, which with the rest is offended by ^b that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain I say, not in essence, but by consent, *Universa enim hujus affectus causa ab utero pendet, & à sanguinis menstrui malitia*, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted; *si amatorius accesserit ardor*, or any other violent object or perturbation of mind. This melancholy may happen to Widdows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in child-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren women for the causes above said, 'tis more familiar, *crebrius his quam reliquis accidit*, inquit *Rodericus*, the rest are not altogether excluded.

Out of these causes *Rodericus* defines it with *Areteus*, to be *angorem animi*, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, ^c with a kind of stil dotage and grief of some part or other, head, heart, breasts, sides, back, belly, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholly. But to leave this brief description, the most ordinary symptomes be these, *pulsatio juxta dorsum*, a beating about the back, which is almost perpetual, the skin is many times rough, squalid, especially as *Areteus* observes, about the arms, knees, and knuckles. The midriffe and heartstrings do burn and beat fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, & faints, *fauces siccitate precluduntur, ut difficulter possit ab uteri strangulatione decerni*, like

sits of the mother, *Alvus plerisq; nil reddit, aliis exiguum, acre, biliosum, lotium flavum.* They complain many times, saith *Mercatus* of a great pain in their heads, about their hearrs, and hypocondries, and so likewise in their breasts which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with wind, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kinde of dotage, troublesome sleep, terrible dreames in the night, *subrusticus pudor & verecundia ignava*, a foolish kind of bashfulness to some, perverse conceits and opinions, † dejection of mind, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearfull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harm; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse and laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the malady be inveterate, and then 'tis more frequent, vehement and continuat. Many of them cannot tell how to express themselves in words, or how it holds them, what ailes them, you cannot understand them, or well tell what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despair, *apta ad fletum, desperationem, dolores mammis & hypocondriis.* *Mercatus* therefore adds, now their breasts, now their hypocondries, belly and sides, then their heart and head akes, now heat, then wind, now this, now that offends, they are weary of all; * and yet will not, cannot again tell how, where or what offends them, though they be in great pain, agony and frequently complain, grieving, sighing, weeping and discontented still, *sine causa manifesta*, most part, yet I say they will complain, grudge, lament, and not be perswaded, but that they are troubled with an evil spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: and to such as are most grievously affected, (for he makes three degrees of this disease in women) they are in despair, surely forespoken or bewitched and in extremity of their dotage, (weary of their lives) some of them will attempt to make away themselves. Some think they see visions, confer with spirits and devils, they shall surely be damned, are afraid of some treachery, imminent danger, & the like, they will not speak make answer to any question, but are almost distracted, mad, or stupid for the time, and by fits: and thus it holds them, as they are more or lesse affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, many feral diseases. I will not so much as mention their names, melancholly alone is the subject of my present discourse, from which I will not swerve. The severall cures of this infirmity, concerning diet, which must be very sparing, Phlebotomy, Physick, internal, external remedies, are at large in great variety in * *Rodericus a Castro*, *Sennertus*, and *Mercatus*, which who so will, as occasion serves,

+ *Animi dejectione, perversa rerum existimatio, preposterum judicium. Fastidiosae, languentes, tædiosae, consilii inopes, lachrymosae, si mentes, mæstæ, cum summa rerum meliorum desperatione, nullo delectantur, solitudinem amant.* &c.

* *Nolunt aperire molestiam quam patiuntur, sed conguaruntur tamen de capite, corde, mammis, &c. In pureos fave maniaci profligant, ac strangulari cupiunt, nulla orationis suavitatis ad spem salutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non respondent, &c. & hæc graviter, &c.*

* *Clisteres & Helleborissimæ Mathioli summe laudat.*

may make use of. But the best and surest remedy of all, is to see them well placed, & married to good husbands in due time, *hinc illæ lachrymæ*, that's the primary cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsell, circumspection and judgment. If religion, good discipline, honest education, wholsome exhortation; fair promises, fame and losse of good name cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but availe much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie & divert an ill disposed temperament. For seldom shall you see an hired servant, a poor handmaid, though ancient, that is kept hard to her work, and bodily labour, a course country wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, lead a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgment, able bodies, and subject to passions (*grandiores virgines*, saith *Mercatus*, *steriles & viduæ plerumq; melancholicæ*) such for the most part are misaffected, & prone to this disease. I do not so much pity them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this malady will take place and now manifestly shews it self, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batcheler my self, and lead a Monastick life in a Colledg, *næ ego sane ineptus qui hæc dixerim*, I confess 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Jupiter* by chance spake of Love matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, add a word or two *in gratiam Virginam & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot choose but condole their mishape that labour of this infirmitie, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolititians, superstitious orders, rash vöws, hard-hearted parents, guardians, unnatural friends, allies (call them how you will) those carelesse and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends (*cum sibi sit interim bene*) can so severely reject, stubbornly neglect, and impiously contemn, without all remorse and pitie, the tears, sighs, groans, and grievous miseries of such poor souls committed to their charge. How odious and abominable are those superstitious and rash vöws of Popish Monasteries, so to bind and inforce men and women to vow virginity, to lead a single life against the laws of nature, opposite to religion, policie, and humanity, so to starve, to offer violence,

to suppress the vigour of youth, by rigorous statutes, severe laws, vaine persuasions, to debar them of that, to which by their innate tempera-
ture they are so furiously inclined, urgently carried, and sometimes pre-
cipitated, even irresistably led, to the prejudice of their souls health, and
good estate of body and minde: And all for base and private respects, to
maintain their grosse superstition, to enrich themselves and their territo-
ries as they falsely suppose, by hindring some marriages, that the world
be not full of beggars, and their parishes pestered with Orphanes, stupid
politicians; *hæcine fieri flagitia?* ought these things so to be carried?
better marry then burn, saith the Apostle, but they are otherwise per-
swaded. They will by all means quench their neighbours house if it be on
fire, but that fire of lust which breaks out into such lamentable flames,
they will not take notice of, their own bowells oftentimes, flesh and
bloud shall so rage and burn, and they will not see it: *miserum est*, saith
Austin, *seipsum non miseresce*, and they are miserable in the mean time,
that cannot pity themselves, the common good of all, and *per consequens*
their own estates. For let them but consider what fearfull maladies, fer-
all diseases, grosse inconveniences come to both sexes by his inforced
temperance, it troubles me to think of, much more to relate those fre-
quent aborts & murdering of infants in their Nunneries (read† *Kemnitius*
and others) their notorious fornications, those *Spintrias*, *Tribadas*, *Am-
bubeias*, &c. those rapes, incests, adulteries, masturbations, Sodomies,
buggeries of Monks and Friars. See *Bales* visitation of Abbies, * *Mercu-
rialis*, *Rodericus à Castro*, *Peter Forestus*, and divers physicians, I know
their ordinary Apologies and excuses for these things, *sed viderint poli-
tici, Medici, Theologi*. I shall more opportunely meet with them * else-
where.

*Illius viduæ; aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius addam.*

MEMB. 3.

Immediate Cause of these precedent Symptomes.

IO give some satisfaction to melancholly men, that are troubled
with these symptomes, a better means in my judgement can-
not be taken, then to shew them the causes whence they pro-
ceed; not from divills as they suppose, or that they are bewitch-
ed or forsaken of God, hear or see, &c. as many of them think, but from
naturall and inward causes, that so knowing them, they may better avoid
the effects or at least endure them with more patience. The most griev-
ous and common symptomes are Fear and Sorrow, and that without a
cause, to the wisest and discreetest men, in this malady not to be avoid-
ed. The reason why they are so *Ætius* discusseth at large, *Tetrabib. 2. 2.* in
his first probleme out of *Galen, lib. 2. de causis sympt.* 1. For *Galen* imputeth
all to the cold that is black, and thinks that the spirits being darkned,
and the substance of the brain cloudy and dark, all the objects thereof
appear terrible, and the *mind* it selfe, by those darke, obscure, grosse
fumes, ascending from black humours, is in continuall darknesse, fear and
sorrow; divers terrible monstrous fictions in a thousand shapes & appariti-
ons occurre, with violent passions, by which the brain and phantasie are
troubled and eclipsed. *Fracasorius lib. 2. de intellect.* will have cold to be
the cause of Fear & Sorrow; for such as are cold, are indisposed to mirth, dull
and

† *Examem
cono. Trident.
de cælibatu sa-
cerd.*
* *Cap. de Sat.
et Priapif.*
* *Part. 3. sect.
2 Memb. 5.
Sub. 5.*

*cVapores crassi
et nigri, à ven-
triculo in cere-
brum exhalant.
Fel. Platerus.
d Calidi hila-
res, frigidi in-
dispositi ad læ-
ritiam, et ideo
solitarii, taci-
turni, non ob-
tenebras inter-
nas, ut medici
volunt, sed ob
frigus: multi
melancholici
nocte ambulant
inrepidi.*

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and bear w^y by nature solitary, silent; & not for any inward darknes (as Physicians think) for many melancholly men dare boldly be, continue, and walk in the dark, and delight in it: *solum frigidi timidi*: if they be hot, they are merry, and the more hot, the more furious, and void of fear, as we see in madmen: but this reason holds not, for then no melancholly, proceeding from choller adust, should fear. Averroes scoffs at Galen for his reasons, and brings five arguments to refell them: so doth Herc. de Saxonia Tract. de melanch. cap. 3. assigning other causes, which are copiously censured and confuted by *Ælianus Montaltus*, cap. 5. & 6. Lod. Mercatus de Inter. morb. cur l. 1. c. 17. Altomarus cap. 7. de mel. Guianerius tract. 15. c. 1. Bright c. 17. Laurentius cap. 5. Valesius med. cont. l. 5. con. 1. ^e Distemperature they conclude, makes black juice, blacknes, obscures the spirits, the spirits obscured, cause fear and sorrow. Laurentius cap. 13. supposeth these black fumes offend especially the Diaphragma or Midriffe, and so per consequens the mind, which is obscured as ^f the Sun by a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latines new and old, *interna tenebra offuscant animum, ut externa nocent pueris*, as children are affrighted in the dark, so are melancholly men at all times, & as having the inward cause with them, & still carrying it about. Which black vapours whether they proceed from the black bloud about the heart, as T. W. les. thinks in his Treatise of the passions of the mind, or stomach, spleen, midriffe, or all the misaffected parts together, it boots not, they keep the mind in a perpetuall dungeon, and oppresse it with continuall fears, anxieties, sorrows, &c. It is an ordinary thing for such as are found, to laugh at this dejected pusillanimity, and those other symptoms of melancholy, to make themselves merry with them, and to wonder at such, as toys and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especiall friends were dead, could he choose but grieve? or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for fear, and his head be giddy. P. Byarus Tract. de pest. gives instance (as I have said) ^h and put case (saith he) *in one that walks upon a plank, if it lye on the ground, he can safely do it: but if the same plank be laid over some deep water, in stead of a bridg, he is vehemently moved, & tis nothing but his imagination*, forma cadendi impressa, to which his other members and faculties obey. Yea, but you infer, that such men have a just cause to fear, a true object of fear; so have melancholly men an inward cause, a perpetuall fume and darknesse, causing fear, grief, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a body, and who can expell, or over-run his shadow? remove heat of the liver, a cold stomach, weak spleen: remove those adust humors and vapours arising from them, black bloud from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor fear, or be heavy, dull, lumpish, otherwise counsell can do little good; you may as well bid him that is sick of an ague, not to be adry; or him that is wounded not to feel pain. Suspicion follows Fear and Sorrow at heels, arising out of the same fountain, so thinks ⁱ Fracastorius, that fear is the cause of Suspicion, and si il

Vapores melancholici, spiritibus misti, tenebrarum cause sunt, cap. 1.

^e Intemperies facit succum nigrum, nigrities

obscurat spiritum, obscuratio spiritus facit metum & tristitiam.

^f Or nubecula Solem offuscat.

Constantinus lib. de melanch.

^g Altomarus c. 7. Causam timoris circum-

fert ater humor passionis materia, & acri spiritus perpetuam animado-

micilio offundunt noxam.

^h Pone exemplum, quod quis potest ambulare super trabem

quæ est in via: sed si sit super

aquam profundam, loco ponitur, non ambulabit super eam,

eo quod imaginetur in animo

& timer vehementer, forma

cadendi impressa, cui obediunt membra

omnia, & facultates reliquæ.

i Lib. 2. de intellectu. Suspiciosi ob timorem & obliquum discursum, & semper inde putant sibi fieri insidias. Lauren. 5.

liber

they suspect some treachery, or some secret machination to be framed against them, stil they distrust. Restlessness proceeds from the same spring, variety of fumes makes them like and dislike. Solitariness avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humors are opposite to light, fear makes them avoid company and absent themselves, least they should be misused, hissed at, or overshoot themselves, which still they suspect. They are prone to venery by reason of wind. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearfull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, fly, sink, they are pots, glasses, &c. is wind in their heads. *Herc. de Saxonia* doth ascribe this to the several motions in the animal spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature*, excluding all materiall humors, ** Fracastorius accounts it a thing worthy of inquisition why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts, &c. why they should think themselves kings, lords, cardinals.* For the first, *1 Fracastorius* gives two reasons: *One is the disposition of the body: the other, the occasion of the phantasie*, as if their eyes be purblind, their eares sing, by reason of some cold and rheume, &c. To the second *Laurentius* answers, the imagination inwardly or outwardly moved, represents to the understanding, not inticements only; to favour the passion, or dislike, but a very intensive pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why students and lovers are so often melancholy & mad, the Philosopher of *m Coimbra* assigns this reason, *because by a vehement & continual meditation of that, wherewith they are affected, they fetch up the spirits into the brain, and with the heat brought with them, they incend it beyond measure: and the cells of the inward senses dissolve their temperature, which being dissolved, they cannot performe their offices as they ought.*

Why melancholly men are witty, which *Aristotle* hath long since maintained in his problems: and that *n* all learned men, famous Philosophers, and Law-givers, *ad unum fere omnes melancholici*, have still been melancholy; is a probleme much controverted. *Jason Pratensis* will have it understood of natural melancholly, which opinion *Melancthon* inclines to, in his book *de Anima*, and *Marcilius Ficinus de san. tuend. l. 1. cap. 5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearfull, fools, and solitary, but mixt with the other humors, flegme, only excepted; and they not adust, *o* but so mixt, as that blood be halfe, with little or no adustion, that they be neither too hot nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceeds from Melancholy adust, excluding all naturall melancholy as too cold. *Laurentius* condemns his Tenent, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixt with blood, & somewhat adust, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingenium sine mixtura dementiæ*, no excellent wit without a mixture of madnes. *Fracastorius* shall decide the controversie, *P Phlegmatick are dull: Sanguine lively, pleasant, acceptable & merry, but not witty: Cholerick are too swift in motion & furious, impatient of contemplation, deceitful wits: Melancholy men have most excellent wits, but not all, this humour may be hot or cold, thick or thin;*

* *Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calidz, frigida intemperie, &c.*

k *Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse moruos, natos, esse aves, &c.*

l *1. Dispositio corporis, 2 Occasio imaginationu.*

m *In proli. de calo. Vehemens & assidua cogitatio te erga quam afficitur, spiritus in cerebrum evocat.*

n *Melancholici ingeniosi, omnes, summi viri in artibus & disciplinis, si ve circum imperatoriam aut reip. disciplinam omnes fere melancholici, Aristoteles o Adeo miscetur, ut sit duplum sanguinis ad reliqua duo.*

p *Lib. 2. de intellectu.*

Pingui sunt Minerva phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, & ob id contemplationis impatientes: Melancholici solum excellentes, &c.

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if too hot, they are furious and mad: if too cold, dull, stupid, timorous and sad: if temperate, excellent, rather inclining to that extream of heat, then cold. This sentence of his will agree with that of *Heracitus*, a dry light makes a wise mind, temperate heat & dryness, are the chief causes of a good wit; therefore saith *Ælian*, an Elephant is the wisest of all bruit beasts, because his brain is driest, & *ob atræ bilis copiam*: this reason *Cardan* approves *subtil. l. 12. Io. Baptista Sylvaticus*, a physitian of *Millan*, in his first controversie, hath copiously handled this question: *Rulandus* in his problemes, *Celius Rhodiginus l. 17. Valleriola 6^{to} narrat. med. Herc. de Saxoniâ. Tract. posth. de mel. cap. 3. Lodovicus mercatus de inter. morb. cur. lib. cap. 17. Baptista Porta Physiog. lib. 1. c. 13.* and many others.

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing and seeing strange noyles, visions, wind, crudity, are motions of the body, depending upon these precedent motions of the mind: Neither are tears, affections, but actions (as *Scaliger* holds) & the voyce of such as are afraid, trembles, because the heart is shaken (*Conimb. prob. 6. sec. 3. de som.*) why they stut or falter in their speech, *Mercurialis* and *Montaltus* cap. 17 give like reasons out of *Hippocrates*, & dryness, which makes the nerves of the tongue torpid. Fast speaking, (which is a symptom of some few) *Ætius* will have caused ^t from abundance of wind, and swiftness of imagination: baldnesse come from excesse of dryness, hirsuteness from a dry temperature. The cause of much waking is a dry brain, continuall meditation, discontent, fears & cares, that suffer not the mind to be at rest, incontineney is from wind, and an hot liver, *Mont. conf. 26.* Rumbling in the guts, is caused from wind, and wind from ill concoction, weakness of natural heat, or a distempered heat and cold; ^u Palpitation of the heart from vapours, heaviness & asking from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, & itching, as if they were flea-bitten, or stung with pis-mires, from a sharp subtile wind. * Cold sweat from vapours arising from the hypocondries, which pitch upon the skin; leanness for want of good nourishment. Why their appetite is so great, *Ætius* answers: *Os ventris frigesceit*, cold in those inward parts, cold belly, & hot liver, causeth crudity, and intention proceeds from perturbations, ^z our soul for want of spirits cannot attend exactly to so many intentive operations, being exhaust, & overfwayed by passion, she cannot consider the reasons which may dissuade her from such affections.

^a Bashfulness and blushing, is a passion proper to men alone, and is not only caused for ^b some shame and ignominy, or that they are guilty unto themselves of some foul fact committed, but as ^c *Fracastorius* well determines, *ob defectum proprium, & timorem*, from fear, and a conceit of our defects; The face labors and is troubled at his presence that sees our defects, & nature willing to help, sends thither heat, heat draws the subtilest blood, & so we blush. They that are bold, arrogant, and careless, seldome or never blush, but such as are fearfull. *Antho: Lodovicus*, in his book *de pudore*, will have this subtil blood to arise in the face, not so much for the reverence of our betters in presence, ^d but for joy and pleasure, or if any thing at unawares shall pass from us, a sudden accident, occurse, or meeting: (which *Disarsarius* in [†] *Macrobius* confirms) any object heard or seen, for blind men never blush, as *Dandinus* observes, the night & darkness make men impudent.

Or

q *Trepidantium vox tremula, quia cor quatitur.*

t *Ob ariditatem quæ reddit nervos lingue torpidos.*

f *Incontinentia lingue ex copia flatuum, & velocitate imaginationis.*

t *Calvities ob siccitatis excessum.*

u *Ætius.*

x *Lauren. c. 13.*

y *Terrab. 2. ser. 2. cap. 10.*

z *Aut. Lodovicus prob. lib. 1. sect. 5. de atrabilariis.*

a *Subrusticus pudor vitiosus pudor.*

b *Ob ignominiam aut repentinam fusti, &c.*

c *De symp. & Antip. cap. 12. laborat facies*

ob presentiam ejus qui defectum nostrum videt, & natura quasi operatur calorem illuc mittit, calor sanguinem trahit, unde rubor, audaces non rubent, &c.

d *Ob gaudium & voluptatem foras exit sanguis, aut ob melioris reverentiam, aut ob subitum occursum aut si quid incautus exciderit.*

† *Com. in Arist. de anima. Caci ut plurimum impudentes, now facit impudenes.*

Or by being staid before our betters, or in company we like not, or if any thing molest and offend us, *erubescencia* turns to *rubor*, blushing to a continue redness. Somtimes the extremity of the ears tingle, and are red, 209

somtimes the whole face, *Etsi nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we find otherwise, it may as well proceed from fear, from force and inexperience, (so ** Dandinus* holds) as vice; a hot liver, saith *Duretus* (notis in *Hollerium*): From a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations, &c. Laughter what it is, saith *Tully*, how caused, where, & so suddenly breaks out, that desirous to stay it, we cannot, but how comes it to possess & stir our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The cause that it often affects melancholly men so much, is given by *Gomesius* lib. 3. de sale genial. cap. 18. abundance of pleasant vapours, which in sanguine melancholly especially, break from the heart, and tickle the midriff, because it is transverse and full of nerves: by which titillation the sense being moved, and arteries distended, or pulled, the spirits from thence move and possess the sides, veines, countenance, eyes. See more in *Jossius de risu & fletu*, *Vives* 3. de Anima. Tears, as *Scaliger* defines, proceed from grief & pity, or from the heating of a moist brain, for a dry cannot weep.

That they see and hear so many phantasmes, chimeraes, noyses, visions, &c, as *Fienus* hath discoursed at large in his book of imagination, & *h* *La-* *vater de spectris* part. 1. cap. 2, 3, 4. their corrupt phantasie makes them see & hear that which indeed is neither heard nor seen, *Qui multum jejunant aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholly or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. *Sabini quod volunt somniant*, as the saying is, they dream of that they desire. Like *Sarmenio* the Spaniard, who when he was sent to discover the streights of *Magellan*, and *Confine* places, by the *Prorex* of *Peru*, standing on the top of an Hill, *Amenissimam planitiem despicere sibi visus fuit, aedificia magnifica, quam plurimos Pagos, altas Turres, splendida Tempia*, and brave Cities, built like ours in *Europe*, not saith mine *†* Author, that there was any such thing, but that he was *vanissimus & nimis credulus*, and would fain have had it so. Or as ** Lod. Mercatus* proves, by reason of inward vapours, and humors from blood, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is in their own brain; so is it with these men, the fault and cause is inward, as *Galen* affirms, *†* mad men and such as are near death, *quas extra se videre putant* *imagines, intra oculos habent*, it is in their brain, which seems to be before them; the brain as a concave glass reflects solid bodies. *Senes etiam depiriri cerebrum habent concavum & aridum, ut imaginantur se videre* (saith ** Boissardus*) *qua non sunt*, old men are too frequently mistaken & dote in like case: or as he that looketh through a piece of red glass, judgeth every thing he sees to be red; corrupt vapors mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watery cristal which receiveth the shadows of things to be seen, make all things appear of the same colour, which re-

mains none.

e Alexander
Approdifensis,
makes all
basefulness a
vertue, eamq;
se refert in
seipso expeviri
solum, etsi
esset admodum
senex.
† Sæpe post ci-
bum apti ad
ruborem, ex po-
tu vini, ex ti-
more sæpe
ab hepate cali-
do, cerebro ca-
lido, &c.
** com in Arist.*
de anima; tam
à vi & inex-
perientia quam
à vitio.
g2. De oratore,
quid ipse risus,
quo pacto con-
citatur, ubi sit,
&c.
h *Diaphragma*
titillant, quia
transversum
est nervosum,
quia titillatio-
ne motu sensu
atq; arteriis
distentis, spiri-
tus inde latera,
venas, os, ocu-
los occupant.
i *Ex calefactio-*
ne humidi ce-
reabri: nam ex
siccio lachrymæ
non fluunt.
k *Res miran-*
das imaginan-
tur: & putant
se videre quæ
nec vident, nec
audiunt.
† *Laet. lib. 13.*
cap. 2. descript.
Indiæ Occi-
dent.
** Lib. 1. ca. 17.*
cap. de mel.
† *Insani, & qui*
mortui vicini
sunt, res quas
extra se videre
putant, intra
oculos habent.
** Cap. 10. de*
Spirit. appari-
tione.

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m De occult.
Nat. Mirac.

mains in the humor that overspreads our sight, as to melancholly men all is black, to phlegmatick all white, &c. Or else as before the Organs corrupt by a corrupt phantasie, as *Lemnius l. 1. c. 16.* well quotes, m cause a great agitation of spirits, and humors, which wander to and fro in all the creeks of the brain, and cause such apparitions before their eyes. One thinks he reads something written in the moon, as *Pythagoras* is said to have done of old, another smells brimstone, hears *Cerberus* bark: *Orestes* now mad supposed he saw the furies tormenting him, and his mother still ready to run upon him.

O mater obsecro noli me persequi

His furiis, aspectu anguinis, horribilibus,

Ecce ecce me invadunt, in me jam ruunt.

but *Electra* told him thus raving in his mad fit, he saw no such sights at all, it was but his crazed imagination.

Quiesce, quiesce miser in linteis tuis,

Non cernis etenim quæ videre te putas.

n Seneca.
Quod metuunt
nimis, nunquam
amo veri posse,
nec tolli putant.

So *Pentheus* (in *Bacchis Euripidis*) saw two suns, two *Thebes*, his brain alone was troubled. Sicknesse is an ordinary cause of such sights. *Cardan sub. 8. Mens agra laboribus & jejuniis fracta, facit eos videre, audire, &c.* And. *Osiander* beheld strange visions, and *Alexander ab Alexandro* both, in their sicknesse which he relates, *de rerum varietat. lib. 8. c. 44.* *Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracast.* records of his friend *Baptista Tirrianus*. Weake sight and a vain perswasion withall, may effect as much, and second causes concurring, as an oare in water, makes a refraction, and seems bigger, bended double, &c. The thicknesse of the aire may cause such effects, or any object not well discerned in the dark, fear and phantasie will suspect to be a Ghost, a devill, &c. n *Quod nimis miseri timent, hoc facile credunt*, we are apt to beleieve, and mistake in such cases. *Marcellus Donatus lib. 2. cap. 1.* brings in a story out of *Aristotle* of one *Antepheron* which likely saw wheresoever he was, his own image in the aire, as in a glasse. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. *Eremites* and *Anachorites* have frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceived by legerdemain, as *Scot* well shewed in his book of the discovery of witchcraft, and *Cardan subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, make men look as if they were dead, or with horse-heads, bulls-horns, and such like brutish shapes the room full of snakes, adders, dark, light, green, red, of all colours, as you may perceive in *Baptista Porta, Alexis; Albertus* and others, Glow-worms, Firedrakes, Meteors, *Ignis fatuus*, which *Plinius lib. 2. cap. 37.* calls *Castor* and *Pollux*, with many such that appear in moorish grounds, about church yards, moist valleys, or where battels have been fought, the causes of which read in *Goclenius, Velurius, Finkius, &c.* such feats are often done to frighten children with swibs, rotten wood, &c. to make folks look as if they were dead, † *solito majores*, bigger, lesser, fairer, fowler, ut *astantes sine capitibus videantur; aut toti ignoti, aut forma demonum, acie piloscanis nigri,*

† Sanguis upu-
pa cum melle
compositus &
centaurea, &c.
Albertus.

nigri, &c. saith *Albertus*; And so 'tis ordinary to see strange uncouth sights by Catopticks; who knows not that if in a dark roome, the light be admitted at one only little hole, and a paper or glasse put upon it, the Sun shining, wil represent on the opposite wal, all such objects as are illuminated by his rayes? with Concave and Cylinder glasses, we may reflect any shape of men, devils, anticks, (as Magicians most part do, to gull a silly spectator in a dark room) we will our selves, and that hanging in the aire, when 'tis nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to have represented his own image walking in the aire by this art, though no such thing appear in his perspectives. But most part it is in the brain that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may adde the knavish Impostures of Juglers, Exorcists, Mase-Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. *de miraculis naturæ et artis cap. 1.* *they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors beleve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificial devices to over-hear their confessions, like that whispering place of *Glocester* with us, or like the Dukes place at *Mantua* in *Italy*, where the sound is reverberated by a concave wall; a reason of which *Blancanus* in his *Ecchometria* gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. *As the fool thinketh, so the bel clinketh.* *Theophilus* in *Galen*, thought he heard musick, from vapours which made his ears sound, &c. Some are deceived by *Eccho's*, some by roaring of waters, or concaves & reverberation of aire in the ground, hollow places and wals. *At *Cadurcum* in *Aquitany*, words & sentences are repeated by a strange *Eccho* to the ful, or whatsoever you shall play upon a musical instrument, more distinctly & louder, then they are spoken at first. Some *Eccho's* repeat a thing spoken seven times, as at *Olympus* in *Macedonia*, as *Pliny* relates, *lib. 36. cap. 15.* Some twelve times, as at *Charenton* a village neer *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil. l. 18.* hath wonderfull stories of such as have been deluded by these *Eccho's*. *Blancanus* the Jesuite in his *Ecchometria* hath variety of examples, & gives his reader full satisfaction of all such sounds by way of demonstration. At *Barrey* an Isle in the Severn mouth they seem to hear a smiths forge: so at *Lypara*, & those sulphurous Isles, & many such like which *Olaus* speaks of in the continent of *Scandia*, & those Northern countries. *Cardan de rerum var. l. 15. c. 84.* mentioneth a woman, that stil supposed she heard the devil call her, & speaking to her, she was a painters wife in *Millan*: & many such illusions & voices which proceed most part from a corrupt imagination.

Whence it comes to pass, that they prophesie, speak several languages, talke of Astronomy, & other unknown sciences to them: (of which they have been ever ignorant,) q I have in brief touched, only this I will here adde, that *Arculanus*, *Bodin. lib. 3. cap. 6. demon.* & some others, hold as a

† *Lib. 1. occult. philos. Imperiti homines demonum & umbrarum imagines videre se putant, quum nihil sint aliud, quam simulachra animæ expertia.*

* *Pythionisse vocum varietatem ventre & guttore fingentes, formant voces humanas à longe vel propè, prout volunt, ac si spiritus cum homine loqueretur, & sonos brutorum fingunt, &c.*

* *Tam clarè & articulatè audies repetitum, ut perfectior sit Eccho quam ipse diceras.*

p *Blowing of bellows, and knocking of hammers, if they apply their ear to the cliffe.*

q *Memb. 1. Sub. 3. of this partition, cap. 16. in 9. Rhafis. r Signa demoni nulla sunt nisi quod loquantur ea que ante nesciebant, ut Teutoniceum aut aliud Idiom, &c.*

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manifest token that such persons are possessed with the devil : so doth
 * *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest.
 But *Guianerius*, *Montaltus*, *Pomponatus* of Padua, & *Lemnius* lib. 2. cap.
 2. refer it wholly to the ill disposition of the humour, & that out of the
 authority of *Aristotle*. prob. 30. 1. because such symptoms are cured by
 purging; & as by the striking of a flint fire is enforced, so by the vehement
 motions of spirits, they do *elicere voces inauditas*, compel strange speeches
 to be spoken: another argument he hath from *Plato's reminiscencia*, which
 all out as likely as that which *Marsilius Ficinus* speaks of his friend *Pier-*
leonus; by a divine kind of infusion he understood the secrets of nature &
 tenents of *Græcian* and *Barbarian* Philosophers, before ever he heard of,
 saw, or read their works : but in this I should rather hold with *Avicenna*
 and his associats, that such symptoms proceed from evill spirits, which
 take all opportunities of humors decayed, or otherwise to pervert the
 soul of man; and besides, the humor it self is *Balneum Diaboli*, the devils
 bath; and as *Agrippa* proves, doth intice him to seize upon them.

SECT. 4.

MEMB. I.

Prognosticks of Melancholy.



Prognosticks, or signs of things to come, are either good or bad.
 If this malady be not hereditary, and taken at the beginning,
 there is good hope of cure, *recens curationem non habet diffi-*
lem, saith *Avicenna*, l. 3. *Fen.* 1. *Traçt.* 4. c. 18. That which is with
 laughter, of all others is most secure, gentle, and remiss, *Hercu-*
les de Saxoniâ. x If that evacuation of hæmroids, or varices which they call
 the water between the skin, shall happen to a melancholy man, his misery is
 ended, *Hippocrates Aphor.* 6. 11. *Galen.* l. 6. de morbis vulgar. com. 8. confirms
 the same; and to this Aphorisme of *Hippocrates* all the *Arabians*, new and
 old *Latines* subscribe; *Montaltus*. c. 25. *Hercules de Saxonia*, *Mercurialis*,
Vittorius Faventinus, & c. *Skenkius* l. 1. observat. med. c. de Maniâ, illu-
 strates this Aphorisme, with an example of one *Daniel Federer* a Copper-
 smith that was long melancholy, and in the end mad about the 27 year of
 his age, these varices or water began to arise in his thighs, and he was
 freed from his madness. *Marius* the Roman was so cured, some say, though
 with great pain. *Skenkius* hath some other instances of women that have
 been helped by flowing of their moneths, which before were stopped.
 That the opening of the hæmroids will do as much for men, all physicians
 joyntly signifie, so they be voluntary, some say, and not by compulsion.
 All melancholy are better after a quartane; y *Jobertus* saith, scarce any
 man hath that ague twice: But whether it free him from this malady, tis
 a question; for many physicians ascribe all along agues for especiall cau-
 ses, and a quartane ague amongst the rest. z *Rhasis* cont. lib. 1. traçt. 9. When
 melancholy gets out at the superficies of the skin, or settles breaking out in
 scabs, leprosie, morphew, or is purged by stooles, or by the urine, or that the
 spleen is enlarged, and those varices appeare, the disease is dissolved. *Gui-*
nerius, cap. 5. traçt. 15. addes dropsie, jandise, dysentery, leprosie, as good
 signes, to these scabs, morphewes, and breaking out, and proves it, out of
 the 6. of *Hippocrates* Aphorismes.

Evil

* Cap. 12.
 traçt. de mel.
 f Traçt. 15. c. 4.
 t Cap. 9.
 u Mira vñ
 concitat humo-
 res, ardorg;
 vehemens men-
 tem exagitat,
 quum, &c.
 * Præfat. fam-
 blici mysteriis.

x Si melanco-
 licū hæmroi-
 des super vena-
 rint varices,
 vel ut quibus-
 dam placet,
 aqua inter cu-
 tem, solvitur
 malum.

y Cap. 10. de
 quartana.
 z Cum sanguis
 exit per super-
 ficiem & resi-
 dat melancholia
 per scabiem,
 morpheam ni-
 gram, vel ex-
 purgatur per
 inferiores par-
 tes, vel uri-
 nam, &c. non
 erit, &c. splen
 magnificatur
 & varices ap-
 parent.

Evil prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, l. 3. de loc. affect. cap. 6. *be it in whom it wil, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated.* As *Lucian* said of the gout, she was the queen of diseases, and inexorable, may we say of melancholy. Yet *Paracelsus* will have all diseases whatsoever curable, & laughs at them which think otherwise, as *T. Fraustus* part 3. objects to him; although in another place, hereditary diseases he accounts incurable, & by no art to be removed. *Hildesheim spicel. 2. de mel.* holds it less dangerous if only *imagination* be hurt, and not reason, & the gentlest is from blond. Worse from *cholera adust*, but the worst of all from melancholy putrefied. *Brueel* esteems hypocondriacal least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. *h* The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil. 230. pro Abbate Italo*, *This malady doth commonly accompany them to the grave; Physicians may ease, & it may lye hid for a time, but they cannot quite cure it, but it will return again more violent & sharp then at first, and that upon every small occasion or error:* as in *Mercuries* weather-beaten statue, that was once all over-gilt, the open parts were clean, yet there was in *simbriis aurum*, in the chinks a remnant of gold: there will be some reliques of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out. *k* Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of *Hippocrates* and *Galen*, *l* all averre, if once it possesse the ventricles of the brain, *Frambesarius*, & *Salust. Salviianus* adds, if it get into the optick nerves, blindness. *Mercurialis consil. 20.* had a woman to his patient, that from melancholy became Epileptick and blinde. *m* If it come from a cold cause, or so continue cold, or increase, Epilepsy; Convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. *n* If it come from an hot cause, they are more furious, & boisterous, and in conclusion mad. *Calescentem melancholiam saepius sequitur mania.* *o* If it heat and increase, that is the common event, *p per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as ** Sennertus* contends out of *Crato*, there is *seminarius ignis* in this humour, the very seeds of fire. If it come from melancholy naturall adust, and in excess, they are often *dæmoniacall*, *Montanus*.

q Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselves, which is a frequent thing, & familiar amongst them. 'Tis *r Hippocrates* observation, *Galen's* sentence, *Etsi mortem timent, tamen plerumq; sibi ipsis mortem consciscunt*, l. 3. de locis affect. cap. 7. The doom of all Physicians. 'Tis *r Rabbi Moses* Aphorisme, the prognosticon of *Avicenna*, *Rhasis*, *Etius*, *Gordonius*, *Valescus*, *Altomarus*, *Salust. Salviianus*, *Capivaccius*, *Mercatus*, *Hercules de Saxonia*, *Piso*, *Brueel*, *Fuchsius*, all, &c.

Et sapè usq; ad eò mortis formidine vitæ

Percepit infelix odium lucisq; videndæ,

Ut sibi consciscat merenti pectore lethum.

sa, furor vero humor calidus. o Heurnius cals madnes sobolem melancholia. *p Alexander l. x. c. 18. * Lib. 1. part. 2. c. 11. q Montan. c. 15. Raro mors aut nunquam, nisi sibi ipsis inferant. r Lib. de Insan. Fabio Calico Interprete. Nonnulli violentas manus sibi inferunt. s Lucet. l. 3.*

a Quia jam conversa in naturam.

b In quocunq; sit a quacunq; causa Hypocondriacæ præsertim, semper est longa, morosa, nec facile curari potest.

c Regina morborum & inexorabilis.

d Omne delirium quod oritur a paucitate cerebri incurabile, Hildesheim, spicel. 2. de mania.

e Si sola imaginatio lædatur, & non ratio.

f Mala a sanguine servente, deterior a bile affata, pessima ab atra bile putrefacta.

g Difficilior cura ejus quæ sit vitio corporis totius et cerebri.

h Difficilius curatu in viris, multo difficilior in feminis.

i Ad interitum plerumq; homines comitatur, licet medici levent plerumq; tamen non tollunt unquam, sed reciderit acerbior quam antea minima occasione, aut errore.

k Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, & citatem.

l Montan. c. 23. Laurentius.

Nic. Piso.

m Har. de Saxonia, Aristotele, Capivaccius.

n Favent. Humor frigidus causa delirii cau-

And so far forth deaths terror doth affright.
He makes away himself, and hates the light:
To make an end of fear and grief of heart,
He voluntary dies to ease his smart.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith ^u *Fracaſtorius*) in fury, but most in despair, sorrow, fear, and out of the anguish and vexation of their souls, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleep, or if they do slumber, fearful dreams astonish them. In the day time they are affrighted still by some terrible object, and torn in pieces with suspicion, fear, sorrow, discontents, cares, shame, anguish, &c. as so many wild horses, that they cannot be quiet an hour, a minute of time, but even against their wils they are intent, and still thinking of it, they cannot forget it, it grinds their souls day and night, they are perpetually tormented, a burden to themselves, as *Job* was, they can neither eat, drink or sleep. *Psal.* 107. 18. *Their soul abhorreth all meat, and they are brought to deaths door, * being bound in misery and iron: they curse their stars with Job, ^z and day of their birth, and wish for death:* for as *Pineda* and most interpreters hold, *Job* was even melancholy to despair, and almost * madnesse it self; they murmur many times against the world, friends, allies, all mankind, even against God himself in the bitternesse of their passion, *a vivere nolunt, mori nesciunt*, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irkesome dayes, they seek at last, finding no comfort, ^b no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seek the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith ^c *Hippocrates*) *vel quia putant inde se majoribus malis liberari*, to be freed as they wish. Though many times as *Aesops* fishes, they leap from the frying-pan into the fire it self, yet they hope to be eased by his meanes; and therefore (saith *Felix* ^d *Platerus*) after many tedious dayes at last, either by drowning, hanging, or some such fearful end, they precipitate, or make away themselves: many lamentable examples are daily seen amongst us: *alius ante fores se laqueo suspendit;* (as *Seneca* notes) *alius se precipitavit à lecto, ne dominum stomachantem audiret, alius ne reduceretur à fuga ferrum redegit in viscera*, so many causes there are — *His amor exitio est, furor his* — love, grief, anger, madnes; and shame, &c. 'Tis a common calamity, ^e a fatal end to this disease, they are condemned to a violent death, by a Jury of Physicians, furiously disposed, carried head-long by their tyrannizing wils, inforced by miseries, and there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help) but to be their own butchers, and execute themselves. *Socrates his cicuta*, *Lucretia's dagger*, *Timons halter* are yet to be had; *Cato's knife*, and *Nero's sword* are left behinde them, as so many fatall engines, bequeathed to posterity, and will be used, to the worlds end, by such distressed souls: so intolerable, unsufferable, grievous and violent is their pain, ^f so unspeakable, and continue. One day of grief is an hundred years, as *Cardan* observes: 'Tis

carnificina hominum, angor animi, as well saith *Areteus*, a plague of the soul, the cramp and convulsion of the soul, an Epitome of hell; and if there be an hell upon earth, it is to be found in a melancholy mans heart. 215

For that deep torture may be call'd an hell,
When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the Gout in jest, I may truly affirm of melancholy in earnest.

O triste nomen ! o diis odibile

* *Melancholia lacrymosa, Cocytii filia,*

Tu Tartari specubus, opacis edita

Erinyes, utero quam Megea suo tulit,

Et ab uberibus aluit, cuique parvula

Amarulentum in os lac Alecto dedit,

Omnes abominabilem te demones

Produxere in lucem, exitio mortalium.

Non Jupiter ferit tale telum fulminis,

Non ulla sic procella sevit equoris,

Non impetuosus tanta vis est turbinis.

An asperos sustineo morsus Cerberi ?

Num virus Echidna membra mea depascitur ?

Aut tunica sanie tincta Nessi sanguinis ?

Illacrymabile & immedicabile malum hoc.

No torture of body like unto it, *Siculi non invenere tyranni Majus tormentum*, no strappado's, hot irons, *Phalaris* bulls,

* *Nec ira desum tantum, nec tela, nec hostis,*

Quantum sola nocet animis illapsa,

Joves wrath, nor devils can,

Do so much harm to th' Soul of man.

All fears, griefs, suspicions, discontents, imbonities, insuavities are swallowed up, & drowned in this *Euripus*, this Irish sea, this Ocean of misery, as so many smal brooks; tis *coagulum omnium arumnarum*: which * *Amnion* applied to his distressed *Palladius*, I say of our Melancholy man, he is the cream of humane adversity, the quintessence, & upshot; all other diseases whatsoever, are but flea-bitings to melancholy in extent: 'Tis the pith of them all, † *Hospitium est calamitatis, quid verbis opus est,*

Quamcunq; malum rem queris, illic reperies:

What need more words, 'tis calamities Inn,

Where seek for any mischief, 'tis within;

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*; the true *Titius*, whose bowels are still by a vulture devoured (as Poets fain) for so doth *Lilius Geraldus* interpret it, of anxieties, and those gripping cares, and so ought it to be understood. In all other maladies, we seek for help, if a leg or an arm ake, through any distemperature or wound, or that we have an ordinary disease, above all things whatsoever, we desire help & health, a present recovery, if by any means possible it may be procured: we will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distastful pills, suffer our joynts to be seared, to be cut off, any thing for future health; so sweet, so dear, so precious above all other things in this world is life: 'tis that we chiefly desire, long and happy days, * *multos da Jupiter annos*, increase of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserve he abhors, he alone; so intolerable are his pains, some make a question. *graviore morbi*

* *Regina morborum cui famulantur omnes & obediunt. Cardan.*

Et paulo post.

O sad and odious name! a name so fell,

Is this of melancholy, brat of hell.

There born in hellish darkness doth it dwell,

The Furies brought it up, *Megea's* tear,

Alecto gave it bitter milk to eat.

And all conspir'd a bane to mortall men,

To bring this devil out of that black den.

Jupiters thunderbolt, not storm at sea,

Nor whirl-winde doth our hearts so much dismay.

What? am I bit by that fierce *Cerberus*?

Or stung by † serpent so pestiferous?

Or put on shirt that's dipt in *Nessus* blood?

My pain's past cure; Physick can do no good.

† *Eheu quis intus Scorpio, &c. Seneca Ad. 4. Herc. O Er. * Silius Italicus.*

* *Lib. 29.*

† *Hic omnia imbonitas & insuavitas constitit, ut Tertuliani verbis utar, orat. ad martyr. † Plautus.*

* *Perissus.*

† *Quid est miserius in vita, quam velle mori? Seneca.*

m Tom. 2.
Libello, an gra-
viores passio-
nes, &c.
n Ter.

corporis an animi, whether the diseases of the body or mind be more grievous, but there is no comparison, no doubt to be made of it, *multo enim se-
vior longèq; est atrocior animi, quàm corporis cruciatus* (Lem. l. 1. c. 12.) the
diseases of the mind are far more grievous. — *Totum hic pro vulnere cor-
pus*, body and soul is misaffected here, but the soul especially. So Cardan
testifies *de rerum var. lib. 8. 40.* *Maximus Vyrius* a Platonist, and Plutarch
have made just volumes to prove it. *Dies admit agritudinem hominibus*,
in other diseases there is some hope likely, but these unhappy men are
born to misery, past all hope of recovery, incurably sick, the longer they
live the worse they are, and death alone must ease them.

o Patet exitus;
si pugnare non
vultis, licet su-
gere; quia vos
teneri invitos?
De provid.
cap. 8.
* Agamus Deo
gratias, quod
nemo invitum
in vita teneri
potest.
† Epist. 26.
Seneca & de
sacra. 2. cap. 15.
& Epist. 70. &
12
* Lib. 2. cap. 83.
Terra mater
nostri miseria.

Another doubt is made by some Philosophers, whether it be lawful for
a man in such extremity of pain & grief, to make away himself: and how
these men that so do, are to be censured. The Platonists approve of it, that
it is lawful in such cases, & upon a necessity; *Plotinus l. de beatitud. c. 7.* and
Socrates himself defends it, in *Plato's Phædon*, if any man labor of an incur-
rable disease, he may dispatch himself, if it be to his good. *Epicurus* and his
followers, The Cynicks & Stoicks in general affirm it, *Epicetus* and *Seneca*
among the rest, *quamcunq; veram esse viam ad libertatē*, any way is allowa-
ble, that leads to liberty, *let us give God thanks, that no man is compelled
to live against his will: † *quid ad hominem claustra, carcer, custodia? liberum
ostium habet*, death is always ready and at hand. *Vides illum præcipitem lo-
cum, illud flumen*, Dost thou see that steep place, that river, that pit, that
tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that *Laco-
nian* lad cast himself headlong (*non serviam* aiebat puer) to be freed of his
misery: Every vein in thy body, if these be *nimis operosi exitus*, wil set thee
free, *quid tua refert finem facias an accipias* there's no necessity for a man
to live in misery. *Malū est necessitati vivere; sed in necessitate vivere, neces-
sitas nulla est. Ignavus qui sine causa moritur, & stultus qui cum dolore vi-
vit.* *Jadē epi. 58.* Wherefore hath our Mother the earth brought forth poy-
sons, saith * *Pliny*, in so great a quantity, but that men in distress might
make away themselves? which Kings of old had ever in a readiness, *ad in-
certa fortunæ venarum sub custode prompti*, *Livy* writes, and Executioners
always at hand. *Spensippus* being sick was met by *Diogenes*, and carried on
his slaves shoulders, he made his moan to the Philosopher; but I pity thee
not, quoth *Diogenes*, *qui cum talis vivere sustines*, thou maist be freed when
thou wilt, meaning by death, * *Seneca* therefore commends *Cato*, *Dido*, and
Lucretia, for their generous courage in so doing, & others that volūtarily
die, to avoid a greater mischief, to free themselves from misery, to save
their honor, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*,
Syphax wife did, *Hannibal* did, as *Junius Brutus*, as *Vibius Virius*, & those
Campanian Senators in *Livy* (Dec. 3. lib. 6.) to escape the Roman tyranny,
that poysoned themselves. *Themistocles* drank Bulls blood, rather then he
would fight against his Countrey, and *Demosthenes* chose rather to drink
poyson, *Publius Crassi filius*, *Censorinus* and *Plancus*, those heroical Romans
to make away themselves, then to fall into their enemies hands. How
many myriads besides in all ages might I remember, *qui sibi lethum in-
fontes peperere manu*, &c. *P Rhasis* in the *Maccabees* is magnified for it,
Sampsons death approved. So did *Saul* and *Jonas* sin, and many worthy
men and women, *quorum memoria celebratur in Ecclesia*, saith * *Leminchus*,
for killing themselves to save their Chastity and honor, when Rome was
taken, as *Austin* instances, *l. 1. de Civit. Dei*, cap. 16. *Jerom* vindicateth the
same

p Mac. 14. 42.

* Vindicatio
Apoc. lib.

same in *Jonam* & *Ambrose* l. 3. de *virginitate* commendeth *Pelagia* for so doing. *Eusebius* lib. 8. cap. 15. admires a Roman Matron for the same fact to save her self from the lust of *Maxentius* the Tyrant. *Adulhelmus*, Abbot of *Malmesbury* calls them *Beatas virgines quæ sic*, &c. *Titus Pomponius Atticus*, that wise, discreet, renowned *Romæ* Senator, *Tully's* dear friend when he had been long sick, as he supposed of an incurable disease, *vitamque produceret ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine, to dispatch himself to be rid of his pain; and when as *Agrippa*, and the rest of his weeping friends earnestly besought him, *oscillantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, with a settled resolution he desired again they would approve of his good intent, & not seek to debort him from it: And so constantly died, *precesq; eorum taciturnâ sua obstinatione depressit*. Even so did *Cærellius Rufus* another grave Senator, by the relation of *Plinius Secundus*, *epist. lib. 1. epist. 12.* famish himself to death; *pedibus correptus cum incredibiles cruciatu et indignissima tormenta pateretur, a cibis omnino abstinuit*; neither he nor *Hispilla* his wife could divert him, but *destinatus mori obstinate magis*, &c. die he would, and die he did. So did *Lycurgus*, *Aristotle*, *Zeno*, *Chrysippus*, *Empedocles*, with myriads, &c. In warrs for a man to ruin rashly upon imminent danger, and present death, is accounted valor & magnanimity, * to be the cause of his own, & many a thousands ruin besides, to commit wilful murder in a manner, of himself & others, is a glorious thing, and he shall be crowned for it. The *Massagætæ* in former times, † *Barbicciæ*, and I know not what nations besides, did stifle their old men, after 70 years, to free them from those grievances incident to that age. So did the inhabitants of the Island of *Choa*, because their air was pure and good, and the people generally long lived, *antevertabant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicuta*, with Poppy or Hemlock they prevented death. *S. Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others, (especially if to live be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others. (And 'tis the same tenent which *Laertius* relates of *Zeno*, of old, *Jus si sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis ægre curandis*, & which *Plato* 9. de *legibus* approves, if old age, poverty, ignominy, &c. oppress, and which *Fabius* expresth in effect (Prefat. 7. Institut.) *Nemo nisi suâ culpâ diu dolet*. It is an ordinary thing in *China* (saith *Mat. Riccius* the Jesuit) if they be in despair of better fortunes, or tyred & tortured with misery, to bereave themselves of life, & many times to spite their enemies the more, to hang at their door. *Tacitus* the Historian, *Plutarch* the Philosopher, much approve a voluntary departure, and *Aust. de civ. Dei. l. 1. c. 29.* defends a violent death, so that it be undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus; quid autem interest, quo mortis genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur* &c. no man so voluntarily dies, but *volens, nolens*, he must die at last, & our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unâ perpeti moriendo, an omnes timere vivendo*, rather suffer one, than fear all. Death is better than a bitter life, *Eccl. 20. 17.* * And a harder choise to live in fear, than by once dying, to be freed from all. The *combrotus Ambraciotes* perswaded

* As amongst
Turks and o-
thers.

q *Bohemus* de
moribus gent.
† *Ælian. lib. 4.*
cap. 1. omnes 70.
annum egressos
interficiunt.

1 *Lib. 2. Præ-*
sertim quum
tormentum ei
vita sit, bona
spe fretus, acer-
ba vita velui d
carcere se exci-
mat, vel ab a-
liis eximi sua
voluntate pa-
tiatur.

f Nam quis
amphoram ex-
siccans facem
exorberet (So-
neca *epist. 58.*)
quis in penas et
visum viveret?
stulti est mane-
re in vita cum
sit miser.

t *Expedit. ad*
Sinas l. 1. c. 9.
Vel bonorum
desperatione,
vel malorum
perpeffione fra-
gi & faginati-
vel manus vio-
lentas sibi infe-
runt vel ut i-

nimicus suis æ-
grefciant, &c.
u So did *An-*
thony, Galba,
Vitellius, Otho,
Aristotle him-
self, &c. *Ajus*
in despair;
Cleopatra to
save her ho-

nor.
x *Inertius* deli-
gitur diu vive-
re quam in ti-
more tot mor-
borum semel
moriendo, mul-
tu n deinceps
formidare.

ded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of this, & happiness of that other life, to precipitate themselves. And having read *Plato's* divine tract *de anima*, for examples sake led the way first. That neat Epigram of *Calimachus* will tell you as much,

*Jamque vale Soli cum diceret Ambrociotes,
In Stygios fertur desiluisse lacus,
Morte nihil dignum passus : sed forte Platonis
Divini eximium de nece legit opus.*

y Calenus and his *Indians*, hated of old to die a natural death : the *Circumcellians* and *Donatists*, loathing life, compelled others to make them away, with many such : *z* but these are false and Pagan positions, prophane Stoical Paradoxes, wicked examples, it boots not what Heathen Philosophers determine in this kinde, they are impious, abominable, and upon a wrong ground. No evil is to be done that good may come of it ; *reclamat Christus, reclamat Scriptura*, God, and all good men are * against it : He that stabs another can kill his body ; but he that stabs himself, kills his own Soul. *a Male meretur, qui dat mendico, quod edat ; nam & illud quod dat, perit ; & illi producit vitam ad miseriam* : he that gives a beggar an almes (as that Comical Poet said) doth ill, because he doth but prolong his miseries. But *Lactantius* l. 6. c. 7. *de vero cultu*, calls it a detestable opinion, and fully confutes it, l. 3. *de sap. cap. 18.* and *S. Austin. ep. 52. ad Macedonium, cap. 61. ad Dulcitium Tribunum* : so doth *Hieronym* to *Marcella* of *Blesilla's* death, *Non recipio tales animas &c.* he calls such men *martyres stultæ Philosophiæ* : so doth *Cyprian de duplici martyrio ; Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos* : 'tis meer madness so to do, ** furor est ne moriari mori*. To this effect writes *Arist. 3. Ethic. Lipsius Manuduc. ad Stoicam Philosophiam lib. 3. dissertat. 23.* but it needs no confutation. This only let me add, that in some cases, those hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgement, all, as a ship that is void of a Pilot, must needs impinge upon the next rock or sands, and suffer shipwrack. *d P. Forestus* hath a story of two melancholy brethren, that made away themselves, and for so foul a fact, were accordingly censured, to be infamously buried, as in such cases they use : to terrifie others, as it did the *Milesian Virgins* of old ; but upon farther examination of their misery and madness, the censure was *e* revoked, and they were solemnly interred, as *Saul* was by *David*, 2 Sam. 2. 4. and *Seneca* well adviseth, *Irascere interfectori, sed miserere interfecti* ; be justly offended with him as he was a murderer, but pity him now as a dead man. Thus of their goods and bodies, we can dispose ; but what shall become of their Souls, God alone can tell ; his mercy may come *inter pontem & fontem, inter gladium & jugulum*, betwixt the bridge and the brook, the knife and the throat. *Quod cuiquam contigit, cuivis potest* : Who knows how he may be tempted ? It is his case, it may be thine : † *Quæ sua sors hodie est, cras fore vestra potest*. We ought not to be so rash and rigorous in our censures, as some are ; charity will judge & hope the best ; God be mercifull unto us all.

y Curtius l. 16.

z Laqueus præ-

cipis, cont. 1.

l. 5 quidam

naufragio fa-

cto, an. i. i. vi-

bis liberis, &

uore, suspen-

dit se ; præcidit

illi quidam ex

prætereuntibus

laqueum ; A li-

berato rem fit

maleficii. Seneca.

* See *Lypsius*

Manuduc. ad

Stoicam philo-

sophiam lib. 3.

dissert. 22.

D. Kings 14.

Lect. on *Jonas*.

D. Abbots 6.

Lect. on the

same Prophet.

a *Plautus*.

* *Marialis*.

b As to be bu-

ried out of

Christian bu-

rial with a

stake. *Idem*.

Plauto 9. de

legibus, vulse-

paratum sepeli-

vi, qui sibi ipsis

mortem con-

seiscunt, &c.

lose their

goods, &c.

c *Narvis* desti-

nata nauclero,

in terribilem a-

liquem scopu-

lum impingit.

d *Observat.*

e *Seneca* tract.

l. 1. 2. c. 4. Lex,

Homicida in se

insepultus abji-

ciatur, contra-

dictur ; Eo

quod afferre sibi

manus coactus

fit assiduè ma-

lū ; summam

infelicitatem

suum in hoc re-

movit, quod

existimabat li-

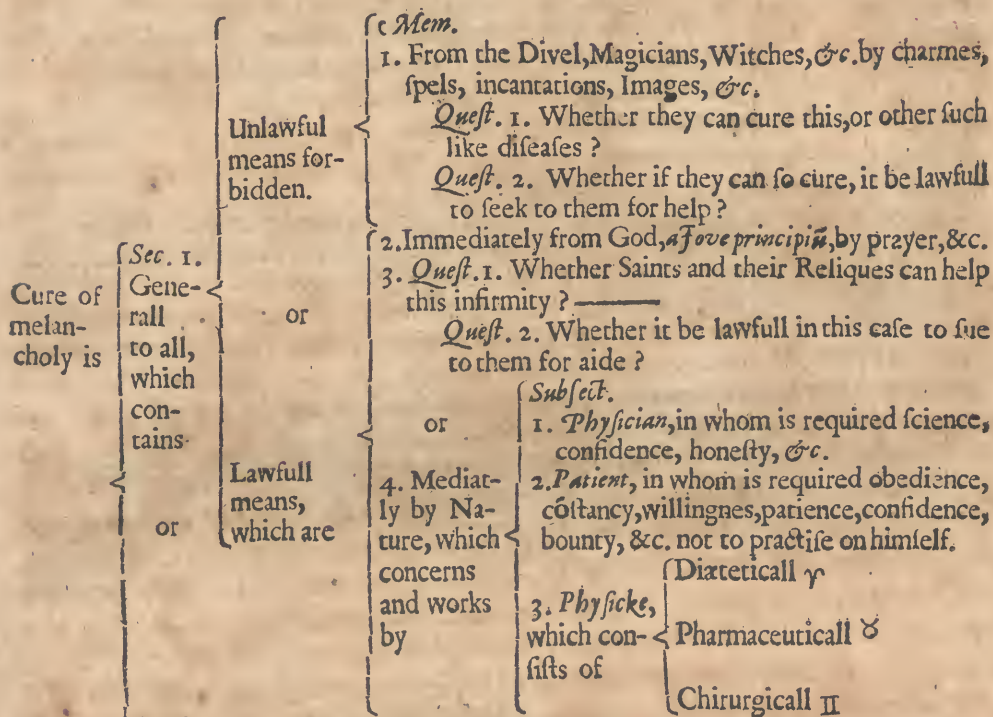
cere misero

mori.

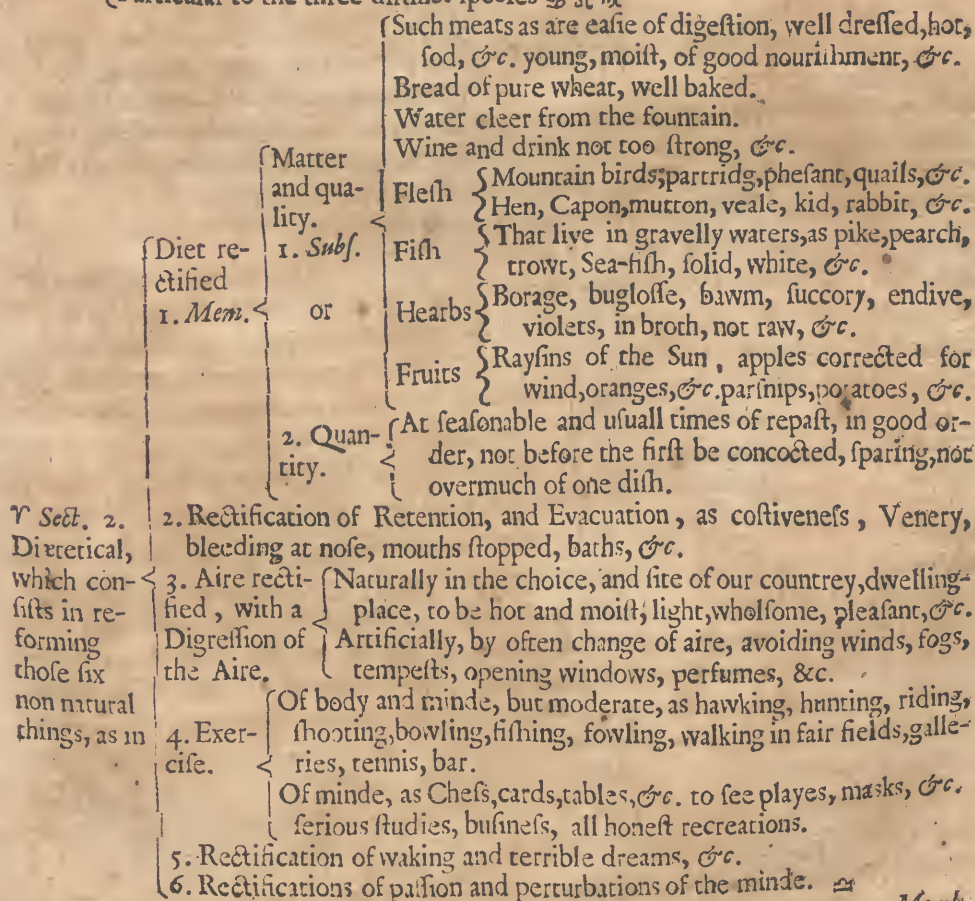
† *Lucan* *E-*

g. lib.

THE SYNOPSIS OF THE SECOND PARTITION.



Particular to the three distinct species α β γ



Mem.

Subject.

I. By using all good means of help, confessing to a friend, &c.
Avoiding all occasions of his infirmity.
Not giving way to passions, but resisting to his utmost.

or

Sect. 3.

A consolatory digression, containing remedies to all discontents and passions of the minde.

Memb.

1. Generall discontents and grievances satisfied.
2. Particular discontents, as deformity of body, sickness, baseness of birth, &c.
3. Poverty and want, such calamities and adversities.
4. Against servitude, loss of liberty, imprisonment, banishment, &c.
5. Against vain fears, sorrows for death of friends, or otherwise.
6. Against envy, livor, hatred, malice, emulation, ambition, and self-love, &c.
7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffes, &c.
8. Against all other grievous and ordinary symptoms of this disease of melancholy.

General to all

Alterative

Simples
altering
melancho-
ly, with a
digression
of Exotick
Simples.
2. *Subs.*

Hearbs.
3. Subs.

3. *Subf.*

To the heart; borage, buglosse, Scorzonera, &c.
To the head ; balm, hops, nenuphar, &c.
Liver ; Eupatory, artimesia, &c.

Stomack; wormwood, centory, peni-royall.
Spleen; Ceterache, ashe, Tamerisk.

Spleen; Ceterache, ashe, Tamerisk.

To purifie the blood ; endive, succory, &c.
Against wind ; organ, fennel, aniseed, &c.

us stones ; as smaragdes, chelidonies, &c. Mi-
as gold, &c.

2. *Subs.*

Com-
pounds al-
tering me-
lancholy,
with a di-
gression of
Com-
pounds.
I. *Subs.*

I. *Subs.*

Inwardly taken

—

1

or	foli
	the

ma
cor

cons

fluide **S** Wines; as of Hellebor, Buglosse, Tame-
riske, &c.

Syrupes of borage, buglosse, hops, Epithyme, endive, succory, &c.

or **S** Conserues of violets, maidenhair, bo-
rage, buglosse, roses, &c.

confisting } Confections; Treacle, Mithridate, E-
clegmes or Lin&ures.

Diambra, dianthos.

ho Diamargaritum calidum.
Diamefium dulce.

Electuarium de se

Electuarium de geminis.
Irrificans Galeni & Rhafis

CDiamargaritum frigidum.

Diarrhodon Abbatis. (tables.

ecti- | ^{pl} { Diacorolli, diacodium, with their

{ Condires of all sorts, &c.

Oyls of Camomile, Violets, Roses, &c.

Oyntments, alabaſtrinum, populeum, &c.

Liniments; plasters, cerotes, cataplasms,
frontals, compressions. Frithumas, facks

frontals, fomentations, Epithy
bags odoraments, posies, &c.

Purging a

Particular to the three distinct Species, ୧ ୨ ୩

Medicines

Synopsis of the second Partition.

Medi- cines purging melan- choly, are ei- ther <i>Mem. 2.</i>	Simples purging melan- choly.	1. <i>Subs.</i> {	{ Afrabecca, Lawrell, white Hellebor, Scylla, or Sea- Upward, { onyon, Antimony, Tobaccò. as vomits		
		or {	{ More gentle ; as Sena, Epithime, Polipody, Miroba- Down- { lanes, Fumitory, &c. ward. { Stronger ; Aloes, lapis Armenus, lapis lazuli, black 2. <i>Subs.</i> { hellebor.		
	or	{ Superi- or parts.	Mouth	{ swallowed, or or {	{ Liquid, as Potions, Julips, Syrups, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, & lazuli, pills of Indy, pills of Fumitory, &c. Electuaries, Diasena, confection of Hamech, Hierologladium, &c. Not swallowed, as gargarisms, mastica- tories, &c.
	3. <i>Subs.</i> {	or	{ Nostrils ; sneezing powders, odoraments, perfumes, &c. Inferior parts, as Clysters strong and weak, and suppositories of Castilian sope, hony boiled, &c.		
	Compounds purging melan- choly.				
Chyrurgical phy- sick, which con- sists of <i>Memb. 3.</i>					{ Phlebotomy, to all parts almost, and all the distinct Species. With knife, horseleeches. Cupping-glasses. Cauteries, and searing with hot Irons, boaring. Dropax and Synapismus. Issues to severall parts, and upon severall occasions.

Cure of head- melan- choly. <i>Mem. 1.</i>	5. <i>Seet.</i>	1. <i>Subsect.</i>	Moderate diet, meat of good juyce, moistning, easie of digestion. Good Ayr. Sleep more then ordinary. Excrements daily to be avoyded by Art or Nature. Exercise of body and minde not too violent, or too remiss, passions of the minde, and perturbations to be avoided.	
		2.	Blood-letting if there be need, or that the blood be corrupt, in the arm, fore-head, &c. or with Cupping-glasses.	
		3. Prepa- ratives and pur- gers.	{ Preparatives ; as Syrup of borage, bugloss, Epithime, hops, with their distilled waters, &c. { Purgers ; as Montanus, and Matthiolus Helleborismus, Quercetanus, Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimo- ny prepared, <i>Rulandi aqua mirabilis</i> : which are used, if gent- ler medicines will not take place, with Arnoldus, <i>vinum bug- lossatum</i> , Sena, cassia, mirobalanes, <i>aurum potable</i> , or before Hamech, Pil. Indæ, Hiera. de lap. Armeno, lazuli. { Cardans nettles, frictions, clysters, suppositories, sneezings, masti- catories, nasals, cupping-glasses.	
		4. Aver- ters.	{ To open the Hamrods with Horseleeches, to apply horseleeches to the forehead without scarrification, to the shoulders, thighs. Issues, boaring, cauteries, hot irons in the suture of the crown. A cup of wine or strong drink. Bezars stone, amber, spice.	
		5. Cordi- als, resol- vers, hin- derers.	{ Conserves of Borage, Buglosse, Roses, Fumitory. Confection of Alchermes. <i>Electuarium latificans Galeni & Rhasis</i> , &c. <i>Diamargaritum frig. Diaboraginaturn</i> , &c.	

6. Cor-

Synopsis of the second Partition.

		Odoraments of Roses, Violets.	
		Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c.	
		Epithemes, oyntments, bags to the heart.	
		Fomentations of oyl for the Belly.	
		Baths of sweet water, in which were sod mallows, violers, roses, Water-lillies, Borage flowers, rams heads, &c.	
6. Correctors of accidents, as,	To procure sleep, and are	Inwardly taken,	<div> <div>Simples,</div> <div>or</div> <div>Compounds.</div> </div> <div> Poppy, Nymphaea, lettuce, roses, purslane, henbane, mandrake, night-shade, opium, &c. Liquid, as Syrups of Poppy, Verbaico, Violets, Roses. Solid, as <i>requies Nicholai</i>, <i>Philonium Romanum</i>, <i>Laudanum</i>, <i>Paracelsi</i>. </div>
		or	Oyls of Nymphaea, Poppy, Violets, Roses, Mandrake, Nutmegs. Odoraments of Vinegar, rose-water, opium. Frontals of rose-cake, rose-vinegar, nutmeg. Oyntments, alabastrum, unguentum populeum, simple or mixt with opium.
		Outwardly used, as,	Irrigations of the head, feet, spunges, Musick, murmure and noise of waters. Frictions of the head, and outward parts, sacculi of Henbane, wormwood at his pillow, &c.
			Against terrible dreams; not to sup late, or eate pease, cabbage, venison, meats heavy of digestion, use balm, harts-tongue, &c. Against ruddiness and blushing, inward and outward remedies.
2. Mem. Cure of melancholy over the body.	2. Mem. Cure of melancholy over the body.	Diet, preparatives, purges, averters, cordials, correctors, as before.	
		Phlebotomy in this kinde more necessary, and more frequent.	
		To correct and cleanse the blood with Fumitory, Sene, Succory, Dandelion, Endive, &c.	
		Subsect. 1. Phlebotomy if need require. Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement. Use of peny-royal, wormwood, centaury sod, which alone hath cured many. To provoke urine with aniseed, daucus, asarum, &c. and stools if need be by clysters and suppositories. To respect the spleen, stomach, liver, hypocondries. To use Treacle now and then in winter. To vomite after meals sometimes, if it be inveterate.	
3. Mem. Cure of Hypochondriacall, or windy melancholy.	3. Mem. Cure of Hypochondriacall, or windy melancholy.	Inwardly taken,	<div> <div>Simples,</div> <div>or</div> <div>Compounds, as</div> </div> <div> Galanga, gentian, Enula, Angelica, calamus Aromaticus, zedoary, china, condite ginger, &c. Peni-royal, rue, calamint, bay-leaves, and berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pils. Saffron, cynamone, mace, nutmeg, pepper, musk, zedoary with wine, &c. Aniseed, fennelseed, ammi, cary, cumin, nettle, bayes, parslly, grana paradisi. Dianisum, Diagalanga, Diacinium, diacalaminthes, Electuarium de baccis Lauri, Benedicta laxativa, &c. pulvis Carminativus, & pulvis descript. Antidorario Florentino, aromaticum, rosatum, Mithridat. </div>
			Outwardly used, as Cupping glasses to the Hypocondries without scarrification, oyl of camomile, rue, aniseed, their decoction, &c.
		2. To expel wind.	



THE SECOND PARTITION THE CURE OF MELANCHOLY.

THE FIRST } SECTION.
MEMBER.
SUBSECTION.

Unlawful Cures rejected.



Unveterate Melancholy, howsoever it may seem to be a continue, inexorable disease, hard to be cured, accompanying them to their graves most part, as *Montanus* observes, yet many times it may be helped, even that which is most violent, or at least, according to the same^b Author, *it may be mitigated and much eased. Nil desperandū.* It may be hard to cure, but not impossible for him that is most grievously affected, if he be but willing to be helped.

^a *Consil. 235.*
pro Abbate
Italo.

^b *Consil. 23.*
aut curabitur,
aut certe minus
afficietur, si
voler.

Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first *General*, then *Particular*; and those according to their several species. Of these cures some be *Lawful*, some again *Unlawfull*, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical means, which are commonly practised by the devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charms, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease & the like may be cured? and if they may, whether it be lawful to make use of them, those magnetical cures, or for our good to seek after such means in any case? The first, whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6.* *Malleus Maleficor.* *Heurnius, l. 3. pract. med. c. 28.* *Celius lib. 16. c. 16.* *Delrio*

Tom. 3. Wierus l. 2. de præstig. dæm. Libanius, Lavater de spect. part. 2. c. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. l. 1. de prodig. Tanderus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or devils have any power over us, and refer all with Pomponatius of Padua to natural causes and humors. Of the other opinion are Bodinus Dæmonamantia, l. 3. c. 2. Arnoldus, Marcellus Empyricus, l. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. c. 36. 69. 71. 72. & l. 3. c. 23. & 10. Marcilius Ficinus de vit. cælit. compar. c. 13. 15. 18. 21. & c. Galeottus de promiscua doct. c. 24. Jovianus Pontanus Tom. 2. Plin. l. 28. c. 2. Strabo, l. 15. Geog. Leo Suavius: Goelenius de ung. armar. Oswardus Crollius, Ernestus Eurgravius. Dr. Flud, & c. Cardan de sub. brings many proofs out of Ars Notoria, and Solomons decayed works, old Hermes, Artesius, Costaben Luca, Picatrix, & c. that such cures may be done. They can make fire it shall not burn, fetch back thieves or stolen goods, shew their absent faces in a glasse, make serpents lye still, stanch blood, salve gout, epilepsies, biting of mad dogs, tooth-ach, melancholy, & omnia mundi mala, make men immortal, young again as the *Spanish Marqués is said to have done by one of his slaves, and some which jugglers in *China maintain still (as Tragtius writes) that they can do by their extraordinary skil in physick, & some of our modern Chymists by their strange limbeckes, by their spels, Philosophers stones and charms. c Many doubt, saith Nicholas Taurellus, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirmes to our astonishment, that Magicians can work such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by means to us unknown. Daneus in his tract de Sortiariis subscribes to this of Taurellus; Erastus de lamiis, maintaineth as much, and so do most divines, that out of their excellent knowledg and long experience they can commi-
agentes cum patientibus, colligere semina rerum, eaq; materiae applicare,
 as *Austin* infers de Civ. Dei & de Trinit. l. 3. c. 7. & 8. they can work stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and mind, *Servatores* in latine, & they have commonly St. Catherines wheel printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum præstigiis*; (*Boissardus writes) *morbos à sagis motor propulsant*, & c. that to doubt of it any longer, ^c or not to beleve, were to run into that other Sceptical extreme of incredulity, saith Taurellus. Leo Suavius in his Comment upon Paracelsus seems to make it an art, which ought to be approved: Pistorius and others stilly maintain the use of charms, words, characters, & c. *Ars vera est, sed pauci artifices reperiuntur*; The art is true, but there be but a few that have skill in it. Marcellus Donatus l. 2. de hist. mir. c. 1. proves out of Josephus eight books of antiquities, that ^f Solomon so cured all the diseases of the mind by spels, charms, and drove away devils, and that Eleazar did as much before Vespasian. Langius in his med. epist. holds Jupiter Menecrates, that did so many stupend cures in his time, to have used this art, and that he was no other then a Magician. Many famous cures are daily done in this kinde,

the

* Vide Renatus Morey Animad. in scholam Salernit. c. 38. siad 40. annos possent producere vitam, cur non ad centum? si ad centum cur non ad mille? * Hist. Chinesisum. c. Alii dubitant an demon possit morbos curare quos non fecit, alii negant, sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes circa impedimentum permeare, & media nobis ignota curare. d Agentia cum patientibus conjungunt. * Cap. II. de Serrat. e Hæc alii rideant, sed vereor ne dum nolimus esse creduli, vitium non effugiamus incredulitatis. f Refert Solomonem mentis morbos curasse, & dæmones abegisse ipsos carminibus, quod et coram Vespasiano fecit Eleazar.

the devil is an expert Physitian, as *Godelman* calls him, *lib. 1. c. 18.* and God permits oftentimes these Witches and Magicians to produce such effects, as *Lavater cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodigiis, Delrio* and others admit. Such cures may be done, and as *Paracels. Tom. 4. de morb. ament.* stiffly maintains, *8 they cannot otherwise be cured but by spells, seals, and spiritual physick* ^h*Arnoldus lib. de sigillis;* sets down the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the maine question is whether it be lawful in a desperate case, to crave their help, to ask a Wifards advice. 'Tis a common practice of some men to go first to a Witch, and then to a Physitian, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebunt.* ⁱ*It matters not,* saith *Paracelsus,* whether it be God or the Devil, Angels or unclean spirits cure him, so that he be eased. If a man fall into a ditch, as he prosecutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devil himself, or any of his ministers by Gods permission redeem me? He calls a ^kMagician Gods Minister and his Vicar, applying that of *vos estis dii* prophanely to them, for which he is lashed by *T. Erastus part. 1. fol. 45.* And elsewhere he encourageth his patients to have a good faith, ^l*a strong imagination, and they shall find the effects;* let Divines say to the contrary what they will. He proves and contends that many diseases cannot otherwise be cured; *Incantatione orti incantatione curari debent;* if they be caused by incantation, ^mthey must be cured by incantation. *Constantinus l. 4.* approves of such remedies: *Bartolus* the Lawyer, *Peter Aroldius rerum Indic. l. 3. tit. 7. Salicetus Godefridus,* with others of that sect, allow of them; *modo sint ad sanitatem, quæ à magis fiunt, scilicet non,* so they be for the parties good, or not at all. But these men are confuted by *Remigius, Bodinus, dem. l. 3. c. 2. Godelmannus lib. 1. cap. 8. Wierus, Delrio l. 6. quest. 2. Tom. 3. mag. inquis. Erastus de Lamiis;* all our ⁿDivines, Schoolmen, and such as write cases of conscience are against it, the Scripture it self absolutely forbids it as a mortal sin, *Levit. cap. 18, 19, 20. Dent. 18. &c. Rom. 8. 19. Evil is not to be done that good may come of it.* Much better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their souls health for ever, and as *Delrio* counselleth, ^o*much better dye, then be so cured.* Some take upon them to expel Devils by natural remedies, and magical exorcismes, which they seem to approve out of the practice of the primitive Church, as that abovesaid of *Josephus, Eleazar, Iraneus, Tertullian, Austin. Eusebius* makes mention of such, and Magick it self hath been publickly professed in some Universities, as of old in *Salamanca* in *Spain,* and *Cracovia* in *Poland:* but condemned Anno 1318. by the Chancellor and University of *Paris.* Our Pontifical writers retain many of these adjurations, and forms of exorcismes still in the Church; besides those in Baptisme used, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus c. 3. Pet. Tyrens, part. 3. c. 8.* what exorcismes they prescribe, besides those ordinary means of *fire, suffumigations, lights, cutting the aire* with swords, *c. 57.* hearbs, Odours: Of which *Tostatus* treats, *2. Reg. c. 16. quest. 43.* you shall find many vain and frivolous superstitious forms of exorcismes among them, not to be tolerated, or endured.

g Spirituales morbi spiritua-liter curari debent.

h Sigillum ex auro peculiari ad Melancholiam, &c.

i Lib. 1. de occult. Philos. nihil refert an Deus an diabolus, angeli an immundi spiritus egro opem ferant, modo morbus curetur.

k Magus minister & Vicarius Dei.

l Utere forti imaginatione & experientia effectum, dicant in adversum quicquid volunt Theologi. in Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur.

n Qui talibus credunt, aut ad eorum domos eunt, aut sui domibus introducunt, aut interrogant, sciunt se fidem Christianam &

baptismum prævaricasse, & Apostatas esse. Austin. de supersti. observ. hoc passio à Deo deficitur ad diabolum. P. Mart.

o Moripræstat quam superstitione schari, Dissquis. mag. l. 2. c. 2. sect. 1. quest. 1. Tom. 3. p. R. Lombard. q Sufficit, gladiorum idus, &c.

Lawful Cures, first from God.

⁊ The Lord
hath created
medicines of
the earth, and
he that is wise
will not ab-
hor them, Ec-
clus. 38. 4.
⁊ My son, fall
not in thy
sickness, but
pray unto the
Lord, and he
will make
thee whole,
Ecclus. 38. 9.
Huc omne prin-
cipium, huc re-
fer exitum.
Hor. 3. carm.
Od. 6.



Being so clearly evinced, as it is, all unlawful cures are to be refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, ⁊ by vertue of stones, hearbs, plants, meats, &c. and the like, which are prepared and applied to our use, by art and industry of Physicians, who are the dispensers of such treasures for our good, and to be [⁊] *honoured for necessities sake*, Gods intermediate ministers, to whom in our infirmities we are to seek for help. Yet not so that we rely too much, or wholly upon them: *A Jove principium*, we must first begin with prayer, and then use physick; not one without the other, but both together. To pray alone, and reject ordinary means, is to do like him in *Æsop*, that when his cart was stalled, lay flat on his back, and cryed aloud, Help *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitaris*, he whipt his horses withall, and put his shoulderto the wheel. God works by means, as *Christ* cured the blinde man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

As we must pray for health of body and mind, so we must use our utmost endeavors to preserve & continue it. Some kind of devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physick we can use, art, excellent industry, is to no purpose without calling upon God, *Nil juvat immensos Cratere promittare montes*: It is in vain to seek for help, run, ride, except God blesse us.

— *non Siculi dapes*

⁊ Musick and
fine fare can
do no good.
⁊ *1. cor. 1. 1. ep. 2.*
⁊ *Sint Crassi &*
Crassi licet, non
hos Pædolos
aureas undas
agens eripiet
inquam e mi-
seria.

⁊ *Dulcem elaborabunt saporem,*

Non animum cythereæ cantus.

⁊ *Non domus & fundus, non eris acervus & auri*

Ægroto possunt domino deducere febres.

⁊ With house, with land, with money, and with gold,

The masters feaver will not be control'd.

⁊ *Scientia de*
Deo debet in
medico infixæ
esse, Mesue A-
rabs. Sanat om-
nes languores
Deus.

For you shall
pray to your
Lord, that he
would pro-
sper that
which is gi-
ven for ease,
and then use
Physick for
the prolong-
ing of life.

We must use prayer and Physick both together: and so no doubt but our prayers will be available, and our Physick take effect. 'Tis that *Hezekiah* practised, 2 *King. 20.* *Luke* the Evangelist; and which we are enjoined, *Coloss. 4.* not the patient only, but the Physician himself. *Hippocrates* an heathen, required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. l. 9. cap. 15.* and in that tract of his, *an mores sequantur temp. or. c. 11.* 'tis a thing he doth inculcate, ⁊ and many others. *Hyperius* in his first book *de sacr. script. lect.* speaking of that happiness and good success, which all Physicians desire and hope for in their cures, ^a *tels them that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like.* The council of *Lateran, Canone 22.* de- creed they should do so; the Fathers of the Church have still advised as

Ecclus. 38. 4. a Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide invecent, atq; egros similiter ad ardentem vocationem excitent.

much:

much: Whatsoever thou takest in hand (saith ^bGregory) let God be of thy counsel, consult with him; That healeth those that are broken in heart, Psal. 147. 3.) and bindeth up their sores. Otherwise as the Prophet Jeremy cap. 46. 11. denounced to Egypt, In vain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which ^cComineus that politicke historiographer gives to all Christian Princes, upon occasion of that unhappy overthrow of Charles Duke of Burgundy, by meanes of which he was extreemly melancholy, and sick to death: in so much that neither Physick, nor perswasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases, ^dto pray first to God with all submission and penitency, to confess their sins, & then to use physick. The very same fault it was, which the Prophet reprehends in Asa King of Juda, that he relyed more on Physick then on God, and by all means would have him to amend it. And 'tis a fit caution to be observed of all other sorts of men. The Prophet David was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice Ps. 77. 3. *When I am in heaviness, I will think on God.* Ps. 86. 4. *Comfort the soul of thy servant, for unto thee I lift up my soul: and ver. 7. In the day of trouble will I call upon thee, for thou hearest me.* Ps. 54. 1. *Save me O God, by thy name, &c.* Ps. 82. Ps. 20. And 'tis the common practice of all good men, Ps. 107. 13. *when their heart was humbled with heaviness, they cryed to the Lord in their trouble, and he delivered them from their distress.* And they have found good success in so doing, as David confesseth, Ps. 30. 12. *Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladnes.* Therefore he adviseth all others to do the like, Ps. 31. 24. *All ye that trust in the Lord, be strong, & he shall establish your heart.* It is reported by ^eSuidas, speaking of Hezekiah, that there was a great book of old, of King Solomon writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but Hezekiah King of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies. ^fMinutius that worthy Consul of Rome in an oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him then upon God. A general fault it is all over the world, and Minutius his speech concerns us all, we rely more on physick, and seek oftner to Physicians, then to God himself. As much faulty are they that prescribe, as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would with all patients in this behalfe, in the midst of their melancholy, to remember that of Siracides, Ecc. 1. 12. & 12. *The fear of the Lord is glory and gladness, and rejoycing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life: And all such as prescribe Physick, to begin in nomine Dei, as Mesue did, to imitate Lelins à Fonte Eugubinus, that in all his consultations, still concludes with a prayer for the good successe of his businesses; and to remember that of Crato one of their predecessors, fuge avaritiam, & sine oratione & invocatione Dei nihil facias, avoid covetousness, and do nothing without invocation upon God.*

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^b Lemnius & Gregor exhor. ad vitam opt. inst. cap. 48. ^c Quicquid meditari aggredi aut perficere, Deum in consilium adhibeto. ^d Commentar. lib. 7. ob infelitem pugnam contristatus, in agnitionem incidit, ita ut à medicis curari non posset. ^e In his animis malis priores imprimis ad Deum precatur, & peccata veniam exoret, inde ad medicinam, &c.

^e Greg. Tholoff. To. 2. l. 28. c. 7. ^f Syntag. In vestibulo templi Solomon. liber remedium cuiusq; morbi fuit, quem revulsit Ezechias, quod populus neglecto Deo nec invocato, sanitatem inde peteret.

^f Livius l. 23. Sirepunt aures clamoribus plorantium sociorum, sepius nos quam deorum invocantium opem. ^g Rulandus adjungit optimam orationem ad finem Emphyricorum. Mercurialis consil. 25. ita concludit. Montanus passim, &c. & plures alii, &c.

MEMB. 3.

Whether it be lawfull to seek to Saints for aid in this disease.



Hat we must pray to God; no man doubts; but whether we should pray to Saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, Reliques, consecrated things, holy water, medals, benedictions,

those divine amulets, holy exorcismes, and the sign of the crosse be available in this disease. The Papists on the one side stily maintaine, how many melancholy, mad, daemonicall persons are daily cured at *St. Anthonies Church in Padua*, at *St Vitus in Germany*, by our *Lady of Lauretta in Italy*, our *Lady of Sichem in the Low Countries*: ^h *Quæ & cæcis lumen,*

^h *Lipsius.*

agris salutem, mortuis vitam, claudis grossum reddit, omnes morbos corporis, animi, curat, & in ipsos demones imperium exercet; she cures halt, lame, blind, all diseases of body and mind, and commands the Devil himself,

ⁱ *Cap. 26.*

saith *Lipsius*. 25000 in a day come thither, *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia;* New news lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poison, gouts, agues, *Petronella*; *St. Romanus* for such as are possessed: *Valentine* for the falling sicknes; *St. Vitus* for mad men, &c.

^k *Lib. 2. cap. 7. de Deo Morbis; in genera descriptis deos reperimus.*

^l *Selden prolog. cap. 3. de diis Syris. Rosinus.*

^m See *Lilii Gualdi Syntagma de diis, &c.*

ⁿ 12. *Cal. Januarii ferias celebrant, ut angores & animi solitudines propinata depellant.*

^o *Hanc divæ panam consecrati, Lipsius.*

And as of old *Pliny* reckons up gods for all diseases, (*Febri sanum dicat est*) *Lilius Giraldu*s repeats many of her ceremonies: all affections of the mind were heretofore accounted gods, *Love, & Sorrow, Virtue, Honor, Liberty, Contumely, Impudency*, had their Temples, Tempests, Seasons, *Crepitus ventris, dea Vucuna, dea Cloacina*, there was a goddess of idleness, a goddess of the draught, or jakes, *Prema, Premunda, Priapus*, bawdy gods, and gods for all offices. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddess, and assigns her priests & ministers: and melancholy comes not behind; for as *Austin* mentioneth *l. 4 de Civit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her Chappel and Feasts, to whom (saith *Macrobius*) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgement, that old dotting *Lipsius*, might have sitter dedicated his open after all his labours, to this our goddess of Melancholy, then to his *Virgo Halensis*, and been her Chaplain, it would have becomed him better; But he, poor man, thought no harm in that which he did, and will not be perswaded but that he doth well, he hath so many patrons, and honourable precedents in the like kinde, that justifie as much, as eargerly, and more then he there saith of his Lady and Mistres: read but superstitious *Coster* and *Gretfers Tract de Cruce. Laur. Arcturus Fanteus de Invoc. Sanct. Bellarmine, Delrio dis. mag. Tom. 3. l. 6. quæst. 2. sect. 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. cap. 9. Tyreus, Hieronymus Mengus*, and you shall find infinite examples of cures done in this kind, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beads, &c. *Barradius* the Jesuite, boldly gives it out, that *Christs countenance*, and the virgin *Maries*, would cure melancholy, if one had looked stedfastly on them. *P. Morales* the Spaniard in his book *de pulch.*

Ies.

Jes. & Mar. confirms the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those days, for such as were troubled in mind to say, *Eamus ad videndum filium Mariæ*; let us see the son of Mary, as they do now go to St. *Antonies* in Padua, or to St. *Hillaries* at Poitiers in France. In a closet of that Church, there is at this day St. *Hillaries* bed to be seen, to which they bring all the mad men in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover. It is an ordinary thing in those parts, to send all their mad men to S. *Hillaries* cradle, They say the like of S. *Tuberry* in another place. *Giraldus Cambrensis* Itin. Camb. c. 1. tells strange stories of S. *Ciricius* staffe, that would cure this, and all other diseases. Others say as much (as **Hospinian* observes) of the three Kings of *Colen*; their names written in parchment, and hung about a patients neck, with the sign of the cross, will produce like effects. Read *Lipomannus*, or that golden legend of *Jacobus de Voragine*, you shall have infinite stories, or those new relations of our Jesuits in *Japona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life, &c. *Jasper Belga* a Jesuit, cured a mad woman by hanging S. *Johns* Gospel about her neck, and many such. Holy-water did as much in *Japona*, &c. Nothing so familiar in their works, as such examples.

But we on the other side, seek to God alone. We say with *David*, *Psal.* 45. 1. *God is our hope and strength, and help in trouble, ready to be found.* For their catalogue of examples, we make no other answer, but that they are false fictions, or diabolical illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on S. *Antonies* day in Padua, to bring divers mad men and demoniacal persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their Priests, by certain ointments and drams, to cozen the commonalty, as *Heldekeim* well saith; the like is commonly practised in *Bohemia* as *Matthiæ* gives us to understand in his preface to his comment upon *Dioscorides*. But we need not run so far for examples in this kind, we have a just volume published at home to this purpose. **A declaration of Egreious popish impostures, to with-draw the hearts of religious men under pretence of casting out of devils, practised by Father Edmunds, alias Weston a Jesuite, and divers Romish Priests his wicked associates*, with the several parties names, confessions, examinations, &c. which were pretended to be possessed. But these are ordinary tricks only to get opinion and money, meer impostures. *Æsculapius* of old, that counterfeit god, did as many famous cures; his temple (as **Strabo* relates) was daily full of patients, and as many several tables, inscriptions, pendants, donaries, &c. to be seen in his Church, as at this day at our Lady of *Lauretta's* in Italy. It was a custom long since,

— suspendisse potenti

Vestimenta maris deo. (*Hor. Od. 1. lib. 5. Od.*)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Æsculapius*, &c. as **Lactantius* l. 2. de orig. erroris, c. 17. observes. The same *Jupiter*, and those bad Angels are now worshipped, and adored by the name of S. *Sebastian*, *Barbara*, &c. *Christopher* and *George* are come in their places. Our Lady succeeds *Venus* (as they use her in many offices)

p *Jodocus* Sincerus itin. Gallic 1617. Huc monte capros deducunt, & fluminationibus, sacrificiis peractis, in illum lectum dormitum ponunt, &c. q In Gallia Narbonensi. * Lib. de orig. Festorum. Collo suspensa & pergameno inscripta, cum signo crucis, &c. r Em. Acoſta com. rerum in Oriente gest. a Societat. Jesu, Anno 1568. Epist. Gonsalvi Fernandis, Anno 1560. i Japona. Spicel. demorbi d moniacu, sic a scriba fidei parati unguentis Magis corporiliris, ut fultu plebæculæ persuadent tales curari a Sancto Antonio. * Printed at London 4 by I. Roberts. 1605. t Greg. lib. 8. Cujus sanum agrotantium multitudinem refertum, undiquaque & rabellis pendentibus, in quibus summi linguas erant inscripti. u Multi angeli sumptuerunt olim nomen Jovis, Junonis, Apollinis, &c. quos Gentiles quocred. b. m. nunt. d. Sebastiani, Barbaræ, & c. nomen habent, & altorum.

the

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x Part. 2. c. 9.
de spec. Veneri
substituunt
Virginem Ma-
rianam.
y Ad hanc ludi-
bria Deum con-
cipit frequen-
ter, ubi relit-
to verbo Dei, ad
Satanam cur-
ritur, quales hi
sunt, qui aquam
Iustitiam, cru-
cem, &c. lubri-
ce fidei homi-
nibus offerunt.
z Charior est
ipsis homo quam
sibi, Paul.
a Bernard.
b Austin.

the rest are otherwise supplied, as *x Lavater* writes, and so they are delu-
ded. y *And God often winks at these impostures, because they forsake his*
word, & betake themselves to the devil, as they do that seek after Holy water
crosses, &c. *Wierus* l. 4. c. 3. What can these men plead for themselves
more then those heathen gods, the same cures done by both, the same
spirit that seduceth: but read more of the Pagan gods effects in *Austin de*
Civitate Dei l. 10. c. 6. and of *Æsculapius* especially in *Cicogna* l. 3. c. 8. or
put case they could help, why should we rather seek to them then to
Christ himself, since that he so kindly invites us unto him, *Come unto me all*
ye that are heavy laden, & I will ease you, Mat. 11. and we know that there
is one God, *ene Mediator betwixt God and man Jesus Christ, (1 Tim. 2. 5.)*
who gave himself a ransom for all men. We know that we have an Advocate
with the Father, Jesus Christ (1 Joh. 2. 1.) that there is no other name under
heaven; by which we can be saved, but by his, who is alwaies ready to hear
us, and sits at the right hand of God, and from a whom we can have no
repulse, *solus vult, solus potest, curat universos tanquam singulos, & unum-*
quemque nostrum ut solum, we are all as one to him, he cares for us all as one,
and why should we then seek to any other but to him?

MEMB. 4. SUBSECT. I.
Physitian, Patient, Physick.



F those diverse gifts which our Apostle *Paul* saith, God hath
bestowed on man, this of Physick is not the least, but most
necessary, and especially conducing to the good of mankind.
Next therefore to God in all our extremities (*for of the most*
high cometh healing, Eccles 38. 2.) we must seek to, and rely

c Eccles 38.
In the sight of
great men he
shall be in ad-
miration.

upon the Physician, *c* who is *Manus Dei*, saith *Hierophilus*, and to whom
he hath given knowledge, that he might be glorified in his wondrous
works. *With such doth he heal men, and taketh away their pains, Eccles 38.*
6, 7. when thou hast need of him, let him not go from thee. The hour may come
that their enterprises may have good success, ver. 13. It is not therefore to
be doubted, that if we seek a Physitian as we ought, we may be eased of
our infirmities, such a one I mean as is sufficient, and worthily so called;
for there be many Mountebanks, Quacksalvers, Empericks, in every street
almost, and in every village, that take upon them this name, make this
noble and profitable Art to be evil spoken of, and contemned, by reason
of these base and illiterate Artificers: but such a Physician I speak of,
as is approved, learned, skilful, honest, &c. of whose duty *Wecker, Antid.*
c. 2. & Syntax. med. Crato Iulius Alenandrinus medic. Heurnius prax. med.
lib. 3. cap. 1. &c. treat at large. For this particular disease, him that shall
take upon him to cure it, *d Paracelsus* will have to be a Magician, a Chi-
mist, a Philosopher, an Astrologer; *Thürnefferus, Severinus* the Dane, and
some other of his followers, require as much: *many of them cannot be cured*
but by Magick. *e Paracelsus* is so stiff for those Chymical medicines, that in
his cures he will admit almost of no other Physick, deriding in the mean
time *Hippocrates, Galen*, and all their followers: but Magick, and all such
remedies I have already censured, & shall speak of Chymistry^f elsewhere.
Astrology is required by many famous Physicians, by *Ficinus, Crato, Fer-*
nelius,

d Tom. 4.
Tract. 3. de
morbu amentu-
um, horum
multi non nisi
a Magi cu-
randi & A-
strologu, quoni-
am origo ejus a
celis petenda
est.
e Lib. de Peda-
gra.
f Sect. 5.

nelius, & doubted of, and exploded by others: I will not take upon me to decide the controversie my self, *Johannes Haffurtus*, *Thomas Boderius*, and *Maginus* in the preface to his Mathematical physick, shall determine for me. Many Physicians explode Astrology in physick (saith he) there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari*, but I will reprove Physicians by Physicians, that defend and profess it, *Hippocrates*, *Galen*, *Avicen*, &c. that count them butchers without it, *homicidas medicos Astrologiae ignaros*, &c. *Paracelsus* goes farther, and will have his Physician *h* predestinated to this mans cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of hearbs, of administering, Astrologically observed; in which *Thurneserius*, and some *Iatromathematical* professors, are too superstitious in my judgement. *i Hellebor will help, but not alway, not given by every Physician*, &c. but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over-careless or covetous, *Harpy*-like to make a prey of his patient; *Car-nificis namq; est* (as **Wecker* notes) *inter ipsos cruciatus ingens precium exposcere*, as an hungry Chyrurgion often produce and wiew-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirudo.

Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they do so *irritare silentem morbum*, ask *Heurnius* complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-natural things otherwise cured. This is *Naturæ bellum inferre*, to oppugn nature, & to make a strong body weak. *Arnoldus* in his 8 & 11 Aphorisms gives cautions against, and expressly forbiddeth it. *A wise Physician will not give physick, but upon necessity, & first try medicinal diet, before he proceed to medicinall cure.* ^m In another place he laughs those men to scorn, that think *longis syrupis expugnare demones & animi phantasmata*, they can purge phantastical imaginations, & the devil by physick. Another caution is, that they proceed upon good grounds, if so be there be need of physick, & not mistake the disease; they are often deceived by the ⁿ similitude of Symptomes, saith *Heurnius*, and I could give instance in many consultations, wherein they have prescribed opposite Physick. Sometimes they goe too perfunctorily to work, in not prescribing a just course of physick: To stir up the humor, and not to purge it, doth often more harm then good. *Montanus consil. 30.* inveighs against such perturbations, *that purge to the halves, tire nature, and molest the body to no purpose.* 'Tis a crabbed humor to purge, and as *Laurentius* calls this disease, the reproach of Physicians; *Bessardus*, *flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averle, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoves a good Physitian, not to leave him helpless. But most part they offend in that other extreame, they prescribe too much physick, and tire out their bodies with continual potions, to no purpose. *Ætius tetrabib. 2. 2. ser. cap. 90.* will have them

g Langius.
i. Cæsar i laudinus consult.

h Prædestinatum ad hunc curandum.
i Helleborus curat, sed quod ab omni datus medico vanum est.

** Antid. gen. lib. 3. cap. 2.*
k Quod sæpe evenit. lib. 3. cap. 1. cum non sit necessitas.
Frustra fatigant remedium agros, qui vitis ratione curari possunt, Heurnius.

l Modestus & sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate 41 Aphor. prudens & pius medicus cibum prius medicinali. quod medicum purum morbum expellere satagat.
m Brev. l. c. 18.

n Similitudo sæpe bonum medicum imponit.
o Qui melancholicum præbent remedia non satis valida Longiores morbi imprimis solerant medicum postulant & fideli-tatem, qui enim nimis multum videt hos trahant, vires absq; ullo commo-dato ledunt, & frangunt, &c.

by

p Nature re-
missionem dare
oportet.
q Pleriq; hoc
morbo medicina
nihil profecisse
visi sunt, &
sibi demissi in-
valuerunt.

by all means therefore to give some respite to nature, to leave off now and then; & *Laelius à Fonte Eugubius* in his consultations, found it (as he there witnesseth) often verified by experience, that after a deal of Physick to no purpose, left to themselves, they have recovered. 'Tis that which *Nic. Piso, Donatus Altomarus*, still inculcate, dare requiem Naturæ, to give nature rest.

SUBSECT. 2.

Concerning the Patient.



When these precedent cautions are accurately kept, and that we have now got a skilful, an honest Physician to our mind, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patients behalf; First that he be not too niggardly miserable of his purse, or think it too much he bestowes upon himself, and to save charges endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would; all the gold they had, if all the City were gold he should have it. *Naaman the Syrian*, when he went into *Israel* to *Elisha* to be cured of his leprosie, took with him ten talents of silver, six thousand peeces of gold, and ten change of rayments, (2 Kings 5. 5. Another thing is, that out of bashfulnesse he do not conceal his grief if ought trouble his mind, let him freely disclose it,

Abderitani ep.
Hippoc.
r Quicquid
auri apud nos
est libenter per-
solvemur, et
amisi tota urbs
nostra aurum
esset.

Stultorum incurata pudor malus ulcera celat.

by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca*) 'Tis a part of his cure to wish his own health; and not to defer it too long.

f *Seneca.*

f *Qui blandiendo dulce nutrit vitium,
Sero recusat ferre quod subiit jugum. Et
t Helleborum frustra cum jam cutis agra tumebit,
Poscentes videas; venienti occurrere morbo.*

t *Per. 3. Sat.*

He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.

When the skin swells, to seek it to appease

With Hellebor, is vain; meet your disease.

u *De anima.*
Barbara tamen
immanitate, &
deploranda in-
scitia contem-
nunt precepta
sanitatis mor-
tem & morbos
ultra accer-
sunt.

by this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and peevishness; they undo themselves. The Citizens, I know not of what City now, when rumor was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprize them, they begin to fortifie and resist when 'tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of prejudice, a loathing, and distaste of Physick, they had rather dye, or do worse, then take any of it. *Barbarous immanity* (*a Melanchon* terms it) & folly to be deplored, so to contemn the precepts, of health, good remedies, & voluntarily to pull death, & many maladies upon their own heads.

heads. Though many again are in that other extreame too profuse, suspicious, and jealous of their health, too apt to take physick on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ake, run, ride, send for a physician, as many Gentlewomen do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. ^zHier. Cappivaccius sets it down as a common fault of all melancholy persons, to say their symptoms are greater then they are, to help themselves. And which ^yMercurialis notes, *consil. 53. to be more troublesome to their Physicians, then other ordinary patients, that they may have change of physick.*

A third thing to be required in a Patient, is confidence, to be of good cheer, and have sure hope that his Physician can help him. ^zDamascen the Arabian, requires likewise in the Physitian himself, that he be confident he can cure him, otherwise his physick will not be effectual, and promise withall that he will certainly help him, make him beleieve so at least. ^aGaleottus gives this reason, because the form of health is contained in the Physitians mind, and as Galen holds, ^bconfidence and hope do more good then physick; he cures most in whom most are confident. Axiocus sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assigns it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; ^cbut because the common people had a most strong conceit of his worth. To this of confidence we may add perseverance, obedience and constancy, not to change his Physician, or dislike him upon every toy; for he that so doth (saith ^aJanus Damascen) or consults with many, falls into many errors; or that useth many medicines. It was a chief caveat of ^cSeneca to his friend Lucilius, that he should not alter his Physician, or prescribed physick: Nothing hinders health more; a wound can never be cured that hath several plasters Crato *consil. 186.* taxeth all melancholy persons of this fault: *It is proper to them, if things fall not out to their mind, and that they have not present ease, to seek another and another, (as they do commonly that have sore eyes) twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficult to be cured. They try many (saith ^bMontanus) and profit by none: & for this cause *consil. 24.* he injoyns his patient before he take him in hand, ^bperseverance & sufferance. for in such a small time no great matter can be effected, & upon that condition he will administer physick, otherwise all his endeavour & counsel would be to small purpose. And in his 31. counsel for a notable Matron, he tels her, if she will be cured, she must be of a most abiding patience, faithful obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success. *Consil. 230.* for an Italian Abbot, he makes it one of the greatest reasons, why this disease is so incurable, ^kbecause the parties are so restless, and impatient, and will therefore have him that intends to be eased, to take physick, not for a month, a year, but to apply himself to their prescriptions all the days of his life. Last*

^x *Consil. 173*
^a *Scolizio Melanch. Aggrum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt.*
^y *Melancholici plerumque medicum sunt molesti, ut alia alius adjungant.*

^z *Oportet infirmo imprimere salutem, ut cumq; promittit, et si ipse desperet. Nullum in medicamentum efficitur, nisi medicum etiam fuerit fortis imaginationis.*

^a *De promise. doct. cap. 15. Quoniam sanitatis formam animi medici continent.*

^b *Spes et confidentia, plus valent quam medicina.*

^c *Feliciores in medicina ob fidem Ethnicorum.*

^d *Aphor. 89. Ager qui plurimos consultit medicos, plerumque in errorem singulorum cadit.*

^e *Nihil ita facilius impeditur, ac remedium crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur.*

^f *Melancholicorum proprium, quum ex eo in arbitrio non fit*

subita mutatio in melius, alterare medicos qui quidvis, ^{gc. g} *Consil. 31.* Dum ad varia se conferunt, nullo proficiunt. Imprimis hoc statuere oportet, requiri perseverantiam, et tolerantiam. Exiguo enim tempore nihil ex, ^{gc. i} *Si curari vult, opus est pertinaci perseverantia, fidei obedientia, et patientia singulari, si tædet aut desperet, nullum habebit effectum.* ^k *Agitudine amittunt patientiam, et inde morbi incurabiles.* Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare.

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* Camerarius
emb. 55. cent. 2.
in Præfat. de
nar. med. In li-
bella qua vul-
go vocantur
apud literatos,
incantatores
multa legunt, a
quibus decipi-
untur, eximia
illa; sed por-
tentosum hau-
runt venenum.
in Operari ex
libris, absq; cog-
nitione & se-
lerti ingenio,
periculosum
est. Unde mo-
nemur quoniam
inspidum scri-
ptis authoribus
credere, quod
hic suo didicit
periculo.
o Consil. 23.
hæc omnia si
quo ordine de-
cet egerit, et el-
curabitur, vel
certe minus af-
ficietur.

of all, it is required that the patient be not too bold to practise upon him-
self, without an approved physicians consent, or to try conclusions, if he
read a receipt in a book; for so, many grossly mistake, and do themselves
more harm then good. That which is conducing to one man, in one
case, the same time is opposite to another. * An Asse and a Mule went
laden over a brook, the one with salt, the other with wool: the Mules
pack was wet by chance, the salt melted, his burden the lighter, and he
thereby much eased: He told the As, who thinking to speed as well, wet
his pack likewise at the next water, but it was much the heavier, he quite
tired. So one thing may be good and bad to several parties, upon divers
occasions. *Many things (saith ⁱⁿ Penottus) are written in our books, which seem
to the Reader to be excellent remedies, but they that make use of them, are
often deceived; and take for Physick poyson.* I remember in Valleriola's
observations, a story of one John Baptist a Neopolitan, that finding by
chance a pamphlet in Italian, written in praise of Hellebor, would needs
adventure on himself, and took one dram for one scruple, and had not
he been sent for, the poor fellow had poysoned himself. From whence he
conclides out of Damascenus 2. & 3. Aphor. *That without exquisite know-
ledge, to work out of books is most dangerous: how unsavory a thing it is to
beleive writers, and take upon trust, as this patient perceived by his own per-
ill.* I could recite such another example of mine own knowledge, of a
friend of mine, that finding a receipt in Brassivola, would needs take Hel-
lebor in substance, and try it on his own person; but had not some of his
familiar come to visit him by chance, he had by his indiscretion hazarded
himself: many such I have observed. These are those ordinary cautions,
which I should think fit to be noted, and he that shall keep them, as *Mon-
tanus* saith, shall surely be much eased, if not throughly cured.

SUBSECT. 3.

Concerning Physick.



Physick it self in the last place is to be considered; for the Lord
hath created medicines of the earth, and he that is wise will not
abhorre them. Ecclus 38. 4. ver. 8. of such doth the Apothecary
make a confection, &c. Of these medicines there be divers and
infinite kinds, Plants, Metals, Animals, &c. and those of several
natures, some good for one, hurtful to another: some noxious in them-
selves, corrected by art, very wholesome and good, simples, mixt, &c. and
therefore left to be mannaged by discreet and skilfull Physicians, and
thence applied to mans use. To this purpose they have invented method,
and several rules of art, to put these remedies in order, for their parti-
cular ends. Physick (as Hippocrates defines it) is naught else but *addition
and subtraction*; and as it is required in all other diseases, so in this of me-
lancholy it ought to be most accurate, it being (as *Mercurialis* acknow-
ledgeth) so common an affection in these our times, and therefore fit to
be understood. Several prescripts and methods I find in several men, some
take upon them to cure all maladies with one Medicine, severally apply-
ed, as that *Panacea*, *Aurum potabile*, so much controverted in these days,
Herba solis, &c. *Paracelsus* reduceth all diseases to foure principall
heads, to whom *Severinus*, *Ravelascus*, *Leo Suavius*, and others adhere
and

p Falsiss cap.
2. lib. 1.
q in præf. me.
hæc affectio
sua temporis
frequentis-
sima, ergo ma-
ximè pertinet
ad nos hujus
curationem
intelligere.

and imitate : those are *Leprosy, Gout, Dropfie, Falling-sickness*. To which they reduce the rest; as to *Leprosie, Ulcers, Itches, Furfures, Scabs, &c.* To *Gout, Stone, Cholick, Tooth-ach, Head-ach, &c.* To *Dropfie, Agues, Jaundies, Cacexia, &c.* To the *Falling-sickness*, belong *Palsy, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c.* ^r *If any of these four* ^r *Si aliquis horum morborum summus sumatur, sanantur omnes inferiores.* *principall be cured* (saith *Ravellascus*) *all the inferior are cured*, and the same remedies commonly serve : but this is too generall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I finde severall cures, severall Methods and prescripts. They that intend the practick cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set down nine peculiar scopes or ends; *Savonarola* prescribes seven especiall Canons. *Ælianus Montaltus* cap. 26. *Faventinus* in his Empericks, *Hercules de Saxonia, &c.* have their severall injunctions & rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Διαίτητική, Pharmaceutica, and Chirurgica*, Diet or Living, Apothecary, Chirurgery, which *Wecker, Crato, Guianerius, &c.* and most prescribe; of which I will insit, and speak in their order.

S E C T. 2.

M E M B. I. SUBSEC. I.

Diet rectified in substance.

Diet *Διαίτητική, Viçtus* or Living, according to *Fuchsius* and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chief part of the cure. ^r *Johannes Arculanus* cap. 16. in 9. *Rhasis*, accounts the rectifying of these six, a sufficient cure. *Guianerius* Tract. 15. cap. 9. calls them, *propriam & primam curam*, the principall cure: so doth *Montanus, Crato, Mercurialis, Altomarus, &c.* first to be tried, *Lemnius* instit. cap. 22. names them the hinges of our health, ^u no hope of recovery without them. *Reinerus Solenander* in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest, ^x no good to be done without it. ^y *Aretæus. lib. 1. cap. 7.* an old Physician, is of opinion, that this is enough of it self, if the party be not too far gone in sickness. ^z *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highness will keep but a good diet, he will warrant him his former health. ^a *Montanus* Consil. 27. for a Noble-man of France, admonisheth his Lordship to be most circumspect in his diet, or else all his other Physick will be to small purpose. The same injunction I finde *verbatim in J. Cæsar Claudius, Respon. 34. Scoltzii consil. 183. Trallianus* cap. 16. lib. 1. *Lælius à fonte Augubinus* often brags, that he hath done more cures in this kinde by rectification of Diet, then all other physick besides. So that in a word I may say to most melancholy men, as the Fox said to the Wefell, that could not get out of the garner, *Macra cavum repetes, quem macra subisti*, the six non-naturall things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian of Melancholy, *sine quo cetera remedia frustra adhibentur.* ^b *Omnia remedia irrita & vana sine his.* Novistis me plerosq; ita laborantes, *victu potius quam medicamentis curasse.*

* I. de finibus
Tarentinis &
Siculis.

c Modo non
multum elon-
gentur.

d Lib. I. de me-
lan. cap. 7.

Calidus & hu-
midus cibus
concoctus faci-

lis, status exor-
ies, elici non
ass, neq; cibi
fructi sint.

e Si interna
tantum pulpa
devoratur, non
superficies tor-
rida ab igne.

f Bene nutri-
entes cibi, te-
nella etas mul-
tum valet, car-
nes non viroscæ,
nec pingues.

* Hædoper. pe-
regy. Hierosol.

g Inimica sto-
macho.

h Not fryed
or buttered,
but potched.

* consil. 16.

Non improba-
tur butyrum &
oleum, si tamen

plus quam par-
sit, non pro-
fundatur: fac-

chavi & mellis
usus, utiliter ad

ciborum condi-
menta compro-
batur.

i Mercurialis
consil. 88. acer-

ba omnia evi-
tentur.

Water.

lancholy, yet nevertheless, that which is here said with him in * *Tully*, though writ especially for the good of his friends at *Tarentum & Sicily*, yet it will generally serve c most other diseases, and help them likewise, if it be observed.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that opposite to the precedent. In Substance, such meats are generally commended, which are d moist, ease of digestion, and not apt to engender winde, not fryed, nor roasted, but sod (saith *Valescus*, *Alto-marus*, *Piso*, &c. hot and moist, and of good nourishment; *Crato consil. 2 I. lib. 2.* admits rost meat, e if the burned and scorched superficies, the brown we call it, be pared off. *Salvianus lib. 2. cap. 1.* cries out on cold and dry meats; f young flesh and tender is approved, as of Kid, Rabbits, Chickens, Veale, Mutton, Capons, Hens, Partridge, Pheasant, Quails, and all mountain birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as * *Dublinius* reports, the common food of Boores and Clownes in *Palestina*. *Galen* takes exception at Mutton, but without question he means that rammy mutton, which is in *Turkie*, and *Asia minor*, which have those great fleshy tailes, of 48. pound weight, as *Vertomannus* witnesseth, *navig. lib. 2. cap. 5.* The lean of fat meat is best, and all manner of brothes, and pottage, with borage, lettuce, and such wholesome hearbs are excellent good, specially of a Cock boyled; all spoon meat. *Arabians* commend brains, but b *Laurentius c. 8.* excepts against them, and so do many others; h Egges are justified as a nutritive wholesome meat, Butter and Oyle may passe, but with some limitation; so * *Crato* confines it, and to some men sparingly at set times, or in sauce, & so sugar & hony are approved. i All sharp and sowre sauces must be avoided, and spices, or at least seldome used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot or cold, or as he shall finde inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, not strong; and so of bear, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap. 8.* would have it kneaded with rain water, if it may be gotten.

Pure, thin, light water by all means use, of good smell and taste, like to the ayr in sight, such as is soon hot, soon cold, and which *Hippocrates* so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds: & the longer a river runneth, it is commonly the purest, though many springs do yeeld the best water at their fountains. The waters in hotter Countries, as in *Turkie*, *Persia*, *India*, within the *Tropicks*, are frequently purer then ours in the North, more subtile, thin, and lighter, as our Merchants observe by four ounces in a pound, pleasanter to drink, as good as our Bear, and some of them as *Choaspis* in *Persia*, preferred by the *Persian kings*, before wine it self.

* *Ovid. Met.*
lib. 15.

* *Clitorio quicunq; sitim de fonte levavit*
Vina fugit gaudetq; meris abstemius undis.

Many rivers I deny not are muddy still, white, thick, like those in *China*, *Nilus* in *Agypt*, *Tibris* at *Rome*, but after they be settled two or three

three dayes, defecate and clear, very commodious, usefull and good. Many make use of deep wells, as of old in the holy Land, lakes, cisterns, when they cannot be better provided; To fetch it in Carts or Gundilo's, as in *Venice*, or Camels backs, as at *Cairo* in *Egypt*, * *Radziivilius* observed 8000. Camels daily there, employed about that business; Some keep it in Trunks, as in the *East Indies*, made four-square with descending steps, and tis not amiss: For I would not have any one so nice as that *Græcian Calis*, sister to *Nicephorus* Emperour of *Constantinople*, and † married to *Dominicus Silvius* Duke of *Venice*, that out of incredible wantonness, cōmuni aquā uti nolebat, would use no Vulgar water; but she died tantā (saith mine authour) fetidissimi puris copiā, of so fulsome a disease, that no water could wash her clean. * *Plato* would not have a traveller lodge in a city, that is not governed by laws, or hath not a quick stream running by it; illud enim animum, hoc corrumpit valetudinem, one corrupts the body, the other the minde. But this is more then needs, too much curiosity is naught, in time of necessity any water is allowed. Howsoever pure water is best, and which (as *Pindarus* holds) is better then gold; an especial ornament it is, and very commodious to a City (according to * *Vegetius*) when fresh springs are included within the wals, as at *Corinth*, in the midst of the town almost, there was arx altissima scatens fontibus, a goodly Mount full of fresh-water springs: if nature afford them not, they must be had by art. It is a wonder to read of those stupend Aqueducts, and infinite cost hath been bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous Cities, to convey good and wholesome waters: read m *Frontinus*, *Lipsius de admir.* n *Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched upon arches 15. miles, every arch 109 foot high: they had 14. such other Aqueducts, besides lakes and cisterns, 700. as I take it; o every house had private pipes & chanel to serve them for their use. *Peter Gilius* in his accurate description of *Constantinople*, speaks of an old cistern which he went down to see, 336. foot long, 180. foot broad, built of marble, covered over with Arch-work, and sustained by 336. pillars, twelve foot asunder, and in 11. rowes, to contain sweet water. Infinite cost in chanel and cisterns, from *Nilus* to *Alexandria*, hath been formerly bestowed, to the admiration of these times; p their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That *Segonian* Aqueduct in *Spain*, is much wondred at in these dayes, q upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts. Amongst the rest r he is eternally to be commended, that brought that new stream to the North side of *London* at his own charge: and Mr *Otho Nicholson*, founder of our water-works and Elegant Conduit in *Oxford*. So much have all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, ob cerussam quæ in iis generatur, for that unctuous ceruse, which causeth dysenteries and fluxes; * yet as *Alfarius Crucius* of *Genua* well answers, it is opposite to cōmon experience. If that were true, most of our *Italian* cities, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter.

† The Dukes of *Venice* were then permitted to marry.

* De Legibz. * Li. 4. ca. 10.

Magna urbi utilitas cum perennes fontes muris includuntur, quod si natura non præstat, effodiendi, &c.

1 Opera gigantum dicit aliquis.

m De aqueduct.

n *Curtius*. Fons q quadragesimo lapide in urbem opere arcuato perductus, *Plin. lib. 36. 15.*

o Quæq; domus Romana fistulas habebat & canales, &c. p *Lib. 2. ca. 20.*

q *Jod. à Meggen. cap. 15. peregr. Hier. Bellonius. q Cypr. Echovius delit.*

r *Hisp. Aqua profluens inde in omnes fere domos ducitur, in puteis quoq; æstivo tempore frigidissima conservatur.*

r Sir *Hugh Middleton* Baronet.

* De quæstis med. cent. fol. 354.

For private families, in what sort they should furnish themselves let them consult with *P. Crescentius de Agric. l. 1. c. 4. Pamphilus Hirciacus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hyppolitus Salvianus* takes exception at Carp; but I dare boldly say with *Dubravins*, it is an excellent meat, if it come not from ^t muddy pooles, that it retain not an unsavory tast. *Erinacius Marinus* is much commended by *Oribatius*, *Ætius*, and most of our late writers.

^u *Crato consil. 21. lib. 2.* censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keep down vapors, & have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Peare-maines, and Pippins, which *Laurentius* extols, as having a peculiar property against this disease, and *Plater* magnifies *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness; ripe Grapes are good, and Rayfins of the sun, Musk-millions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, * *Salvianus* Olives and Capers, which y others especially like of, and so of pistick nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit Peaches, z Peares, and Apples baked after meales, only corrected with sugar, and Ani-seed, or Fennel seed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapors. The like may be said of preserved Cherries, Plums, marmalit of plums, quinces, &c. but not to drink after them, a Pomegranates, Lemons, Oranges are tolerated, if they be not too sharp.

^b *Crato* will admit of no herbs, but Borage, Buglofs, Endive, Fennell, Aniseed, Bawm, *Callenius* and *Arnoldus* tolerate Lettuce, Spinnage, Beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw fallerts; but as *Laurentius* prescribes, in broths; and so *Crato* commends many of them: or to use Borage, Hops, Bawme, steeped in their ordinary drink. ^c *Avenzoar* magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose-water, which he would have to be used in every dish, which they put in practice in those hot Countries, about *Damascus*, where (if we may believe the relations of *Vertamannus*) many hogheads of Rose-water are to be sold in the market at once, it is in so great request with them.

Mont. a *Punica mala aurantia* commodè permittuntur modò non sint austera & acida. b *Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissum vitari debent.* c *Mercurialis præf. Med.*

SUBJECT. 2.

Dyet rectified in quantity.

e *Li. 2. de com. Solus homo ediditq; &c.* f *Consil. 21. 18.* si plus ingeratur quam par est, & ventriculus tolerare possit, nocet, & crudelitates generat, &c.



An alone, saith ^e *Cardan*, eates and drinks without appetite, and useth all his pleasure without necessity, *animæ vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more then the stomach can well beare, it will ingender cruditie, and do much harme. Therefore ^f *Crato* adviseth his patient to eat but twice a day, and that at his set meales, by no meanes to eat without an appetite, or upon a full stomach, and to put seven houres difference

ference betwixt dinner and supper. Which rule if we did observe in our Colledges, it would be much better for our healths: But custome that tyrant so prevails, that contrary to all good order and rules of Physick, we scarce admit of five. If after seven houres tarrying he shall have no stomach, let him defer his meal, or eat very little at his ordinary time of repast. This very counsell was given by *Prosper Calenus* to *Cardinal Cæsius*, labouring of this disease; and *Platerus* prescribes it to a patient of his, to be most severely kept. *Guianerius* admits of three meals a day, but *Montanus consil. 23. pro Ab. Italo*, ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast; for as *Celsus* contends *lib. 1. Jacchius 15. in 9. Rhafis*,^h repletion and inanition may both do harm in two contrary extreames. Moreover, that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and winde; and by all means to eat no more than he can well digest. Some think (saith **Trincavelius lib. 11. cap. 29. de curad. part. hum.*) the more they eat the more they nourish themselves: eat and live, as the proverb is, not knowing that only repairs man which is well concocted, not that which is devoured. Melancholy men most part have good^k appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which *Socrates* and *Disarius* the Physicians in^l *Macrobius* so much require, *S. Hierom* in-joines *Rusticus*, to eat and drink no more than will^m satisfy hunger and thirst. *n* *Lessius* the Jesuite holds 12. 13. or 14. ounces, or in our Northern countries 16. at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drink. Nothing pesters the body and mind sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do. *o* By overmuch eating and continuall feasts they stifle nature, and choke up themselves; which, had they lived courstly, or like galley-slaves been tyed to an oare, might have happily prolonged many fair years.

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, *p* *than which* (saith *Avicenna*) nothing is worse; to feed on diversity of meats, or overmuch, *Sertorius*-like in *lucem cœnare*, and as commonly they do in *Muscovie* and *Island*, to prolong their meals all day long, or all night. Our Northern countries offend especially in this, and we in this Island (*ampliter viventes in prandis & cœnis*, as *Polydore* notes) are most liberall feeders, but to our own hurt. *†* *Persicos odi puer apparatus*: Excess of meat breedeth sickness, & gluttony causeth cholerick diseases: by surfeting many perish, but he that dieteth himself prolongeth his life, *Ecclus. 37. 29, 30*. We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the Physician, he pulls thee by the ear as thou sittest, & telleth thee, that nothing can be more noxious to thy health, than such variety & plenty. Temperance is a bridle of gold, & he that can use it aright, **ego non summis viris cœparo, sed simillimæ Deo judico*, is liker a God than a man: For as it will transform a beast to a man again, so it will make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudi-

8 Observat. lib. 1. Affuescat bñ in die cibos sumere, centā semper horā.
h Ne plus ingerat cavendum quā ventriculus ferra potest. semperq; surgat a mensa non satius.

i Siquidem qui seminansum velociter ingerunt cibū, ventriculo laborem inferunt, & status maximos promovent, Grato.

** Quidam maxime comedere nituntur, putantes eā ratione se vires refecturos; ignorantes, non ea quæ ingerunt posse vires reficere, sed quæ probe concoquant.*

k Multa appetunt, pauca digerunt.

l Saturnal. lib.

7. cap. 4.

m Medicus & temperatus ci-
bis & carni
& animæ utilis

n Hygiasticon

reg. 14. 16. un-

ciæ per diem

sufficiant, com-

putato pane,

carne ovii, vel

alii obsoniis,

& totidem vel

paulo plures

unciæ potius.

o Idem reg. 27.

Plures in domi-

bis suis brevi

tempore pascen-

tes autinguntur, qui si irremediis vincti fuissent, aut gregario pane passi, sani & incolumes in longam ætatem vitam prorogassent.
p Nihil deterius quā diversa nutrientia simul adjungere, & comedendi tempus prorogare. *q* Lib. 1. hist. *†* Hor. ad lib. 3. ods ult. *r* Ciborum varietate & copiā in eadem mensa nihil nocentius homini ad salutem, Fr. Valeriola, observ. l. 2. cap. 6. ** Tul. o-*
rat. pro M. Marcel.

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Nullus cibum
sumere debet,
si stomachus sit
vacuus. Gordō.
lib. med. l. i. c. ii.
x E multū edu-
liū unum elige,
reliquisq; ceter-
is, ex eo come-
de.

u L. de atra bi-
le. Simplex sit
cibus, q̄ non
varius: quod
licet dignitati
tuæ ob convi-
vius difficile vi-
deatur, &c.

x Celsitudo tua
prædeat sola,
absq; apparatu
aulico, conten-
tus sit illustris-
simus princeps
duobus tantum
serculis, vinog;
Rhenano solum
in mensa uti-
tur.

y Semper intra
facietatem a
mensa recedat,
uno serculo, con-
tentus.

† Lib. de Hel.
& Jejunio.

Multò melius
in terram vina
fudisses.

z Crato. Mul-
tum refert non
ignorare qui
cibi priores, &c.
liquida præce-
dant carniū
jura, pisces,
fructus, &c.
Cena brevior
sit prandio.

a Traët. 6. con-
tradiët. i. lib. i.

b Super omnia
quotidianum
leporem habuit,
& poms in-
dulsit.

* Annal. 6. Ri-
dere solebat
eor, qui post
30. ætatis an-
num, ad cog-
noscentia corpo-
ri suo noxia
vel milia, ali-
cuius consiliū
indigerent.

ties, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as *Seneca* calls it, to choose one of many, & to feed on that alone, as *Crato* adviseth his Patient. The same counsell, ^u *Prosper Calenus* gives to *Cardinall Cæsius*, to use a moderate & simple diet: and though his table be jovially furnished by reason of his state & guests, yet for his own part to single out some one favoury dish and feed on it. The same is inculcated by *Crato consil. 9. l. 2.* to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honorable attendance & courtly company, with a private friend or so, y a dish or two, a cup of Rhenish wine, &c. *Montanus consil. 24.* for a noble Matron injoyns her one dish, and by no means to drink betwixt meals. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hilbertus Cenomecensis Episc.* writes in his life. — *cui non fuit unquam*

Ante sitim potus, nec cibus ante famem,

and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet to go to the ale-house or tavern, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drink. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speak it with Saint † *Ambrose*, pour so much water in their shooes.

It much avails likewise to keep good order in our diet, ^z to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomach; harder meats of digestion must come last. *Crato* would have the supper less than dinner, which *Cardan* contradicth. lib. i. Traët. 5. contradicth. 18. allows, and that by the authority of *Galen. 7. art. curat. cap. 6.* and for four reasons he will have the supper biggest: I have read many Treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro* and *con*, ^a *Cardans* rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as ^b *Lampridus* relates in his life: one Pope Pork, another Peacock, &c. what harm came of it? I conclude, our own experience is the best Physitian; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himself. *Tiberius* in * *Tacitus* did laugh at all such, that after 30. years of age would ask counsell of others concerning matters of diet, I say the same.

These few rules of diet he that keeps, shall surely finde great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; he that shall but read their lives, written by *Hierom*, *Athanasius*, &c. how abstemious Heathens have bin in this kind, those *Curii* and *Fabritii*, those old Philosophers, as *Pliny* records lib. i i. *Xenophon lib. i. de vit. Socrat.* Emperours and

and Kings, as Nicephorus relates, *Eccles. hist. lib. 18. cap. 8. of Mauritius, Lodovicus Pius, &c.* and that admirable † example of *Lodovicus Cornarus*, a Patritian of *Venice*, cannot but admire them. This have they done voluntarily, and in health; what shall these private men do that are visited with sickness, and necessarily * injoynd to recover, and continue their health? It is a hard thing to observe a strict diet, & *qui medicè vivit, misère vivit*, as the saying is, *quale hoc ipsum erit vivere, his si privatus fueris*? as good be buried, as so much debarred of his appetite; *excessit medicina malum*, the physick is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience; *è malis minimum*, better do this then do worfe. And as † *Tully* holds, *bet- ter be a temperate old man, then a lascivious youth*. 'Tis the only sweet thing, (which he adviseth) so to moderate our selves, that we may have *senectutem in juventute, & in juventute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

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† A Lessio edit. 1614.

c *Ægyptii olim omnes morbos curabant vomitu & jejunio. Bohemus lib. 1. cap. 5.*† *Cat. Major: Melior conditio senis viventi ex præscripto artis medicæ, quam adolescentis luxuriosus.*

M E M B. 2.

Retention and Evacuation rectified.

Have declared in the causes, what harm costiveness hath done in procuring this disease; if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; *maximè conducit*, saith *Montanus cap. 27.* it very much avails. d *Altomarus cap. 7. commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature he will have these ordinary excrements evacuated.* Piso calls it *Beneficiū ventris*, the benefit, help or pleasure of the belly, for it doth much ease it. *Laurentius cap. 8. consil. 21. l. 2.* prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters, in Hypochondriacall melancholy, still to be used as occasion serves, e *Peter Cnemand* in a consultation of his *pro hypocondriaco*, will have his patient continually loose, and to that end sets down there many forms of Positions and Clisters. *Mercurialis, consil. 88.* If this benefit come not of its own accord, prescribes f Clisters in the first place: so doth *Montanus consil. 24. consil. 31. & 229.* he comends turpentine to that purpose: the same he ingeminates, *consil. 230.* for an Italian Abbot. 'Tis very good to wash his hands & face often, to shift his clothes, to have fair linnen about him, to be decently and comely attired, for *sordes vitiant*, nastiness defiles, and dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits. Bathes are either artificiall or naturall, both have their special uses in this malady, and as g *Alexander* supposeth *lib. 1. cap. 16.* yeeld as speedy a remedy, as any other Physick whatsoever. *Ætius* would have them daily used, *assidua balnea, Tetra. 2. sect. 2. c. 9.* Galen crakes how many severall cures he hath performed in this kinde by use of bathes alone, and *Rufus* Credithat he hath performed in this kinde by use of bathes alone, and *Rufus* makes it a principle cure, moistning them which are otherwise dry. *Rhasis* makes it a principle cure, *Tota cura sit in humectando*, to bathe and afterwards anoint with

d Debet per a. mæna excedere, et loca viridia, excretis prius arte vel natura alvi excrementis.

e Hildeheim spicel. 2. de mel. Primum omnium operam dabis ut singulis diebus habeas beneficiū ventris, semper cavendo ne alvus sit diutius astringa.

f Si non sponte, clisteribus purgetur.

g Balneorum usus dulcium, siquid aliud, ipsius opitulatur. Credi hæc dicium aliqua quantia, inquit Montanus consil. 26.

oyle. si. 26.

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oyle. *Jafon Pratenfis*, *Laurentius* cap. 3. and *Montanus* fet down their peculiar Formes of artificiall bathes. *Crato* *confil.* 17. *lib.* 2. commends Malloves, Camomile, Violets, Borage to be boyled in it, and sometimes faire water alone, & in his following counfel, *Balneum aquæ dulcis folum fepifsimè profuiffè compertum habemus*. So doth *Fuchsius* *lib.* 1. cap. 33. *Frisimelica* 2. *confil.* 42. in *Trincavelius*. Some befide hearbs, prefcribe a rammes

i In quibus juncti diu fedent eo tempore, ne sudorem excitent aut manifestum temporem, sed quidam refrigeratione humedant.

k Aqua non fit calida, sed tepida, ne sudor sequatur.

l Lotiones capitibus ex lincivio, in quo herbas capitales coxerint.

m Cap. 8. de mel.

n Aut oxungia pulli, Pifo.

head and other things to be boyled. *Fernelius* *confil.* 44. will have them used 10. or 12. dayes together; to which he must enter fasting, and so continue in a temperate heat, & after that frictions all over the body. *Lelius Egubinus* *confil.* 142. and *Christoph. Ærerus* in a consultation of his, hold once or twice a week sufficient to bathe, & the water to be warme, not hot, for fear of sweating, *Felix Plater, observ.* *lib.* 1. for a Melancholy Lawyer, I will have lotions of the head still joyned to these bathes, with a lee wherein capital hearbs have been boyled. *m* *Laurentius* speaks of bathes of milk,

which I finde approved by many others. And still after bath, the body to be anointed with oyl of bitter Almonds, of violets, new or fresh butter, *n* Capons greafe, especially the back bone, and then lotions of the head, embrocations, &c. These kinde of bathes have been in former times much frequented, and diversly varied, & are still in generall use in those Eastern countries. The Romans had their publick baths very sumptuous and stupend, as those of *Antoninus* and *Dioclesian*. *Plin.* 36. saith there were an infinite number of them in Rome and mightily frequented; some bathed seven times a day, as *Commodus* the Emperour is reported to have done: usually twice a day, and they were after anointed with most costly oyntments: rich women bathed themselves in milke, some in the milke of 500. she asses at once: we have many ruines of such bathes found in this Iland, amongst those parietines and rubbish of old Romane townes. *Lipsius de mag. Urb. Rom.* l. 3. c. 8. *Rosinus*, Scot of Antwerp, and other Antiquaries, tell strange stories of their Baths. *Gellius* l. 4. c. ult. *Topogr. Cōstant.* reckons up 155. publick Baths in Constantinople, of faire building, they are still frequented in that Citie by the Turkes of all sorts, men and women, and all over Greece and those hot countries; to absterge belike that fulsomeness of sweat, to which they are there subject. *q* *Busbequius* in his Epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer sort have private baths in their houses; the poorer go to the common, and are generally so curious in this behalf, that they will not eate nor drink untill they have bathed, before and after meals some, and will not make water (but they will wash their hands) or go to stool. *Leo Afer.* l. 3. makes mention of 100. severall baths at Fez in Africke, most sumptuous, and such as have great revenues belonging to them. *Buxtorf.* cap. 14. *Synagog. Jud.* speaks of many ceremonies amongst the Jews in this kinde; they are very superstitious in their bathes, especially women.

Naturall bathes are praised by some, discommended by others; but it is in a divers respect. *f* *Marcus de Oddis in Hipp. affect.* consulted about Baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by *t* in another counsell for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk, *Arctens.* c. 7. commends Allome Baths above the rest; and

o Thermae.

Nymphaeae.

p Sandes lib. 1. saith, that women go twice a week to the baths at least.

q Epist. 3.

r Nec alvum excernunt, quin aquam secum porrent quâ partes obscenas lavent.

s Busbequius ep.

3. Leg. Turciae.

t Hildesheim

speciel. 2. de

mel. Hypocon.

si non adesseret

jecoris caliditas,

Thermae laudarem, & si

non nimia humoris

effluxio metueretur.

u Fol. 141.

and *Mercurialis consil.* 88. those of *Luca* in that Hypochondriacall passion. He would have his patient tarry there 15. dayes together, and drink the water of them, and to be bucketed, or have the water powred on his head. *John Baptista Silvaticus cont.* 64. commends all the Baths in *Italy*, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth *Heracles de Saxoniâ*. But in that they cause sweat, and dry so much, he confines himself to Hypochondriacall melancholy alone, excepting that of the head, and the other. *Trincavelius consil.* 14. lib. 1. prefers those *Portus* baths before the rest, because of the mixture of brasse, iron, allome, and *consil.* 35. l. 3. for a melancholy Lawyer, and *consil.* 36. in that hypochondriacall passion, the 2 Baths of *Aquaria*, and 36. *consil.* the drinking of them. *Frisimelica* consulted among the rest in *Trincavelius. consil.* 42. lib. 2. prefers the waters of *Apona* before all artificiall baths whatsoever in this disease, and would have one nine years affected with Hypochondriacall passions, flie to them, as to an ^b holy anchor. Of the same minde is *Trincavelius* himself there, and yet both put a hot liver in the same party for a cause, and send him to the water of *S. Helen*, which are much hotter. *Montanns consil.* 230. magnifies the *Chalderinian* Baths, and *consil.* 237. & 239. he exhorteth to the same, but with this caution, ^d that the liver be outwardly anointed with some coolers that it be not overheated. But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden*, they are good for all cold diseases, ^e naught for cholerick, hot & dry, and all infirmities proceeding of choler, inflammations of the spleen and liver. Our English Baths as they are hot must needs incur the same censure: But *D. Turner* of old, and *D. Jones* have written at large of them. Of cold Baths I finde little or no mention in any Physician, some speak against them: * *Cardan* alone out of *Agathinus* commends bathing in fresh rivers, & cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages & complexions, and is most profitable for hot temperatures. As for sweating, urine, blood-letting by hamrods, or otherwise, I shall elsewhere more opportunely speak of them.

Immoderate *Venus* in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite remedy, ^f remitting anger, and reason, that was otherwise bound. *Avicenna Fen.* 3. 20. *Oribasius med. collect.* lib. 6. cap. 37. contend out of *Ruffus* and others, ^g that many mad-men, melancholy, and labouring of the falling sickness, have been cured by this alone. *Montaltus cap.* 27. de melan. will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smoakes and vapours that offend them, ^h & if it be omitted, as *Valescus* supposeth, it makes the minde sad, the body dull and heavy. Many other inconveniences are reckoned up by *Mercatus*, and by *Rodericus à Castro*, in their tracts de melancholia virginum et monialium; ob seminis retentionem saviunt sæpe moniales et virgines, but as *Platerus* addes, si nubant sanantur, they rave single, and pine away much discontent, but marriage mends all. *Marcellus Do-*

u *Thermas Lucenses* adeat, ibiq; aquas ejus per 15. dies potet, & calidarum aquarum stillicidium tum caput tum venter triculum de more subiciat: x In panth. y Aquæ Portusæ. z Aquæ Aquæ-viæ.

a Ad aquas Aponenses velut ad sacram anchoram consuegiat.

b Joh. Baubini li. 3. ca. 14. hist. admir. Fonti Bollenfis in ducat.

Wittenberg laudat aquas Bollenfes ad melancholicos morbos, mærorem, fascinationem, aliq; animi pathemata.

c Balnea Chalderina.

d Hepar externe ungatur ne calefiat.

e Nocent calidum & siccat, cholerici, & omnibus morbis ex cholera, hepatis, splenisq; affectionibus.

* Lib. de aqua. Qui breve hoc vita curriculum cupiunt sani transigere, frigidis aquis sæpe lavare debent, nulli ætati cum sit incongrua, calidus imprimis utilis.

f Solvit Venus rationis vim impeditam, ingentes iras re-

mittit, &c. g Multi comitiales, melancholici, insani, hujus usu solo sanati. h Si omittatur coitus, contristat & plurimum gra-

natu

mitit, &c. g Multi comitiales, melancholici, insani, hujus usu solo sanati. h Si omittatur coitus, contristat & plurimum gra-

natus lib. 2. med. hist. cap. 1. tells a story to confirm this out of *Alexander Benedictus*, of a maid that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensiū largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore mane menti restituta discessit.* But this must be warily understood, for as *Arnoldus* objects, *lib. 1. breviar. 18. cap. Quid coitus ad melancholicum succum?* What affinity have these two? except it be manifest that super-abundance of seed, or fulness of blood be a cause, or that love, or an extraordinary desire of *Venus* have gone before, or that as *Lod. Mercatus* excepts, they be very flatuous, & have been otherwise accustomed unto it. *Montaltus cap. 27.* will not allow of moderate *Venus* to such as have the Gout, Palsie, Epilepsie, Melancholy, except they be very lusty, and full of blood. *Lodovicus Antonius lib. med. miscel.* in his chapter of *Venus*, forbids it utterly to all Wrestlers, Ditchers, labouring men, &c. *Ficinus* and *Marsilius Cognatus* put *Venus* one of the five mortell enemies of a student: *It consumes the spirits, and weakneth the brain.* *Halyabbas the Arabian. 5. Theor. cap. 36.* and *Jason Pratensis* make it the fountain of most diseases, *but most pernicious to them who are cold and dry;* a melancholy man must not meddle with it, but in some cases. *Plutarch* in his book *de san. tuend.* accounts of it as one of the three principall signs and preservers of health, temperance in this kinde; *o To rise with an appetite, to be ready to work; and abstain from venery, tria saluberrima,* are three most healthfull things. We see their opposites how pernicious they are to mankinde, as to all other creatures they bring death, and many ferall diseases: *Immodicis brevis est ætas & rara senectus.* *Aristotle* gives instance in Sparrows, which are *parum vivaces ob salacitatem*, p short lived because of their salacity, which is very frequent, as *Scoppius* in *Priapiis* will better inform you. The extremes being both bad, * the *medium* is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and lustie, well fed like *q Hercules*, & *Proculus* the Emperour, lusty *Laurence*, *prostitulum feminae Messalina* the Empress, that by Philters, and such kinde of lascivious meats, use all means to t inable themselves: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidi-sti,* as that Spanish * *Celestina* merrily said: others impotent, of a cold and dry constitution cannot sustain those gymnicks without great hurt done to their own bodies, of which number (though they be very prone to it) are melancholy men for the most part.

Nisi certo constet nimium semen aut sanguini causa esse, aut amor præcesserit, aut, &c.
*k Athletæ, Artibiticæ, podagricis nocet, nec opportuna prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger exerc. 259. Turcū ideo luctatori-bus prohibi-tum. l De sanit. tu-end. lib. 1. m Lib. 1. ca. 7. exhaurit enim spiritus animūq; debilitat. n Frigidis & sicci corporibus inimicissima. o Vesci intra satietatem, im-pigrum esse ad laborem, vitale semen conservare. p Nequitia est quæ se non finit esse soxem. * Vide Montanum, Pet. Godefridum, Amorum lib. 2. cap. 6. curiosum de hū, nam & numerum de finitè Talimudistis, unicuiq; sciari assignari suum tempus, &c. q Thespiadas genuit. r Vide Lampridium vit. c. 4. s Et lassata viru, &c. t Vid. Mizald. cent. 8. ii. Lemnius lib. 2. cap. 16. Catullum ad Ipsiphilam, &c. Ovid. Eleg. lib. 3. & 6. &c. quot itinera una nocte consecissent, tot coronas ludicro deo puta Triphallo, Marsæ, Hermæ, Priapo donarent, Cingentis tibi mentulam coronæ, &c. Pernoboscodid. Gasp. Barthii.*

MEMB. 3.

Ayr rectified. With a digression of the Ayr.



As a long-winged Hawk when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayr, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes down amain, and stoopes upon a suddain: so will I, having
 now

now come at last into these ample fields of Ayre, wherein I may freely expatiate and exercise my self for my recreation, a while rove, wander round about the world, mount aloft to those athereall orbs and celestial spheres, and so descend to my former elements again. In which progress, I will first see whether that relation of the Frier of *Oxford* be true, concerning those Northern parts under the Pole (if I meet *obiter* with the wandring Jew, *Elias Artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there be such 4. *Euripes*, and a great rock of Loadstones, which may cause the needle in the Compass still to bend that way, and what should be the true cause of the variation of the Compass, * is it a magneticall rock, or the Pole-star, as *Cardan* will; or some other star in the bear; as *Marsilius Ficinus*; or a magneticall meridian, as *Maurolicus*; *Vel situs in venâ terræ*, as *Agricola*; or the nearness of the next Continent, as *Cabeus* will; or some other cause, as *Scaliger*, *Cortesi*, *Conimbricenses*, *Peregrinus*, contend; why at the *Azores* it looks directly North, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the *Baltick* Seas, near *Rasceburg* in *Finland*, the needle runs round, if any ships come that way, though *Martin Ridley* write otherwise, that the needle near the Pole will hardly be forced from his direction. 'Tis fit to be enquired whether certain rules may be made of it, as 11. grad. *Lond. variat. alibi* 36. &c. and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our *D. Gilbert*, and *Nicholas Cabeus* the Jesuite, that have both written great volumes of this subject, satisfy these Inquisitors. Whether the sea be open and navigable by the Pole artick, and which is the likeliest way, that of *Bartison* the *Hollander*, under the Pole it selfe, which for some reasons I hold best; or by *fretum Davis*, or *Nova Zembla*. Whether *c Hudsons* discovery be true of a new found Ocean, any likelihood of *Buttons* bay in 50. degrees, *Hubberds* hope in 60. that of *ut ultra* near *Sir Thomas Roes* welcome in North-west Fox, being that the sea ebbs and flows constantly there 15. foot in 12. hours, as our *d new* Cards inform us that *California* is not a Cape, but an Iland, and the West-windes make the Nepe tides equall to the Spring, or that there be any probability to pass by the straights of *Anian* to *China*, by the Promontory of *Tabin*. If there be, I shall soon perceive whether *e Marcus Polus* the *Venetians* narration be true or false, of that great City of *Quinsay* and *Cambalu*; whether there be any such places, or that as *f Matth. Riccius* the Jesuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary* and the King of *China* be the same: *Xuntain* and *Quinsay*, and the City of *Cambalu* be that new *Paquin*, or such a wall 400. leagues long to part *China* from *Tartary*: whether *g Presbyter John* be in *Asia* or *Africk*; *M. Polus Venetus* puts him in *Asia*, *h* the most received opinion is, that he is Emperour of the *Abissines*, which of old was *Ethiopia*, now *Nubia*, under the *Equator* in *Africk*. Whether *i Guinea* be an Iland or part of the Continent, or that hungry *k Spaniards* discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannus*, or his of *Vtopia*, or his of *Lucinia*. And yet in likelihood it may be so, for without all question it being extended from the Tropick of *Capricorn* to the circle *Antartick*, and lying as it doth in the temperate

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u Nich. de Lynna, cited by *Mercator* in his Map.

x Mons Sieto. Some call it the highest hill in the world, next *Teneriffe* in the *Canaries* Lat. 81.

a Cap. 26. in his Treatise of magneticke bodies.

b Lego lib. 1. cap. 23. & 24. de magnetica philosophia, & lib. 3. cap. 4.

c 1612.

d M. Briggs, his Map, and Northwest Fox.

e Lib. 2. ca. 64. de nob. civitat. Quinsay, & cap. 10. de Cambalu.

f Lib. 4. cap. 3. ad Sinas, ca. 3.

g M. Polus in *Asia Presb.*

h Joh. meminit lib. 2. cap. 30.

i Alluuresius & alii.

k Lat. 10. Gr.

l Ferdinando

de Quir. Anno

1612.

Zone,

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Zone, cannot chuse but yeeld in time some flourishing kingdomes to succeeding ages, as *America* did unto the *Spaniards*. *Shouten* and *Le Meir* have done well in the discovery of the Streights of *Magellan*, in finding a more convenient passage to *Mare pacificum*: methinks some of our modern *Argonautes* should prosecute the rest. As I go by *Madagascar*, I would see that great Bird¹ *Rucke*, that can carry a man and horse, or an Elephant, with that *Arabian Phoenix* described by^m *Adricomius*; see the Pellicanes of *Ægypt*, those *Scythian* Gryphes in *Asia*: And afterwards in *Africk* examine the fountains of *Nilus*, whether *Herodotus*,^o *Seneca*. *Plin. lib. 5. cap. 9. Strabo. lib. 5.* give a true cause of his naturall flowing, p *Pagaphetta* discourse rightly of it, or of *Niger* and *Senega*; examine *Cardan*,^q *Scaligers* reasons, and the rest. Is it from those *Etesian* winds, or melting of snow in the Mountains under the *Æquator* (for *Jordan* yearly overflows when the snow melts in Mount *Libanus*) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropicks, when the Sun is verticall, and cause such vast inundations in *Senega*, *Maragnan*, *Orenoque*, and the rest of those great rivers in *Zona Torrida*, which have all commonly the same passions at set times: and by good husbandry and policy, hereafter no doubt may come to be as populous, as well tilled, as fruitfull as *Ægypt* it self, or *Cauchinthina*: I would observe all those motions of the sea, and from what cause they proceed, from the Moon (as the Vulgar hold) or earth motion, which *Galileus* in

the fourth dialogue of his Systeme of the world, so eagerly proves, and firmly demonstrates; or winds, as^r some will. Why in that quiet Ocean of *Zur, in mari pacifico*, it is scarce perceived, in our *British* Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular, & diverse?

Why the current in that *Atlantick Ocean* should still be in some places from, in some again towards the North, and why they come sooner than go? and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Merchants come in three weeks, as^s *Scaliger* discusseth, they return scarce in three moneths, with the same or like windes: The continuall current is from East to West. Whether Mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas*, be so high as *Pliny*, *Solinus*, *Mela* relate, above Clouds, Meteors, *Ubi nec aure nec venti spirant*, (inso much that they that ascend suddenly very often, the aire is so subtile) 1250. paces high, according to that measure of *Dicearchus*, or 78. miles perpendicularly high, as *Jacobus Mazonius*, sec. 3. & 4. expounding that place of *Aristotle* about Mount *Caucasus*; and as^t *Blancanus* the Jesuite contends out of *Clavius*

& *Nonius* demonstrations de *Crepusculis*: or rather 32 stadiums, as the most received opinion is; or 4. miles, which the height of no mountain doth perpendicularly exceed, & is equal to the greatest depths of the Sea, which is, as *Scaliger* holds 1580. paces *Exer. 38.* others 100. paces. I would see those inner parts of *America*, whether there be any such great City of *Manoa*, or *Eldorado* in that golden Empire, where the high ways are as much beaten (one reports) as between *Madril* & *Valedolit* in *Spain*; or any such *Amazones* as he relates, or gigantical Patagones in *Chica*; with that miraculous mountain *Tbonyapab* in the Northern *Brafile*, cujus jugū sterniter in amoenissimā planitiem &c. or that of *Pariacacca* so high elevated in *Pern.*

x The pike of *Teneriff* how high it is? 70. miles, or 50. as *Patricius* holds, or 9. as *Snellius* demonstrates in his *Erotothenes*: see that strang^{*} *Cirknickzerksey* lake

1 Alarum penne continent in longitudine 12. passus, elephantem in sublime tollere potest.

Polin. l. 3. c. 40. m Lib. 2. Descript. terre sancte.

o Natur. quest. lib. 4. cap. 2. p Lib. de reg. Congo.

q Exercit. 47.

r See M. Carters Geography, lib. 2. cap. 6. & Bern. Teleseus lib. de mari.

s Exercit. 52. de mari motu cause intelligenda: prima reciprocationis,

secunda variationis, tertia collisionis,

quarta collisionis, quinta privationis, sexta contrarietatis.

Pavittius faith 52. miles in height.

t Lib. de ex lib. ratione locorum.

u Laet. lib. 17. cap. 8. de script. occid. Ind.

x Luge alii vocant.

* Geor. Wernerus, Agre tanta celeritate erunt ut qd absque mur, ut expedire equit aditum intercludant.

lake in *Carniola*, whose waters gush so fast out of the ground, that they will overtake a swift horsman, and by and by with as incredible celerity are supped up: which *Lazius* & *Warnerus* make an argument of the *Argonautes* sayling under ground. And that vast den or hole called y *Esmellen* y *Boissardus* de *Magn. cap. de Pilupis.* in *Muscovia*, *quæ visitur horrendo hiatu*, &c. which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engin can make the like; such another is *Gilbers* Cave in *Lapland*, with many the like. I would examine the *Caspian* Sea, & see where and how it exonerates it self, after it hath taken in *Volga*, *Jaxares*, *Oxus*, and those great rivers; at the mouth of *Oby*, or where? What vent the *Mexican* lake hath, the *Titicacan* in *Peru*, or that circular pool in the vale of *Terapeia*, of which *Acosta* l. 3. c. 16. hot in a cold country, the spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare Mortuum* in *Palestina*, of *Thrasumene*, at *Peruzium* in *Italy*: the *Mediterranean* it self. For from the *Ocean*, at the Straights of *Gibraltar*, there is a perpetuall current into the *Levant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine*, or black Sea, besides all those great rivers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the Sun, or otherwise? I would find out with *Trajan* the fountains of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian* Pyramids, *Trajan's* bridge, *Grotta de Sybilla*, *Lucullus* Fish-ponds, the Temple of *Nidrose*, &c. And, if I could, observe what becomes of Swallowes, Storkes, Cranes, Cuckowes, Nightingales, Redstarts, & many other kind of singing birds, water-fowls, Hawks, &c. some of them are onely seen in summer, some in winter; some are observed in the ^z snow, and at no other times, each have their seasons. In winter not a bird is in *Muscovia* to be found, but at the spring in an instant the woods and hedges are full of them, faith ^p *Herbastein*: how comes it to pass? Do they sleep in winter, like *Gesners* Alpine mice; or do they lie hid (as ^q *Olaus* affirms) in the bottome of lakes and rivers, spiritum continententes? often so found by Fishermen in *Poland* and *Scandia*, two together, mouth to mouth, wing to wing; & when the spring comes they revive again, or if they be brought into a stove, or to the fire side. Or do they follow the Sun, as *Peter Martyr* legat. *Babylonica* l. 2. manifestly convicts, out of his own knowledge: for when he was Embassadour in *Egypt*, he saw Swallowes, Spanish Kites, ^t and many such other *European* birds, in December and January very familiarly flying, and in great abundance, about *Alexandria*, *ubi floridæ tunc arbores ac viridaria*. Or lie hid in the caves, rocks, & hollow trees, as most think, in deep *Tin-mines* or *Sea-cliffes*, as ^{*} *Mr Ca-* *ren* gives out? I conclude of them all, for my part, as ^{*} *Munster* doth of Cranes and Storks: whence they come, whither they goe, *incompertum adhuc*, as yet we know not. We see them here, some in summer, some in winter: Their coming and going is sure in the night: in the plaines of *Asia* (faith he) the Storkes meet on such a set day, he that comes last is torn in peeces, and so they get them gon. Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creekes, havens, promontories, straights, lakes, bathes, rocks, mountaines, places, and fields, where Cities have been ruined or swallowed, battels fought, creatures, Sea-monsters, *Remora*, &c. minerals, vegetals, Zoophites were fit to be considered in such an expedition, and amongst the rest, that of ^m *Harbastein* his Tartar lambe, ⁿ *Hector Boethius*

^z In campâ Lovicen. solum vivuntur in nivo, & ubinam vere, æstate, autumno se occultant. ^{hermes} Polit. l. i. Jul. Bellin. ^p Statim inveniunt vere sylva strepunt eorum cantilenis. ^q Muscovit. comment.

^q Immergunt se fluminibus, lacubusq; per hyemem latent, &c.

^t Ceterasq; volucres Pontum hyeme adventente è nostris regionibus Europen transvolantes.

^{*} Survey of Cornwall.

^r Porro ciconice quoniam è loco veniant, quod se conferant, incompertum adhuc, agmen venientium, descendunt.

^u ut gruum venisse cernimus nocturnis opinor temporibus.

^{In} patentibus Asia campis cerio die congregant se, cam quæ novissime

advenit lucervant, inde avolant. ^{Cosmog.} l. 4. c. 125.

^m comment. ⁿ Muscov. ⁿ Hist. Scot. l. i.

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o *Vertomannus*.
l. 5. c. 16. men-
tioneth a tree
that bears
fruits to eat,
wood to burn,
bark to make
ropes, wine
and water to
drink, oyl and
fugar, and
leaves as tiles
to cover hou-
ses, flowers
for clothes,
&c.

* *Animal in-
fium Cusno*, ut
quis legere vel
scribere possit
sine alterius ope
luminis.

† *Cosmog. lib. 1.
cap. 435. & lib.
3. cap. 1. habent
ollas à natura
formatas et ter-
ra extraxit,
similes illis à
figulis factis,
coronas, pisces,
aves, & omnes
animantium
species.*

* *Ut solent hi-
rundines &
ranæ præ fri-
goris magnitu-
dine mori, &
postea redeunte
vere 24. Apri-
li reviviscere.*
† *Vid. Peveri-
um in Gen.
Cor. à Lapide,
& alijs.*

p In *Necyo-
mania* Tom. 2.

† *Erastorinus
lib. de simp.
Georgius Me-
rula lib. de
mem.
Julius Billius,
&c.*

* *Simlerus, Ortelius, Brachiis centum sub terra reposita est, in qua quadraginta octo cadavera inerant, Anchoræ, &c.*

goof-bearing tree in the *Orchades*, to which *Cardan lib. 7. cap. 36. de rerum varietat.* subscribes: o *Vertomannus* wonderfull palme, that *Hy in *Hispaniola*, that shines like a torch in the night, that one may well see to write; those sphericall stones in *Cuba* which nature hath so made, and those like Birds, Beasts, Fishes, Crowns, Swords, Sawes, Pots, &c. usually found in the metall-mines in *Saxony* about *Mansfield*, and in *Poland* neer *Nokow* and *Palukie*, as † *Munster* and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as *Leo Suavius* in his comment on *Paracelsus de sanit. tuend.* and * *Gaguinus* records in his description of *Muscovie*, that in *Lucomoria*, a Province in *Russia*, lie fast asleep as dead all winter, from the 27. of November, like frogges and swallowes, benūmed with cold, but about the 24. of April in the Spring they revive again; and go about their business. I would examine that demonstration of *Alexander Picolomineus*, whether the earths superficies be bigger than the seas; or that of *Archimedes* be true, the superficies of all water is even? Search the depth, and see that variety of Sea-monsters and fishes, *Maremaids*, Sea-men, Horses, &c. which it affords. Or whether that be true which *Jordanus Brunus* scoffes at, that if God did not detain it, the Sea would overflow the earth by reason of his higher site, and which *Josephus Blancanus* the Jesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a just tract proves by many circumstances, that in time the Sea will waste away the land, and all the globe of the earth shall be covered with waters; *Risum teneatis amici?* what the sea takes away in one place it addes in another. Me thinks he might rather suspect the Sea should in time be filled by land, trees grow up, carcasses, &c. that all-devouring fire, *omnia devorans & consumens*, will sooner cover and dry up the vast Ocean with sand and ashes. I would examine the true seat of that terrestriall † *Paradise*, and where *Ophir* was whence *Solomon* did fetch his gold; from *Pernana*, which some suppose, or that *Anrea Chersonesus*, as *Dominicus Niger*, *Arius Montanus*, *Goropius*, and others will. I would censure all *Plinies*, *Solinus*, *Strabo's*, St *John Mandevils*, *Olaus Magnus*, *Marcus Polus* lyes, correct those errors in navigation, reforme *Cosmographickall Chartes*, and rectifie longitudes, if it were possible; not by the Compass, as some dream, with *Mark Ridley* in his treatise of magneticall bodies, cap. 43. for as *Cabeus magnet. philos. lib. 3. cap. 4.* fully resolves, there is no hope thence, yet I would observe some better meanes to find them out.

I would have a convenient place to goe down with *Orpheus*, *Ulysses*, *Hercules*, p *Lucians Menippus*, at St. *Patrick's* Purgatory, at *Trophonius* den, *Hecla* in *Island*, *Ætna* in *Sicily*, to descend & see what is done in the bowels of the earth; do stones and metalls grow there still? how come firre trees to be † digged out from tops of hills, as in our mosses, & marshes all over *Europe*? How come they to dig up fish bones, shells, beams, iron-works, many fathomes under ground, & anchors in mountains far remote from all seas. * *Anno 1460. at Berna in Switzerland* 50. fathom deep a ship was dig'd out of a mountain, where they got metall ore, in which

were

were 48. carcasses of men, with other merchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors,† *Pomponius Mela* in his first book, c. de *Numidia*, & familiarly in the *Alpes*, saith **Blancanus* the Jesuite, the like is to be seen: Came this from earth-quakes, or from *Noahs* flood, as Christians suppose, or is there a vicissitude of Sea & land, as *Anaximenes* held of old, the mountaines of *Thessaly* would become Seas, and Seas again Mountaines? The whole world belike should be new moulded, when it seemed good to those all-commanding Powers, & turned inside out, as we do hay-cocks in Harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his Center; that which is under the *Poles* now, should be translated to the *Æquinoctiall*, and that which is under the torrid Zone to the Circle *Artique* and *Antartique* another while, & so be reciprocally warmed by the Sun: or if the worlds be infinite, & every fixed star a Sun, with his compassing Planets (as *Brunus* and *Campanella* conclude) cast three or four worlds into one; or else of one old world make three or four new, as it shall seem to them best. To proceed, if the earth be 21500. miles in compass, its Diameter is 7000. from us to our *Antipodes*, and what shall be comprehended in all that space? What is the Center of the earth? is it pure element only, as *Aristotle* decrees, inhabited (as† *Paracelsus* thinks) with creatures, whose Chaos is the earth: or with *Fairies*, as the woods and waters (according to him) are with *Nymphes*, or as the Aire with *Spirits*? *Dionysiodorus*, a Mathematician in *Pliny*, that sent a letter *ad superos* after he was dead, from the Center of the earth, to signifie what distance the same center was from the superficies of the same, viz. 42000. *stadiums*, might have done well to have satisfied all these doubts. Or is it the place of hell, as *Virgil* in his *Æneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Divines think? In good earnest, *Anthony Rusca*, one of the society of that *Ambrosian* Colledge in *Millan*, in his great volume *de Inferno lib. 1. cap. 47.* is stiffe in this tenent, 'tis a corporeall fire tow, cap. 5. l. 2. as he there disputes. Whatsoever Philosophers write (saith **Surinus*) there be certain mouthes of hell, and places appointed for the punishment of mens souls, as at *Hecla* in Island, where the ghosts of dead men are familiarly seen, & sometimes talk with the living: God would have such visible places, that mortal men might be certainly informed, that there be such punishments after death, & learn hence to fear God. *Kranzius* dan. hist. lib. 2. cap. 24. subscribes to this opinion of *Surinus*, so doth *Colerus* cap. 12. lib. de immortal. animæ (out of the authority belike of *St. Gregory*, *Durand*, and the rest of the Schoolmen, who derive as much from *Ætna* in *Sicily*, *Lypara*, *Hyera*, and those sulphureous *Vulcanian* Islands) making *Terra del Fuego*, and those frequent *Vulcanes* in *America*, of which *Acosta* lib. 3. cap. 24. that fearfull mount *Hecklebing* in *Norway*, an especiall argument to prove it, where lamentable screeches & howlings are continually heard, which strike a terror to the Auditors; fiery chariots are commonly seen to bring in the souls of men in the likeness of crows, and devils ordinarily goe in and out. Such another prooffe is that place neer the *Pyramides* in *Egypt*, by *Cairo*, as well to confirme this as the resurrection, mentioned by † *Korramannus* mirac. mort. lib. 1. cap. 38. *Camerarius* oper. suc. cap. 37. *Bredenbachius* præg. ter. sanct. and some others, where once a yeere dead bodies arise about

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† *Pisces* in conche in montibus reperiuntur.* *Lib. de locis Mathematicis.* *Aristot.*† Or plain, as *Pariculus*holds, which *Austin*, *Laetantius*, and some others, held of old as round as a trencher.† *Li. de Zilphibia*† *Pizma*, they penetrate the earth as we do the aire.u *Lib. 2. c. 112.*x *Comment. ad annum*1537. *Quæquid dicunt*

Philosophi,

quædam sunt

Tartari ostia,

et loca puniendi animæ de-

stinata, ut *Hecla* mons, &c.

ubi mortuorum spiritus visuntur, &c. voluit

Deus extorere talia loca, ut

discent mortales.

y *Ubi miserabiles ejulanti-*

um voces audiuntur, qui au-

ditoribus horrorem incutiant

haud vulgarum, &c.

z *Ex sepulchris*

apparent mensis Martio,

et rursus sub

terram se ab-

scondunt, &c.

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March, and walk, & after a while hide themselves again: thousands of people come yearly to see them. But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall known place, more than *Styx* or *Phlegeton*, *Pluto's Court*, or that poetical *Infernus*, where *Homers* soul was seen hanging on a tree, &c. to which they ferried over in *Charons* boat, or went down at *Hermione* in *Greece*, *compendiaria ad inferos via*, which is the shortest cut, *quia nullū à mortuis naulum eo loci exposcunt*, (saith *Gerbelius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmino*; or *Limbus patrum*, as *Gallucius* will, & as *Rusca* will (for they have made maps of it)^b or *Ignatius* parler? *Virgil*, sometimes Bishop of *Saltburg* (as *Aventinus Anno* 745. relates) by *Bonifacius* Bishop of *Mentz* was therefore called in question, because he held *Antipodes* (which they made a doubt whether Christ died for) and so by that means took away the seat of Hell, or so contracted it, that it could bear no proportion to Heaven, & contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acofta* and common experience more largely confute) but not as a ball; and *Jerusalem* where Christ died the middle of it; or *Delos*, as the fabulous *Greeks* fained, because when *Jupiter* let two Eagles loose, to fly from the worlds ends East & West, they met at *Delos*. But that scruple of *Bonifacius* is now quite taken away by our latter Divines: *Frācisus Ribera* in cap. 14. *Apocalyps.* will have Hell a material & locall fire in the center of the earth, 200. Italian miles in diameter, as he defines it out of those words, *Exivit sanguis de terrā — per stadia mille sexcenta, &c.* But *Lessius lib.* 13. *de moribus divinis cap.* 24. will have this local hell far less, one Dutch mile in Diameter, all filled with fire and brimstone: because, as he there demonstrates, that space Cubically multiplied, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cū certum sit, inquit, factū à*

^c Melius dubitare de occultis, quam litigare de inventis, ubi flumina inferni, &c.
d See Dr. Raynolds prelect. 55. in Apoc.

^e As they come from the Sea, so they return to the Sea again by secret passages, as in all likelihood the Caspian Sea vents it self into the Euxine or Ocean.

^f Seneca quæst. lib. cap. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 de causis aquarum perpetuarum.

subductione, non futuros centies mille millones damnandorū. But if it be no material fire (as *Sco-Thomas*, *Bonaventure*, *Soncinus*, *Voscius*, and others argue) it may be there or elsewhere, as *Keckerman* disputes *System. Theol.* for sure somewhere it is, *certum est alicubi, et si definitus circulus non assignetur.* I will end the controversie in *Austins* words. Better doubt of things concealed, than to contend about uncertainties, where *Abrahams* bosome is, and hell fire: *¶ Vix à mansuetis, à contentiosis nunquam invenitur*; scarce the meek, the contentious shall never finde. If it be solid earth, 'tis the fountain of metals, waters, which by his innate temper turns Aire into water, which springs up in severall chinks, to moisten the earths superficies, & that in a tenfold proportion (as *Aristotle* holds) or else these fountains come directly from the sea, by ^e secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as *Peter Martyr Ocean. Decad. lib.* 9. and some others hold, from a abundance of rain that falls, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of winde, or a sulphureous innate fire, as our Meteorologists enform us, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and

and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or aske of *Tiresias*, if you will not beleeeve Philosophers, he shall cleare all your doubts when he makes a second voyage.

In the mean time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtil, witty; others dull, sad and heavy; some big, some little, as *Tully de Fato*, *Plato in Timæo*, *Vegetius* and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, black, dun, white, is it from the aire, from the soyle, influence of stars, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? *Why hath *Daulis* and *Thebes* no Swallows (so *Pausanias* informeth us) as wel as the rest of *Greece*, †*Ithaca* no Hares, *Pontus* Asles, *Scythia*, Swine? whence come this variety of complexions, colours, plants, birds, beasts, & metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acosta* demands *lib. 4. cap. 36.* were they created in the six dayes, or ever in *Noahs* Arke? if there, why are they not disperfed & found in other countries? It is a thing (saith he) hath long held me in suspence; no *Greek*, *Latine*, *Hebrew* ever heard of them before, and yet as differing from our *European* animals, as an egge and a chesnut; and which is more, kine, horses, sheep, &c. till the *Spaniards* brought them were never heard of in those parts? How comes it to pass, that in the same site, in one Latitude, to such as are *Periæci*, there should be such difference of soyle, complexion, colour, metall, aire, &c. The *Spaniards* are white, and so are *Italians*, when as the Inhabitants about *Caput bonæ spei* are Blackmores, and yet both alike distant from the *Equator*: nay, they that dwell in the same parallel line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* country in *Æthiopia* are dun; they in *Zeilan* and *Malabar* parallel with them again black: *Manamotapa* in *Africk*, and *St. Thomas* Isle are extreme hot, both under the line, cole black their Inhabitants, whereas in *Peru* they are quite opposite in color, very temperate, or rather cold, & yet both alike elevated. *Mosco* in 53 degrees of latitude extreme cold, as those Northern countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. sometimes hard frost and snow all summer, as in *Buttons* Bay, &c. or by fits; and yet *England* neerer the same Latitude, and *Ireland*, very moist, warme, and more temperate in Winter than *Spain*, *Italy*, or *France*. Is it the sea that causeth this difference, and the Aire that comes from it: Why then is *a Ister* so cold neerer the *Euxine*, *Pontus*, *Bithinia*, & all *Thrace*: *frigidus regiones* *Maginus* calls them, and yet their latitude is but 42. which should be hot: *b Quævira*, or *Nova Albion* in *America*, bordering on the sea, was so cold in July, that our *Englishmen* could hardly endure it. At *Noremburga* in 45. lat. all the sea is frozen Ice, and yet in a more Southern latitude than ours. *New England*, and the Island of *Cambriall Colchos*, which that noble Gentleman *Mr Vaughan*, or *Orpheus Junior*, describes in his *Golden Fleece*, is in the same latitude with little *Britaine* in *France*, and yet their winter begins not till January, their spring till May; which search he accounts

* In iis nec pullos hirundines excludunt, neq; &c.

† Th. Ravennas lib. de vit. hom. prærog. ca. ult. x At Quito in Peru. Plus auti quam terra foeditur in aëriso-dino.

y Ad Caput bonæ spei incolæ sunt nigerrimi:

Si sol causa, cur non Hispani &c.

hali æq; nigri, in eadē latitudine, æq; distantes

ab Equatore, hi ad Austrum, illi ad Boream

qui sub Presbytero Johan. habitant subsusciunt, in Zeilan

& Malabar nigri, æq; distantes ab Equatore, eodemq; parallelo: sed hoc

magis mirari quā possit, in tota America nigris, præter paucos in locis Quævira illi dicto: quæ hujus coloris causa efficiens, calidæ aut

terre qualitas, an soli proprietates, aut ipsorum hominū innata ratio, aut omnia?

Ortelius in Africa Theat.

z Regio quocūque anni tempore temperatissima. Ortel. Multas Gallie &c.

Italia Regionēs, molli tepore, & benigna quadā temperie præfuit antecell.

lit. Jovi.

a Lat. 45. D. nubii.

b Quævira lat. 40.

c In Sir Fra. Drake's voiage.

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* *Lansum orat.*
contra Hunga-
ros.

d *Lisbon. lat.*
38.
e *Dantzick lat.*
54.

* *De nat. novi*
orbis lib. 1. cap.
9. *Suavissimus*
omnium locorum,
&c.

f The same va-
riety of wea-
ther *Lod. Guic-*
ciardine ob-
serve be-
twixt Liege
and Ajaz not
far distant, de-
script. Belg.
g Magin.
Quadrus.

* *Nist. lib. 5.*

worthy of an Astrologer : is this from the Easterly winds, or melting of ice and snow dissolved within the circle Artick ; or that the aire being thick, is longer before it be warm by the Sun beams, and once heated like an oven will keep it self from cold ? Our Climes breed lice, * *Hungary and Ireland male audiunt* in this kinde ; come to the *Azores*, by a secret vertue of that aire they are instantly consumed, & all our European vermine almost, saith *Ortelius*. *Egypt* is watred with *Nilus* not far from the sea, and yet there it seldome or never rains : *Rhodes*, an Island of the same nature, yeelds not a cloud, and yet our Islands ever dropping and inclining to rain. The *Atlantick Ocean* is still subject to storms, but in *Del Zur*, or *Mari pacifico*, seldome or never any. Is it from Topick stars, *apertio portarum*, in the Dodecotémories or constellations, the Moons mansions, such aspects of Planets, such winds, or dissolving ayre, or thick ayre, which causeth this and the like differences of heat and cold ? *Bodin* relates of a *Portugal* Embassadour, that coming from d *Lisbon* to e *Dantzick* in *Spruce*, found greater heat there than at any time at home. *Don Garcia de Sylva*, Legat to *Philip 3.* King of *Spain*, residing at *Spahan* in *Persia* 1619. in his letter to the Marques of *Bedmar*, makes mention of greater cold in *Spahan*, whose lat. is 31. gr. than ever he felt in *Spain*, or any part of *Europe*. The torrid Zone was by our predecessors held to be inhabitable, but by our modern travelers found to be most temperate, bedewed with frequent rains, and moistning showers, the Brise and cooling blasts in some parts, as * *Acosta* describes, most pleasant and fertile. *Arica* in *Chili* is by report one of the sweetest places that ever the Sun shined on, *Olympus terra*, an heaven on earth : how incomparably do some extoll *Aexico* in *Nova Hispania*, *Peru*, *Brasile* ? &c. in some again hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times we finde great diversity of aire in the same fcountry, by reason of the site to seas, hills, or dales, want of water, nature of soil, and the like : as in *Spain* *Aragon* is *aspera & sicca*, harsh and evill inhabited ; *Estramedura* is dry, sandy, barren most part, extreme hot by reason of his plains, *Andaluzia* another Paradise, *Valence* a most pleasant aire, and continually green ; so is it about g *Granado*, on the one side fertile plains, on the other, continuall snow to be seen all Summer long on the hill tops. That their houses in the *Alpes* are three quarters of the year covered with snow, who knows not ? That *Teneriffa* is so cold at the top, extreme hot at the bottom ; *Mons Atlas* in *Africk*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, * *Tacitus* calls them, and *Radziivilus* *epist. 2. fol. 27.* yeelds it to be far hotter there than in any part of *Italy* : 'tis true ; but they are highly elevated, near the middle Region, & therefore cold, *ob paucam solarium radiorum refractionem*, as *Serrarius* answers, *com. in 3. cap. Josua quest. 5. Abulensis quest. 37.* In the heat of summer, in the Kings Palace in *Escuriall* the aire is most temperate, by reason of a cold blast which comes from the snowie mountains of *Sierra de Cadarama* hard by, when as in *Toledo* it is very hot : so in all other countries. The causes of these alterations are commonly by reason of their nearness (I say) to the middle Region : but this diversity of aire, in places equally site, elevated and distant from the Pole, can hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us : with *Indians*, every where,

where, the Sun is equally distant, the same verticall stars, the same irradiations of Planets, Aspects alike, the same nearness of seas, the same superficies, the same soyl, or not much different. Under the *Equator* it self, amongst the *Sierra's*, *Andes*, *Lanes*, as *Herrera*, *Laet*, and * *Acosta* contend, * Lib. II. cap. 7. there is *tam mirabilis & inopinata varietas*, such variety of weather, *ut merito exerceat ingenia*, that no Philosophy can yet finde out the true cause of it. When I consider how temperate it is in one place, saith † *Aco-* † Lib. 2. cap. 9. Cur Potosa & Plata, urbes in tam tenui intervallo, utraq; montosa, &c. *sta*, within the Tropick of *Capricorn*, as about *La-plate*, and yet hard by at *Potosa*, in that same altitude, mountainous alike, extreme cold; extreme hot in *Brasile*, &c. *Hic ego*, saith *Acosta*, *philosophiam Aristotelis meterologicam vehementer irrisi, cum, &c.* when the Sun comes neereſt to them, they have great tempests, storms, thunder and lightning; great store of rain, ſnow: and the fouleſt weather when the Sun is verticall, their rivers over-flow, the morning fair and hot, noon-day cold and moiſt: all which is opposite to us. How comes it to paſſe? *Scaliger poetices l. 3. c. 16.* diſcourſeth thus of this ſubject. How comes, or wherefore is this *temeraria ſyderum diſpoſitio*, this raſh placing of Stars, or as *Epicurns* will, *fortuita*, or accidentall? Why are ſome big, ſome little, why are they ſo confuſedly, unequally ſite in the heavens, and ſet ſo much out of order? In all other things Nature is equal, proportionable, and conſtant; there be *juſte diſmeſiones, et prudens partium diſpoſitio*, as in the fabrick of man, his eys, ears, noſe, face, members are correſpondent, *cur non idem celo opere omnium pulcherrimum*. Why are the heavens ſo irregular, *neque paribus moli-* bus, neq; paribus intervallis, whence is this difference? *Diverſos* (he concludes) *efficere locoru Genios*, to make diverſity of countries, ſoils, maners, cuſtoms, characters & conſtitutions among us, *ut quantum vicinia ad charitatem addat, ſydera diſtrahant ad perniciem*, and ſo by this means *fluvio vel monte diſtincti ſunt diſſimiles*, the ſame places almoſt ſhall be diſtinguiſhed in maners. But this reaſon is weak & moſt unſufficient. The fixed ſtars are removed ſince *Ptolomies* time 26. gr. from the firſt of *Aries*, and if the earth be immoveable, as their ſite varies, ſo ſhould countries vary, and divers alterations would follow. But this we perceive not; as in *Tullies* time with us in *Britain*, *cælum viſu ſædũ, et in quo facile generantur nubes, &c.* tis ſo ſtill. Wherefore *Bodine Theat. nat. lib. 2.* and ſome others, will have all theſe alterations and effects immediately to proceed from thoſe *Genii*, Spirits, Angels, which rule and domineer in ſeverall places; they cauſe ſtorms, thunder, lightning, earthquakes, ruins, tempeſts, great winds, floods, &c. the Philoſophers of *Conimbra*, will refer this diverſity to the influence of that *Empirean Heaven*: for ſome ſay the *Exentricity* of the Sun is come neerer to the earth than in *Ptolomies* time, the vertue therefore of all the vegetals is decayed, ^h men grow leſſe, &c. There are that h Terra malos homines nunc educat atq; puſſior. obſerve new motions of the Heavens, new ſtars, *palantia ſydera*, Comets, Clouds, call them what you will, like thoſe *Medeean*, *Burbonian*, *Auſtrian* planets lately detected, which do not decay, but come and go, riſe higher and lower, hide and ſhew themſelves amongst the fixed ſtars, amongst the Planets, above & beneath the Moon, at ſet times, now neerer, now farther off, together, aſunder; as he that plaies upon a Sagbut by pulling it up and down alters his tones and tunes, do they their ſtations and places, though to us undiſcerned; and from thoſe motions proceed (as they conceive) divers alterations. *Clavius* conjectures otherwiſe, but they be

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i Nav. l. 1. c. 5.

k Strabo.

l As under the
Equator in
many parts,
showres here
at such a time,
winds at such
a time,

the Brise they
call it.

m Ford. Corte-
sua lib. Novus

orbis inscript.
n Lapidatum

est. Livie.
* Cosmog. li. 4.

ca. 22. He tem-
pestatibus deci-

dunt e nubibus
feculentis, de-

pascuntur;
more locustor-

um omnia vi-
rentia.

† Flor. Genial.
An a terra sur-

sum vapiuntur
a solo iterum;

cum pluvius
precipitatur?

¶ c. c.

* Tam omino-
su pro ventis

in naturales
causas referri

vix potest.
* Cosmog. c. 6.

o Cardan saith
vapours rise

288. miles
from the

earth, Ernost-
henes 48 miles.

p De subtil. l. 2.
q In progym.

nas.
r Prefat. ad

Euclid. Catop.

be but conjectures. About *Damascus* in *Cæli-Syria* is a ⁱ Paradise, by reason of the plenty of waters, *in promptu causa est*, & the Desarts of *Arabia* barren, because of rockes, rolling seas of sands, and dry mountaines, *quod in aquosa* (saith *Adricomius*) *montes habens asperos, saxosos, precipites, horroris & mortis speciem præ se ferentes*, uninhabitable therefore of men, birds, beasts, void of all green trees, plants and fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident. *Bohemia* is cold, for that it lies all along to the North. But why should it be so hot in *Egypt*, or there never rain? Why should those ^k *Etesian* & North-Eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes only: here perpetual drought, there dropping showres; here foggy mists, there a pleasant Aire; here terrible thunder and lightning, at such set seasons, here frozen seas all the year, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in ^m *Peru*) on the one side of the mountaines it is hot, on the other cold, here snow, there winde, with infinite such. *Fromundus* in his *Meteors* will excuse or salve all this by the Suns motion, but when there is such diversity to such as *Periæci*, or very neare site, how can that position hold?

Who can give a reason of this diversity of *Meteors*, that it should rain in *Stones*, *Frogs*, *Mice*, &c. *Rats*, which they call *Lemmings* in *Norway*, and are manifestly observed (as ^{*} *Munster* writes) by the *Indians*, to descend and fall with some feculent showres, and like so many *Locusts*, consume all that is green. *Leo Afer* speaks as much of *Locusts*, about *Fez* in *Barbary* there be infinite swarmes in their fields upon a sudden: so at *Arles* in *France* 1553. the like happened by the same mischief, all their grasse & fruits were devoured, *magna incolarum admiratione & consternatione* (as *Valleriola obser. med. lib. 1. obser. 1. relates*) *cælû subitò obumbrabant*, &c. he concludes, † it could not be from naturall causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wooll, blood, &c. lifted up into the middle Region by the Sun beams, as ^{*} *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? ^{*} *Cornelius Gemma* is of that opinion, they are there conceived by celestiaall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom *Bodin lib. 2. Theat. Nat. sub-*scribes. In fine, of *Meteors* in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus* his Principles confuted, & other causes assigned, *Sal*, *Sulphur*, *Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, not as *Cardan*, *Tasneir*, *Peregrinus*, by some magnetical vertue, but by mixture of elements; imitate thunder, like *Salmonius*, snow, hail, the seas ebbing & flowing, give life to creatures (as they say) without generation, and what not? *P. Nonius Saluciensis*, & *Kepler* take upon them to demonstrate, that no *Meteors*, Clouds, Fogges, ^o Vapors, arise higher than 50. or 80. miles, and all the rest to be purer aire or Element of fire: which *Cardan*, ^q *Tycho*, and ^r *John Pena* manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If as *Tycho* proves, the Moon be distant from us 50. and 60. Semidiameters of the earth: and as *Peter Nonius* will have it, the aire be so angust, what proportion

portion is there betwixt the other three Elements and it? to what use serves it? is it full of spirits which inhabit it, as the *Paracelsians* and *Platonists* hold, the higher the more noble, full of birds, or a meer vacuum to no purpose? It is much controverted betwixt *Tycho Brahe* and *Christopher Rotman* the *Lantgrave* of *Hassia's* Mathematician, in their Astronomicall Epistles, whether it be the same *Diaphanum*, cleerness, matter of aire and heavens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Jordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, saving that the higher the purer it is, and more subtile; as they finde by experience in the top of some hills in *America*; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart. *Acosta* l. 3. c. 9. calls this mountain *Periacaca* in *Peru*, it makes men cast and vomit, he saith, that climb it, as some other of those *Andes* do in the desarts of *Chila* for 500. miles together, and for extremity of cold to lose their fingers and toes. *Tycho* will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one & the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as *Peripateticks* hold, transparent, of a quinta essentia, but that it is penetrable & soft as the ayre it self is, & that the Planets move in it, as Birds in the aire, Fishes in the sea. This they prove by motion of Comets, and otherwise (though *Claremontius* in his *Anti-Tycho* stiffly oppose) which are not generated, as *Aristotle* teacheth, in the aeriall Region, of a hot and dry exhalation, and so consumed: but as *Anaxagoras* and *Democritus* held of old, of a celestially matter: and as *Tycho*, *Eliseus*, *Roslin*, *Thaddens*, *Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their progress, parallaxes, refractions, motions of the Planets, which enterfeire and cut one anothers orbs, now higher, and then lower, as \odot amongst the rest, which sometimes, as *Kepler* confirms by his own, and *Tycho's* accurate observations, comes nearer the earth than the \odot , and is againe soon aloft in *Jupiters* orbe; And y other sufficient reasons, far above the Moon: exploding in the mean time that element of fire, those fictitious first watry movers, those Heavens I mean above the Firmament, which *Del-rio*, *Lodovicus Imola*, *Patricius*, & many of the Fathers affirm; those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles deferentes*. Which howsoever *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, & many of their associates stiffly maintain to be reall orbes, excentrick, concentrick, circles æquant, &c. are absurd and ridiculous. For who is so mad to think, that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they say, adde & substraed at their pleasure. *Maginus* makes eleven Heavens, subdivided into their orbes & circles, and all too little to serve those particular appearances: *Fracastorius* 72. Homocentricks; *Tycho Brahe*, *Nicholas Ramerus*, *Heliseus*, *Roslin*, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropicks*, *Colours*, *Circles*, *Artique* and *Antartique*, for doctrines sake (though *Ramus* think them all unnecessary) they will have them supposed onely for method and order. *Tycho* hath fained I know not how many subdivisions of Epicycles in Epicycles, &c. to calculate and expresse the Moons motion: But when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transparent,

*Manucodia-
te, Birds that
live continu-
ally in the
Ayre, and are
never seen on
ground but
dead: See
Olysses Alder-
vand. Ornithol.
Scal. exerc.
cap. 229.
* Lact. descrip-
Amer.*

*t Epist. lib. 1. p.
83. Ex quibus
constat nec di-
versa aëre &*

*ætheri diapha-
na esse, nec re-
fractiones ali-
unde quam à
crasso aëre cau-
sari. Non du-
ra aut impet-
via, sed liqui-
da, subtili, mo-
tuisq; Planeta-
rum facile co-
dens.*

*u In Progymn.
lib. 2. exemplu
quinq;*

*x In Theoriâ
novâ Met. cœ-
lestium 1578.*

** Epit. Astron.
lib. 4.*

*y Multa sanè
hinc consequun-
tur absurda, &
si nihil aliud,*

*tot Cometæ in
æthere animad-
versi, quâ nulli-
us orbis du-
rum comitan-*

*tur, id ipsum
sufficienter re-
sellunt. Tycho*

*astr. epist. pag.
107.*

*z In Theoriâ
planetarum,
three above
the Firma-
ment, which
all wise men*

reject.

parent, &c. or making musick, as *Pythagoras* maintained of old, and *Robert Constantine* of late, but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aereall progress, to make wings, and fly up, which that *Turk* in *Busbequius*, made his fellow-citizens in *Constantinople* believe he would perform: & some new-fangled wits, me thinks, should some time or other finde out: or if that may not be, yet with a *Galilies* glass, or *Icaromenippus* wings in *Lucian*, command the Spheres and Heavens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of æthereall Comets, that in *Cassiopea* 1572. that in *Cygnus* 1600. that in *Sagittarius* 1604. and many like, which by no means *Jul. Caesar la Galla*, that *Italian* Philosopher, in his physicall disputation with *Galileus de phænomenis in orbe Lunæ*, cap. 9. will admit: or that

a Theor. nova
caelest. Meteor.

b Lib. de fabri-
ci mundi.

c Lib. de Come-
tis.

d An sit crux
& nubecula in
cælis ad Polum
Antarcticum,
quod ex Consta-
lio refert Pa-
tritius.

e Gilbertus Or-
riganus.

f See this dis-
cussed in Sir
Walter Ra-
leighs history,
in Zanch. ad
Casim.

g Vid. Ho-
mundum de
Meteoris, lib. 5.
artic. 5. &
Lunbergium.

they were created *ab initio*, and shew themselves at set times: and as ^a *Heliseus Ræslin* contends, have Poles, Axeltrees, Circles of their own, and regular motions. For *non pereunt, sed minuuntur & disparent*, ^b *Blancanus* holds, they come & go by fits, casting their tails still from the Sun: some of them, as a burning glass projects the Sun beams from it; though not alwayes neither: for sometimes a Comet casts his taile from *Venus*, as *Tycho* observes. And as ^c *Heliseus Ræslin* of some others, from the Moon, with little Stars about them, *ad stuporem Astronomorū; cum multis aliis in cælo miraculis*, all which argue, with those *Medicean, Austrian, & Bourbonian* Stars, that the Heaven of the Planets is indistinct, pure, and open, in which the Planets move *certis legibus ac metis*. Examine likewise, *An cælū sit coloratum?* Whether the Stars be of that bigness, distance, as Astronomers relate, so many in number, 1026. or 1725. as *I. Bayerus*; or as some *Rabbins* 29000. *Myriades*; or as *Galilie* discovers by his glasses, infinite, & that *via lactea*, a confused light of small Stars, like so many nailes in a door: or all in a row, like those 12000. Isles of the *Maldives*, in the *Indie* Ocean? whether the least visible Star in the eighth Sphere be 18. times bigger than the earth; and as *Tycho* calculates, 14000. semidiameters distant from it? Whether they be thicker parts of the Orbes, as *Aristotle* delivers: or so many habitable Worlds, as *Democritus*? whether they have light of their own, or from the Sun, or give light round, as *Patritius* discourseth? *An æquè distent à cætro mundi?* Whether light be of their essence; & that light be a substance or an accident? whether they be hot by themselves, or by accident cause heat? whether there be such a precession of the *Æquinoxes*, as *Copernicus* holds, or that the eighth Sphere move? *An benè philosophentur, R. Bacon, et I. Dec, Aphorism. de multiplicatione specierū?* Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* feignes? *An aqua super cælum?* as *Patritius* & the Schoolmen will, a Crystalline watry heaven, which is certainly to be understood of that in the middle Region? for otherwise, if at *Noahs* flood the water came from thence, it must be above an hundred years falling down to us, as some calculate. Besides, *An terra sit animata?* which some so confidently believe, with *Orpheus, Hermes, Averroes*, from which all other souls of men, beasts, devils, plants, fishes, &c. are derived, and into which again, after some revolutions, as *Plato* in his *Timæus*, *Plotinus* in his *Enneades* more largely discusse, they return. (See *Chalcidius* & *Bennius*, *Plato's Commentators*) as all philosophicall matter in *materia primam*. *Keplerus, Patritius,*
and

and some other Neotericks have in part revived this opinion. And that every Star in heaven hath a soul, angel, or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of less moment, and examine that main paradox, of the Earths motion, now so much in question: *Aristarchus Samius*, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunica*, *Anthony Fascarinus*, a Carmelite, & some other Commentators will have *Job* to insinuate as much, cap. 9. ver. 4. *Qui commovet terram de loco suo, &c.* and that this one place of Scripture makes more for the Earths motion, than all the other prove against it; whom *Pineda* confutes, most contradict. Howsoever, it is revived since by *Copernicus*, not as a truth, but a supposition, as he confesseth himself in the Preface to *Pope Nicholas*, but now maintained in good earnest by **Calcagninus*, *Telesius*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, & especially by **Lansbergius*, *naturæ, rationi, et veritati consentaneum*, by *Origanus*, and some † others of his followers. For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received opinion is, which they call *inordinatæ cæli dispositionem*, though stiffly maintained by *Tycho*, *Ptolomeus*, and their adherents, *quis ille furor* &c. what fury is that, saith *h Dr Gilbert*, *satis animosè*, as *Cabeus* notes, that shall drive the Heavens, about with such incomprehensible celerity in 24. houres, when as every point of the Firmament, and in the *Æquator*, must needs move (so; *Clavius* calculates) 176660. in one 24th part of an houre: and an arrow out of a bow must goe seven times about the earth, whilest a man can say an *Ave Maria*, if it keep the same space, or compass the earth 1884. times in an houre, which is *supra humanam cogitationē*, beyond human conceit: *Ocyor et jaculo, et ventos, equante sagitta*. A man could not ride so much ground, going 40. miles a day, in 2904. yeers, as the Firmament goes in 24. houres; or so much in 203. yeers, as the said Firmament in one minute; *quod incredible videtur*: And the ** Pole star*, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the Sun, whose Diameter is much larger than the Diameter of the Heaven of the Sun, and 20000. Semidianniters of the earth from us, with the rest of the fixed stars, as *Tycho* proves. To avoid therefore these impossibilities, they ascribe a triple motion of the earth, the Sun immoveable in the Center of the whole world, the Earth Center of the Moon, alone, above ♀ and ♂, beneath, ♄, ♃, (or as ** Origanus* and others will, one single motion to the earth, still placed in the Center of the world, which is more probable) a single motion to the Firmament, which moves in 30. or 26. thousand yeers; and so the Planets, *Saturne* in 30. yeers absolvs his sole and proper motion, *Jupiter* in 12. *Mars* in 3. &c. and so solve all apparances better than any way whatsoever: Calculate all motions, be they in *longum* or *latum*, direct, stationary, retrograde, ascent or descent, without Epicycles, intricate Eccenticks, &c. *rectius commodiusque per unicum motum terræ*, saith *Lansbergius*, much more certain than by those *Alphonsine*, or any such tables, which are grounded from those other suppositions. And 'tis true they say, according to optick principles, the visible apparances of the Planets do so indeed answer to their magnitudes & orbes, & come neerest to Mathematicall observations, & precedent calculations, there is no repugnancy to physicall axiomes, because no penetration of orbes: but then between the sphere of *Saturne* and the Firmament, there is such an incredible

* Peculiari libello.

* comment. in motum terræ Middlebergi 1630. 4.

† Peculiari libello.

* Sec M. Carters Geogr. cap. 4. lib. 1.

Campanella & Origanus præf. Ephemer.

where Scripture places are answered.

h De Mignere.

i comment. in 2. cap. spær.

Jo. de Sac. Bosc.

k Dist. 3. gr. 1. à Polo.

* Præf. Ephemer.

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I which may
 be full of Pla-
 nets, perhaps,
 to us unseen,
 as those about
 Jupiter, &c.
 in Luna circum
 terrestri Plane-
 ta quum sit, con-
 sentaneu est esse
 in Luna circun-
 tes creaturas, &
 singulis Plane-
 taru globis sui
 servium circula-
 tores, ex qua
 consideratione,
 de eoru incolis
 summa proba-
 bilitate conclu-
 dimus, quod Ty-
 choni Bra-
 heo, e sola confi-
 deratione vasti-
 tatis eorum vi-
 sum fuit. Kepl.
 dissert. cum
 mun. Syd. f. 29.
 in Temperare
 non possu quin
 ea incertis tuis
 hoc monea, veri
 non absimile,
 non tam in Lu-
 na, sed etiam in
 Jove, & reli-
 quis Planetis
 incolae esse.
 Kepl. fo. 26. Si
 non sint accolae
 in Jovis globo,
 qui notant ad-
 miranda hanc
 varietatem oculi-
 tis, cui bono
 quatuor illi
 Planetae Jo-
 vem circum-
 curstant.
 * Some of
 those above
 Jupiter I have
 seen my self
 by the help of
 a glas 8 foot
 long.
 † Rerum Angl.
 l. i. c. 27. de vi-
 ridibus pueris.
 O Infiniti alii
 mundi, vel ut
 Brunus, terra
 huic nostrae si-
 miles.
 * Libro Cont.
 philos. cap. 29.

dible and vast¹ space or distance (7000000. semidiameters of the earth, as
Tycho calculates) void of stars: And besides, they do so inhanse the bigness
 of the stars, enlarge their circuit, to salve those ordinary objections of Pa-
 rallaxes & Retrogradations of the fixed stars, that alteration of the Poles,
 elevation in severall places or latitude of Cities here on earth (for, say
 they, if a mans eye were in the Firmament, he should not at all discern
 that great annuall motion of the earth, but it would still appear *punctum*
indivisible, & seem to be fixed in one place, of the same bigness) that it is
 quite opposite to reason, to naturall philosophy, and all out as absurd as
 disproportionall (so some will) as prodigious, as that of the Suns swift moti-
 on of Heavens. But *hoc posito*, to grant this their tenent of the earths moti-
 on: If the earth move, it is a Planet, & shines to them in the *Moon*, & to the
 other Planetary inhabitants, as the *Moon* and they to us upon the earth:
 but shine she doth, as *Galilie*, in *Kepler*, and others prove, and then *per con-*
sequens, the rest of the Planets are inhabited, as well as the *Moon*, which he
 grants in his dissertation with *Galilies Nuncius Sidereus*, that there be Jo-
 viall & Saturn Inhabitants, &c. & those severall Planets have their sever-
 tal *Moons* about them, as the earth hath hers, as *Galileus* hath already e-
 vinced by his glasses: four about *Jupiter*, two about *Saturn* (though *Siti-*
us the Florentine, *Fortunius Licetus*, and *Jul. Caesar le Galla* cavill at it) yet
Kepler, the Emperours Mathematician, confirms out of his experience,
 that he saw as much by the same help, & more about *Mars*, *Venus*; and the
 rest they hope to finde out, peradventure even amongst the fixed stars,
 which *Brunus* & *Brutius* have already averred. Then (I say) the earth and
 they be Planets alike, inhabited alike, moved about the Sun, the common
 Center of the World alike, and it may be those two green children which
 † *Nubrigensis* speaks of in his time, that fell from Heavē, came from thence;
 and that famous stone that fell from heaven in *Aristotles* time, olymp. 84.
 anno tertio, ad *Capua Fluenta*, recorded by *Laertius* and others, or *An-*
cile or buckler in *Numa's* time, recorded by *Festus*. We may likewise in-
 sert with *Campanella* and *Brunus*, that which *Pythagoras*, *Aristarchus Sa-*
minius, *Heraclitus*, *Epicurus*, *Melissus*, *Democritus*, *Leucippus* maintained in
 their ages, there be infinite Worlds, and infinite earths or systemes, in
 infinito aethere, which * *Eusebius* collects out of their tenents, because in-
 finite stars and planets like unto this of ours, which some stick not still
 to maintain and publikely defend, sperabundus expecto innumerabilium
 mundorum in aeternitate perambulationem, &c. (Nic. Hill. Londinensis
 philos. Epicur.) For if the Firmament be of such an incomparable big-
 ness, as these Copernicall Giants will have it, infinitum, aut infinito
 proximum, so vast and full of innumerable stars, as being infinite in ex-
 tent, one above another, some higher, some lower, some neerer,
 some farther off, and so far asunder, and those so huge and great: inso-
 much, that if the whole sphere of *Saturn*, and all that is included in it,
 totum aggregatum (as *Fremundus* of *Lovain* in his tract de immobilitate
 terrae argues) evehatur inter stellas, videri à nobis non poterat, tam im-
 manis est distantia inter tellurem & fixas, sed instar puncti, &c. If our
 world be small in respect, why may we not suppose a plurality of
 worlds, those infinite stars visible in the Firmament to be so many Suns,
 with particular fixt Centers; to have likewise their subordinate planets,
 as the Sun hath his dancing still round him? which *Cardinall Cusa-*
mus,

*nus, Walkarinus, Brunus, and some others have held, and some still main-
 tain, Anime Aristotelis in innutritæ, & minutis speculationibus assuetæ, se-
 cus forsan, &c.* Though they seem close to us, they are infinitely distant,
 and so *per consequens*, there are infinite habitable worlds: what hinders?
 Why should not an infinite cause (as God is) produce infinite effects? as
Nic. Hill Democrit. philos. disputes. Kepler ('I confesse') will by no
 means admit of *Brunus* infinite worlds, or that the fixed stars should be
 so many Suns, with their compassing planets, yet the said Kepler betwixt
 jest and earnest in his perspectives, Lunar Geography, * *& somnio suo,*
dissertat cum nunc, syder. seems in part to agree with this, and partly to
 contradict; For the Planets, he yeelds them to be inhabited, he doubts of
 the Stars: and so doth *Tycho* in his Astronomical Epistles, out of a confide-
 ration of their vastity and greatness, break out into some such like spee-
 ches, that he will never beleieve those great and huge bodies were made
 to no other use than this that we perceive, to illuminate the earth, a point
 insensible, in respect of the whole. But who shall dwell in these vast bo-
 dies, Earths, Worlds, if they be inhabited? rationall creatures? as Kepler
 demands, or have they souls to be saved? or do they inhabit a better part
 of the world than we do? Are we or they Lords of the world? And how are
 all things made for man? *Difficile est nodum hunc expedire, eò quod non-*
dum omnia quæ huc pertinent explorata habemus: 'tis hard to determine;
 this only he proves, that we are in *præcipuo mundi sinu*, in the best place,
 best world, neerest the heart of the Sun. * *Thomas Campanella, a Calabrian*
Monk, in his second book *de sensu rerum, cap. 4.* subscribes to this of
Keplerus; that they are inhabited he certainly supposeth, but with
 what kind of creatures he cannot say, he labours to prove it by all
 means: and that there are infinite worlds, having made Apologie for
Galileus, and dedicates this tenet of his to Cardinal *Cajetanus*. Others
 freely speak, mutter, and would perswade the world (as * *Marinus Mar-*
cenus complains) that our modern Divines are too severe and rigid
 against Mathematicians; ignorant and peevish, in not admitting their
 true demonstrations and certain observations, that they tyrannize over
 art, science, and all philosophy, in suppressing their labours (saith *Pompo-*
natus) forbidding them to write, to speak a truth, all to maintain their
 superstition, and for their profits sake. As for those places of Scripture
 which oppugne it, they will have spoken *ad captum vulgi*, and if rightly
 understood, and favorably interpreted, not at all against it: and as *Otho*
Casman Astrol. cap. I. part. I. notes, many great Divines, besides *Porphy-*
rins, Proclus, Simplicius, and those Heathen Philosophers, *doctrina &*
etate venerandi, Mosis *Genesis* *mundanam popularis nescio cujus ruditatis,*
quæ longa absit à verâ Philosophorum eruditione, insimulant. For *Moses*
 makes mention but of two Planets, ☉ and ☾. no 4. elements, &c.
 Read more in him, in *Grossius* and *Junius*. But to proceed, these and
 such like insolent and bold attempts, prodigious Paradoxes, inferences
 must needs follow, if it once be granted, which *Rotman, Kepler, Gilbert,*
Diggens, Origanus, Galileus, and others maintain of the earths motion,
 that 'tis a Planet, and shines as the Moon doth, which containes in it
 both land and sea as the Moon doth: for so they find by their glasses that

p Kepler fol. 2.
 dissert. Quid
 impedit quin
 credamus ex his
 initis, plures al-
 ios mundos de-
 tegendos, vel.
 (ut Democrito
 placuit) infiniti-
 os?

* Lege somni-
 um Kepleri
 edit. 1635.

p Quid igitur
 inquires, si sint
 in celo plures
 globi, similes no-
 stræ telluræ, an
 cum illis certa-
 bimus, quæ me-
 liorem mundi
 plagam teneat?

Si nobiliores
 illorum globi,
 nos non sumus
 creaturarum
 rationalium
 nobilissimæ: quo-
 modo igitur
 omnia proper
 hominem? quo-
 modo nos domi-
 ni operum Dei?

Kepler fol. 29.
 r Francofort.
 quarto 1620.

ibid. 40. 1622.

* Præfat. in
 Comment. in
 Genesis. Modo
 suadem. Theo-
 logos, sumâ ig-
 noratione ver-
 sari, veras sci-
 entias admitte-
 re nolle, & ty-
 rannidem exer-
 cere, ut eos fal-
 sis dogmatibus,
 superstitioni-
 bus, & religio-
 ne Catholica
 detineant.

† Theat. Biblico.
 † Ha argumen-
 tum planè fati-
 fecisti, do macu-
 las in Luna esse
 maria, do luci-
 das partes esse
 terræ. Kepler.
 fol. 16.

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t Anno 1616.

u In Hypothes.
de mundo,
Edit. 1597.

Lugduni 1633.

Maculæ in facie Lunæ, the brighter parts are Earth, the duskie Sea, which *Thales*, *Plutarch*, and *Pythagoras* formerly taught: and manifestly discern Hills and Dales, and such like concavities, if we may subscribe to and beleve *Galilies* observations. But to avoid these Paradoxes of the earths motion (which the Church of *Rome* hath lately t condemned as hereticall, as appears by *Blancanus* and *Fromundus* writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own *Dedalean* heads. *Fracastorius* will have the earth stand still, as before; and to avoid that supposition of *Eccentricks* & *Epicycles*, he hath coined 72. Homocentricks, to solve all appearances. *Nicholas Ramerus* will have the earth the Center of the World, but moveable, and the eighth sphear immoveable, the five upper Planets to move above the Sun, the Sun and Moon about the earth. Of which Orbes, *Tycho Brahe* puts the earth the Center immoveable, the stars immoveable, the rest with *Ramus*, the Planets without Orbes to wander in the Aire, keep time and distance, true motion, according to that vertue which God hath given them. u *Helisæus Ræslin* censureth both, with *Copernicus* (whose Hypothesis de terræ motu, *Philippus Lansbergius* hath lately vindicated, and demonstrated with solid arguments in a just volume, *Janfonius Cæsius* hath illustrated in a sphere.) The said *Johannes Lansbergius*, 1633. hath since defended his assertion against all the cavills and calumnies of *Fromundus* his *Anti-Aristarchus*, *Baptista Morinus*, and *Petrus Bartholinus*: *Fromundus*, 1634. hath written against him again, *J. Rossens* of *Aberdine*, &c. (sound Drums and Trumpets) whilest *Ræslin* (I say) censures all, and *Ptolomeus* himselfe as insufficient: one offends against natural Philosophy, another against Optick principles, a third against Mathematical, as not answering to Astronomical observations: one puts a great space betwixt *Saturnus* Orbe and the eighth sphear, another too narrow. In his own hypothesis he makes the earth as before, the universal Center, the Sun to the five upper Planets, to the eighth sphear he ascribes diurnal motion, *Eccentricks*, and *Epicycles* to the seven Planets, which had been formerly exploded; and so

Dum vitant stulti vitia in contraria currunt,

x Jo. Fabritius
de maculis in
sole Witteb.
1611.* In Barbonii
Syderibus.

as a Tinker stops one hole and makes two, he corrects them, and doth worse himself: reformes some, and marres all. In the mean time, the World is tossed in a blanket amongst them, they hoyse the earth up and down like a ball, make it stand and go at their pleasures: One saith the Sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he x finds certain spots and clouds in the Sun, by the help of glasses, which multiply (saith *Keplerus*) a thing seen a thousand times bigger in plano, and makes it come 32. times neerer to the eye of the beholder: but see the demonstration of this glasse in **Tarde*, by means of which, the Sun must turne round upon his Center, or they about the Sun. *Fabritius* puts only three, and

and those in the Sun: *Apelles* 15. and those without the Sun, floating like the *Cyanean Isles* in the *Euxine Sea*. *Tarde* the Frenchman hath observed 33. and those neither spots nor clouds, as *Galileus Epist. ad Velsorum* supposeth, but Planets Concentrick with the Sun, and not far from him with regular motions. **Christopher Shemer* a German Suiffer Jesuit, *Vrsinâ Rosâ* divides them in *maculas & faculas*, and will have them to be fixed in *Solis superficie*: and to absolve their periodicall and regular motion in 27. or 28. dayes, holding withall the rotation of the Sun upon his Center; and are all so confident, that they have made skemes and tables of their motions. The² *Hollander* in his *dissertatiuncula cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcilable in their opinions; thus *Aristarchus*; thus *Hipparchus*, thus *Ptolemus*, thus *Albateginus*, thus *Alfraganus*, thus *Ticho*, thus *Ramerus*, thus *Ræstinus*, thus *Fracastorius*, thus *Copernicus* and his adherents, thus *Clavius* and *Maginus*, &c. with their followers, vary and determine of these celestial orbs and bodies; and so whilest these men contend about the Sun and Moon, like the Philosophers in *Lucian*, it is to be feared, the Sun and Moon will hide themselves, and be as much offended as **she* was with those, and send another message to *Jupiter*, by some new fangled *Icaromenippus*, to make an end of all those curious Controversies, and scatter them abroad.

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y *Lib. de Burboniâ* s^{yd}. *Stellæ sunt erraticæ, quæ propriis orbibus feruntur, non longè a Sole distat, sed juxta Solem.*
* *Braccini fol. 1630. lib. 4. cap. 52. 55. 59. &c.*
z *Lugdun. Bat. Anno 1612.*

* *Ne se subducant, & reliqua statione deesse sum parent, ut curiositati finem faciant.*

But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himself, by a company of Theologasters: they are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit the Moon in a Poeticall fiction, or a dream, as he saith, *t Audax facinus & memorabile nunc incipiam, neque hoc sæculo usurpatum prius, quid in Lunæ regno hæc nocte gestum sit exponam, & quo nemo unquam nisi somniando pervenit*, but he and *Menippus*: or as *Peter Cuneus*, *Bonæ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam, stili tantum & ingeni causa*, not in jest, but in good earnest these gyganticall Cyclopes will transcend spheres, heaven, stars, into that *Empyrean* heaven; soare higher yet, and see what God himself doth. The Jewish Thalmudists take upon them to determin how God spends his whole time, sometimes playing with *Leviathan*, sometime over-seeing the world, &c. like *Lucians Jupiter*, that spent much of the year in painting butter-flies wings, and seeing who offered sacrifice; telling the houres when it should rain, how much snow should fall in such a place, which way the wind should stand in *Greece*, which way in *Africk*. In the *Turks Alcoran*, *Mahomet* is taken up to heaven, upon a *Pegasus* sent a purpose from him, as he lay in bed with his wife, and after some conference with God is set on ground again. The Pagans paint him and mangle him after a thousand fashions; our Hereticks, Schismaticks, and some Schoolmen, come not far behind: some paint him in the habit of an old man, and make Maps of heaven, number the Angels, tell their severall^u uames, offices: some deny God and his providence, some take his office out of his hand, will *bind and loose in heaven, release, pardon, forgive, and be quarter-

r *Hercules tuam fidem Satyra Menip. edit. 1608.*
s *Sardi venales Satyr. Menip. An. 1612.*
t *Puteani Comus sic incipit, or as Lipsius 1. Satyre in a dream.*

u *Tritonius L. de 7 secundæ.*
x *They have fetched Trajan's soul out of hell, and canonize for Saints whom they list.*

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† In Minutius,
sine delectu
torpescunt
tangunt loca
sacra & profa-
na, bonorum &
malorum fata
iuxta, nullo or-
dine res fiunt,
soluta legibus
fortuna domi-
natur.
* Vel malum vel
impotens, qui
peccatum per-
mittit, &c.
unde hoc super-
stitio?

† Quid fecit
Deus ante mun-
dum creatum?
ubi vixit otio-
sus à suo sub-
jecto, &c.
* Lib. 3. recog.
Pet. cap. 3. Pe-
ter answers
by the simile
of an egg-shell,
which is cun-
ningly made,
yet of neces-
sity to be bro-
ken; so is the
world, &c.
that the ex-
cellent state of
heaven might
be made ma-
nifest.
y Vi me pluma
levat sic grave
mergit onus.

z Exercit. 184.

* Laer. descrip.
occid. Indiae.

† Daniel prin-
cipio historiae.

master with him; some call his Godhead in question, his power, and attributes, his mercy, justice, providence; they will know with † *Cecilius*, why good and bad are punished together, war, fires, plagues infect all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischief and evil to be done, if he be able to help? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdom, government, mercy, and providence; why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex scarabæo deum? &c.* & quo demum ruetis sacrificuli? Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what moneth, and whatsoever else God hath reserved unto himself, and to his Angels. Some again curious phantasticks, will know more than this, and enquire with † *Epicurus*, what God did before the World was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite? &c. Some will dispute, cavil, and object, as *Julian* did of old, whom *Cyrill* confutes, as *Simon Magus* is fained to do, in that* dialogue betwixt him and *Peter*: and *Ammonius* the Philosopher, in that dialogical disputation with *Zacharias* the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evil, how shall he be free from the evil that made it evil? &c. with many such absurd and brainsick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not yable to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leasure to wade into such Philosophical mysteries: for put case I were as able as willing, yet what can one man do? I will conclude with z *Scaliger*, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis ferè nihil.* Besides (as *Nazianzen* hath it) *Dens latere nos multa voluit*: and with *Seneca*, cap. 35. de *Cometis*, *Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multæ sunt gentes quæ tantum de facie sciunt cælum, veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteris, &c.* when God sees his time, he will reveale these mysteries to mortall men, and shew that to some few at last, which he hath concealed so long. For I am of* his mind, that *Columbus* did not find out *America* by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom, and when he will. And which † one said

said of Histories and Records of former times, *God in his providence to check our presumptuous inquisition; wraps up all things in uncertainty; bars us from long antiquity, and bounds our search within the compass of some few ages*: Many good things are lost, which our predecessors made use of, as *Pancirola* will better inform you; many new things are daily invented, to the publick good; so kingdoms, men, and knowledge ebb and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum*. But my melancholy Spaniels quest, my game is sprang, and I must suddenly come down & follow.

Jason Pratenſis, in his book *de morbis capitis*, and chapter of Melancholy, hath these words out of *Galen*,³ *Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of ambient aire they shall make choice of, what wind, what countries they shall chuse, and what avoid*. Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Natural or Artificial Aire. Natural, is that which is in our election to chuse or avoid: and 'tis either general, to Countries, Provinces; particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the *medium* must needs be good, where the Aire is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noisom smells. The *Egyptians* by all Geographers are commended to be *hilaris*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the *Orchades* are registred by *Hector Boethius* and *Cardan*, to be fair of complexion, long-lived, most healthful, free from all manner of infirmities of body and mind, by reason of a sharp purifying Aire, which comes from the Sea. The *Bæotians* in Greece were dull and heavy, *crassi Bæoti*, by reason of a foggy Aire in which they lived,

a Veniant ad me auditari quo esculento, quo item poculento uri debeant, & præter alimentum ipsum, porumque ventos ipsos docebo, item ad rã ambientis temperiem, insuper regiones quas eligere, quas vitare est usu sit.

b Leo Afer, Maginus, &c. c Lib. i. Scyth. hist. d Lib. i. de rer. var.

(**Bæotum in crasso jurares aere natum*)

* *Horat.*

Attica most acute, pleasant, and refined. The Climate changeth not so much customes, manners, wits (as *Aristotle Polit. lib. 6. cap. 4. Vegetius, Plato, Bodine method. hist. cap. 5.* hath proved at large) as constitutions of their bodies, temperature it self. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound. In † *Perigord* † *Maginus* in France the Aire is subtle, healthful, seldom any plague, or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of *Quienne* full of moors and marishes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt *Surry, Suffex, and Runny Marsh*, the Wolds in *Lincolnshire*, and the Fens. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for health, to wander up and down,

as those *c. Tartari Zamolhenſes*, that live in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*; now at *Perſepolis*, then ** Cyrop. d. l. 8.* at *Pasargada*. *Cyrus* lived seven cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith ** Xenophon*, and had by that means a perpetual Spring. The great *Turk* sojourns sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spain* have their *Eſcuriall* in heat of Summer, *f Madritte* for an wholesome seat, *Villadolite* a pleasant site, &c. variety of *secessus*, as all Princes and great men have, and their several progresses to this purpose. *Lucullus* the *Roman* had his house at *Rome*, at *Baia*, &c. *¶* When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a Summer-house; but in his judgement very unfit for winter: *Lucullus* made answer that the Lord of the house had wit like a Crane, that changeth her country with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and every Gentleman of any fashion in our times hath the like. The Bishop of *Exeter* had 14. several houses all furnished, in times past. In *Italy*, though they bide in Cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their country-houses, to recreate themselves. Our Gentry in *England* live most part in the country (except it be some few Castles) building still in bottoms (saith *i Jovius*) or neer woods; *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested; and cold Winter blasts. Some discommend moted houses, as unwholsome; so *Camden* saith of *k Ew-elme*, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be neer lakes or rivers. But I am of opinion, that these inconveniences will be mitigated; or easily corrected by good fires, as one reports of *Venice*, that *graveolentia* and fog of the moors, is sufficiently qualified by those innumerable smoaks. Nay more, *m Thomas Philol. Ravennas* a great Physitian contends, that the *Venetians* are generally longer lived than any City in *Europe*, & live many of them 120. yeers. But it is not water simply that so much offends, as the slime and noisome smells that accompany such overflowed places, which is but at some few seasons after a floud, and is sufficiently recompenced with sweet smells and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit; or else may be corrected by the site, if it be somewhat remote from the water, as *Lindly*, *n Orton super montem*, *o Drayton*, or a little more elevated, though neerer, as *p Caucut*, as *q Amington*, *r Polesworth*, *t Weddington* (to insilt in such places best to me known, upon the river of *Anker* in *Warwickshire*, *t Swarston*, and *u Drakeſly* upon *Trent*. Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer. If so be that their means be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this

c *Haitonius de Tartari.*

* *Cyrop. d. l. 8.*

perpetuum inde ver

f The Aire so clear, it never breeds the plague.

g *Leander Albertus in Campania, d Plutarcho vitâ Luculli.*

li. Cum Cn. Pompeius,

Marcus Cicero,

multique nobiles viri. L. Lucullum & Strabo

tempore convessissent, Pompeius inter cenam dum familiariter jocatur est,

eam villam imprimis sibi sumptuosam,

& eleganter videri, fenestris, porticibus,

&c. *¶* *Godwin vita In Voſſye. al. Harman.*

i *Deſcript. Brit. k In Oxfordſhire.*

l *Leander Albertus.*

m *Cap. 21. de vit. hom. prodig.*

n The poſſeſſion of Robert Bradſham,

Esq;

o Of George Pureſey, Esq.

p The poſſeſſion of William Pureſey Esq.

q The ſeat of Sir John Repington, Kt.

r Sir Henry Goodier's lately deceaſed.

t The dwelling houſe of Hum. Adderly, Esq.

u Sir John Harpurs lately deceaſed.

u Sir George Greſſelies Kt.

this behalfe, than our husbandry writers. *Cato and Columella prescribe a good house to stand by a navigable river, good high-ways, neer some City and in a good soile, but that is more for commodity than health.

The best soile commonly yeelds the worst aire; a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downs, a Cotswold country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. Perigort in France is barren, yet by reason of the excellency of the aire, and such pleasures that it affords, much inhabited by the Nobility; as Noremberg in Germany, Toledo in Spain. Our country-man Tusser will tell us so much, that the fieldome is for profit, the woodland for pleasure and health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-ways: the other a dry sand. Provision may be had elsewhere, and our Towns are generally bigger in the woodland than the fieldome, more frequent and populous, and Gentlemen more delight to dwell in such places. Sutton Coldfield in Warwickshire (where I was once a Grammer Schollar) may be a sufficient witness, which stands, as Camden notes, *loco ingrato & sterili*, but in an excellent aire, and full of all manner of pleasures. yWadley in Barkshire is situate in a vale, though not so fertil a soil as some vales afford, yet a most commodious site, wholsome, in a delicious air, a rich and pleasant seat. So Segrave in Leicestershire (which Town * I am now bound to remember) is sited in a Champian, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yeelds a better aire. And he that built that fair house ^z Wollerton in Nottinghamshire, is much to be commended, (though the tract be sandy and barren about it) for making choice of such a place. Constantine lib. 2. cap. de agricult. praiseth mountaines, hilly, steep places above the rest by the Sea side, and such as look toward the ^a North upon some great river, as ^b Farmack in Darbshire on the Trent, environed with hills, open onely to the North, like Mount Edgmond in Cornwall, which Mr. ^c Carew so much admires for an excellent seat: Such as is the general site of Bohemia: *serenat Boreas*, the North wind clarifies, ^d but neer lakes or marishes, in holes, obscure places, or to the South and West he utterly disproves, those winds are unwholsome, putrifying, and make men subject to diseases. The best building for health, according to him, is in high places, and in an excellent prospect, like that of Cuddeston in Oxfordshire (which place I must *honoris ergo* mention) is lately and fairly * built in a good aire, good prospect, good soile, both for profit and pleasure, not so easily to be matched. P. Crescentius, in his lib. 1. de Agric. cap. 5. is very copious in this subject, how a house should be wholesomely sited, in a good coast, good aire, wind, &c. Varro de re rust. lib. 1. cap. 12. ^f forbids lakes and rivers, marish and manured grounds, they cause a bad aire, gross diseases, hard to be cured: *g* if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health. He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, ^h Cato saith, and his dwelling next to hell it self, according to Columella: he commends in conclusion, the middle of an hill, upon a descent. Baptista Porta Villa, l. 1. cap. 22. censures Varro, Cato, Columella, and those ancient Rusticks, *ne si queam, relinquo.* ⁱ Lib. 1. cap. 2. in Orco habitare

* Lib. 1. cap. 2.

y The seat of

G. Puresey. Es.

* For I am

now Incum-

bent of that

Rectory, pre-

sented thereto

by my right

honourable

Patron the

Lord Berkly.

z Sir Francis

Willoughby.

a Montani &

maritimi salu-

brioris, accli-

ves, & ad Bo-

rea vergentes,

b The dwell-

ling of Sir To-

Burder Knight

Baronet.

c In his Sur-

vay of Corn-

wal, book 2.

d Propè palu-

des stagna, &

loca concava,

vel ad Austru,

vel ad Occi-

dentem inclina-

te, domus sunt

morbose.

e Oportet igitur

ad sanitatem

domus in

altioribus ad-

ficare, & ad

speculati-nem.

* By John

Bancroft. Dr.

of Divinity

my quondam

tutor in Chri-

church Oxon;

now the Right

Reverend

Lord Bishop

Oxon, who

built this

house for him-

self and his

successors.

f Hyeme erit

vehementer fri-

gida, & alore

non salubris:

paludes enim

faciunt crassum

aerem, & diffi-

ciles morbos.

g Vendas quot

assibus possis, &

approving

approving many things, disallowing some, and will by all means have the front of an house stand to the South, which how it may be good in Italy and hotter climes, I know not, in our Northern countries I am sure it is best: *Stephanus* a Frenchman, *prædico rustic. lib. 1. cap. 4.* subscribes to this, approving especially the descent of an hill South or South-East, with trees to the North, so that it be well watered; a condition in all sites which must not be omitted, as *Herbastein* inculcates, *lib. 1.* *Julius Cæsar Claudinus* a Physician, *consult. 24.* for a Nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the East, and ^k by all means to provide the aire be cleer and sweet; which *Montanus, consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good aire. If it be so the natural site may not be altered of our City, Town, Village, yet by artificial means it may be helped. In hot countries therefore they make the streets of their Cities very narrow, all over *Spain, Africk, Italy, Greece,* and many Cities of *France,* in *Languedock* especially: and *Provence,* those Southern parts. *Monpelier,* the habitation and University of Physicians, is so built, with high houses, narrow streets, to divert the Suns scalding rayes, which *Tacitus* commends, *l. 15. Annal.* as most agreeing to their health, ^l because the height of buildings, and narrowness of streets, keep away the Sun beames. Some Cities use Galleries, or arched Cloysters towards the street, as *Damascus, Bologna, Padua, Berna* in *Switzerland,* *Westchester* with us, as well to avoid tempests, as the Suns scorching heat. They build on high hills in hot countries for more aire; or to the sea side, as *Baia, Naples, &c.* In our Northern coasts we are opposite, we commend straight, broad, open fair streets, as most besitting and agreeing to our clime. We build in bot-tomes for warmth: and that site of *Mitylene* in the Island of *Lesbos,* in the *Ægean Sea,* which *Vitruvius* so much discommends, magnificently built with fair houses, *sed imprudenter positam,* unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sick, would make an excellent site in our Northern climes.

Of that artificial site of houses I have sufficiently discoursed: if the air of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windows, excluding forrain air and winds, and walking abroad at convenient times. ^m *Crato* a German commends East and South site (disallowing cold aire and Northern winds in this case, rainy weather and misty dayes) free from putrefaction, fens, bogs, and muck-hills. If the aire be such, open no windows, come not abroad. *Montanus* will have his patient not to stir at all, if the wind be big or tempestuous, as most part in *March* it is with us; or in cloudy, louring, dark dayes, as in *November,* which we commonly call the black month; or stormy, let the wind stand how it will, *consil. 27.* and *30.* he must not open a casement in bad weather, or in a boisterous season, *consil. 299.* he especially forbids us to open windows to a South wind. The best site for chamber windows in my judgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes so much to aire, and rectifying of wind and windows, that he holds it alone sufficient to make

i *Aurora musis amica, Viruv.*
k *Ædes Orientem spectantes vir nobilissimus inhabitet, & curret ut sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere jucundam.*

l *Quoniam angustie itinerrum & altitudo tectorum, non perinde Soli calorem admittit.*

m *Consil. 21. l. 2. Frigidus aer, nubilosus, densus, vitandus, æque ac venti septentrionales, &c.*
n *Consil. 24.*

o *Penestram non aperiat.*

make a man sick or well; to alter body and mind. * *A cleer aire chears up the spirits, exhilarates the mind; a thick, black, misty, tempestuous, contracts, overthrows.* Great heed is therefore to be taken at what times we walk, how we place our windows, lights, and houses, how we let in or exclude this ambicnt aire. The *Egyptians*, to avoid immoderate heat, make their windows on the top of the house like chimnies, with two tunnels to draw a through aire. In *Spain* they commonly make great opposite windows without glasse, stil shutting those which are next to the Sun: So likewise in *Turkey* and *Italy* (*Venice* excepted, which brags of her stately glasse Palaces) they use paper windows to like purpose; and lye *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven. In some parts of *Italy* they have Windmills, to draw a cooling air out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at *Costoxa* the house of *Cesareo Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificial aire, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, pleasant and lightsome as may be; to have Roses, Violets, and sweet smelling flowers ever in their windows, Posies in their hand. *Laurentius* commends water Lillies, a vessel of warm water to evaporate in the room, which will make a more delightfome perfume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gums, which make a pleasant & acceptable perfume. * *Bessardus Bisantinus* prefers the smoak of Juniper to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. *Guianerius* prescribes the aire to be moistned with water, and sweet herbs boiled in it, vine and fallow leaves; &c. to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approves. Of colours it is good to behold green, red, yellow and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be dark and alone, yet darkness is a great encreaser of the humor.

Although our ordinary aire be good by nature or art, yet it is not amisse, as I have said, still to alter it; no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. *Leo Afer* speaks of many of his country-men so cured, without all other Physick: amongst the Negroes, there is such an excellent aire, that if any of them be sick elsewhere, and brought thither he is instantly recovered, of which he was often an eye witnesse. *Lipsius*, *Zwinger*, and some other, adde as much of ordinary travel. No man, saith *Lipsius* in an Epistle to *Philip Langius*, a noble friend of his, now ready to make a voyage, *can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect.* † *Seneca* the Philosopher was infinitely taken with the sight of *Scipio Africanus* house, near *Linternum*, to view those old buildings, Ci-

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* *Discutit. Sol horvorem crassi spiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde subeunt, pro celi & venturum ratione, & sani aliter affecti sunt celo nubilo, aliter sereno.*

De natura ventorum, see Pliny l. 2. c. 26, 27, 28. Strabo l. 7. &c.

† *Fines Morison part. 1. c. 4. p. Altomarus car. 7. Bruel.*

Aër sit lucidus, bene olens, humidus. Montanus idem c. 26. Olfactum rerum suavius, Laurentius c. 8.

* *Ant. Philos. cap. de melanc. c. Traß. 15. c. 9. ex redolentibus herbis & foliis vitæ vinifera, salicæ, &c.*

† *Pavimentum aceto & aqua rosacea irrorare, Laurent. c. 8.*

g *Lib. 1. cap. de morbo. Aforum In Nigratarum regione tanta aeris temperies, ut si quis alibi morbosus ed advehat, optima statim sanitati restituatur, quod multis accidisse, ipse me oculis vidi.*

k *Lib. de peregrinat. i. Epist. 2. cen. 1. Nec quisquam tam lapis aut frutex, quem non tunc illa, variis inspectio locorum, urbi tum, gentium, &c. † Epist. 86.*

sterns,

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* 2 lib. de legibus.

* Lib. 45.

† Reckerman
præfat. polit.* Fines Mori-
son. c. 3. part.
1.k Situatio de
loco in locum,
itineraria et voi-
agia longa &
indetermina-
ta, & hospitare
in diversis di-
versoribus.l Modò ruri-
esse, modò in
urbe, sapiam in
agro venari,
&c.
in In Catala-
nia in Spaine.n Laudaturq;
domus longas
quæ prospicit
agros.* Many towns
there are of
that name,
saith Adrico-
mus all high-
sited.

sterns, Bathes, Tombes, &c. And how was * *Tully* pleased with the sight of *Athens*, to behold those ancient and fair buildings; with a remembrance of their worthy inhabitants. *Paulus Æmilius* that renowned Roman Captain, after he had conquered *Perseus* the last king of *Macedonia*, and now made an end of his tedious wars, though he had been long absent from *Rome*, and much there desired, about the beginning of Autumne (as * *Livy* describes it) made a pleasant peregrination all over *Greece*, accompanied with his son *Scipio*, and *Athenens* the brother of king *Eumenes* leaving the charge of his Army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megaritis*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, &c. He took great content, exceeding delight in that his Voyage, as who doth not that shall attempt the like, though his travel be ad jactationem magis quam ad usum reipub. (as † one well observes) to crack, gaze, see fine sights and fashions, spend time, rather then for his own or publick good (as it is to many gallants that travel out their best days; together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, * that some count him unhappy that never travelled, a kind of prisoner, and pity his case that from his cradle to his old age beholds the same still; still, still the same, the same. Insomuch that k *Rhasis* (ont. lib. 1. Tract. 2. doth not only commend but enjoyn travel, and such variety of objects to a melancholy man, and to lye in diverse Inns, to be drawn into several companies: *Montaltus* cap. 36. and many Neotericks are of the same mind. *Celsus* adviseth him therefore that will continue his health, to have varium vite genus, diversity of callings, occupations to be busied about, sometimes to live in the city, sometimes in the country; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself. A good prospect alone will ease melancholy, as *Comesius* contends, l. 2. c. 7. de Sale. The citizens of m *Barcino*, saith he, otherwise penned in, Melancholy and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old *Athens* besides *Ægina Salamina*, and many pleasant Islands, had all the variety of delicious objects: so are those *Neopolitans*, and inhabitants of *Genna*, to see the ships, boats, and passengers go by, out of their windows; their whole cities being sited on the side of an hill, like *Pera* by *Constantinople*, so that each house almost, hath a free prospect to the sea, as some part of *London* to the *Thames*: or to have a free prospect all over the city at once, as at *Granado* in *Spain*, and *Fez* in *Africk*, the river running betwixt two declining hills, the steepnes causeth each house almost, as well to oversee, as to be overseen of the rest. Every country is full of such n delightful prospects, as well within land as by sea, as *Heimon* and * *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Tagetus* or *Acrochorinthus*, that old decayed castle in *Corinth*, from wch *Peloponessus*; *Greece*, the *Jonian* and *Ægean* seas were semel & simul at one view to be taken. In *Ægypt* the square top of the great *Pyramis* 300. yards in height, and to the *Sultans* Palace in *Grand Cairo*, the country being plain, hath a marvellous fair prospect as well over *Nilus*, as that great city, five *Italian* miles long and two broad, by the river side: from mount *Sion* in *Jerusalem* the holy land is of all sides to be seen: such high places are

are infinite: with us those of the best note are *Glaſenbury Tower*, *Bever* castle, *Rodway Grange*, *Walsby* in *Lincolnſhire*, where I lately received a real kindneſs, by the munificence of the right honourable my noble Lady and patronneſs, the Lady *Frances Counteſs Dowager* of *Exeter*: And two amongſt the reſt, which I may not omit for vicinities ſake, *Oldbury* in the confines of *Warwickſhire*, where I have often looked about me with great delight, at the foot of which hill^o I was born: And *Hanbury* in *Staffordſhire*, contiguous to which is *Falde* a pleaſant Village, and an ancient patrimony belonging to our family, now in the poſſeſſion of mine elder brother *William Burton* Eſquire. p *Barclay* the *Scot* commendeth that of *Greenwich* tower for one of the beſt proſpects in *Europe*, to ſee *London* on the one ſide, the *Thames*, ſhips, and pleaſant meadows on the other. There be thoſe that ſay as much and more of *S. Marks* ſteeple in *Venice*. Yet theſe are at too great diſtance; ſome are eſpecially affected with ſuch objects as be near, to ſee paſſengers go by, in ſome great Rode way, or boats in a river, in *ſubjectum forum deſpicere*, to overſee a Fair, a Market place, or out of a pleaſant window into ſome thorough-fare ſtreet to behold a continual concourſe, a promiſcuous rout, coming and going, or a multitude of ſpectators at a Theater, a Maſk or ſome ſuch like ſhew. But I rove: the ſum is this, that variety of actions, objects, air, places, are excellent good in this infirmity and all others, good for man, good for beaſt. q *Constantine* the Emperor *lib. 18. c. 13. ex Leontio*, holds it an only cure for rotten ſheep, and any manner of ſick cattel. *Laelius à fonte Ægubinus* that great Doctor, at the latter end of many of his conſultations (as commonly he doth ſet down what ſucceſſ his Phyſick had) in melancholy moſt eſpecially approves of this above all other remedies whatſoever, as appears *conſult. 69. conſult. 229. &c.* r *Many other things helped, but change of aire was that which wrought the cure, and did moſt good.*

† Lately reſigned for ſome ſpeciall reaſons.

o At *Lindley* in *Leceſterſhire*, the poſſeſſion and dwelling place of *Ralph Burton* Eſquire, my late deceased father. p In ſeñ anti-morum.

q *Ægrotantes oves in alium locum tranſportanda ſunt, ut alium aerem & aquam participant, coaleſcant & corroborentur.* r *Alia utilia, ſed ex mutatio-ne aeris poſſimum curantur.*

MEMB. 4.

Exercise rectified of Body and minde.



O that great inconvenience, which comes on the one ſide by immoderate and unſeaſonable exerciſe, too much ſolitarineſſe and idleneſſe on the other, muſt be oppoſed as an Antidote, a moderate and ſeaſonable uſe of it, and that both of body and mind, as a moſt material circumſtance, much conducing to this cure, and to the general preſervation of our health. The heavens themſelves run continually round, the Sun riſeth and ſets, the Moon increaſeth and decreaſeth, Stars and Planets keep their conſtant motions, the air is ſtill toſſed by the winds, the waters ebb and flow to their conſervation no doubt, to teach us that we ſhould ever be in action. For which cauſe *Hierom* preſcribes *Ruſticus* the Monk, that he be alwayes occupied about ſome buſineſs or other, *that the Devil do not find him idle.* † *Seneca* would have a man do ſomething, though it be to no purpoſe. * *Xenophon* wiſheth one rather to play at tables, dice, or make a jester of himſelf (though he might be far better employed) then do nothing. The † *Æ-*

ſi Ne te demonioſum invadant.

† *Præſtat aliud agere quam nihil.*

* *Lib. 3. de diſta Socrati, Qui teſſeris & riſui eſſe cunctando vacant, aliquid faciunt, et ſi liceret his meliora agere.*

† *Amiſſis compellat every man once a year to tell how he lived.*

gyptians

u Nostra memoria Mahometes Othomannus qui Gracia imperium subvertit, cum oratorum postulare audiret externarum gentium, celeberrima lignea affluere labat, aut aliquid in tabula affingebat.

x Sands fol. 37. of his voyage to Jerusalem.
† Perkins cases of conscience l. 3. c. 4. q. 3.

* Lufcinus Grunio.
y Non est cura melior quam impingere in necessaria & opportuna; operum administratione, ois magnum sanitatis incrementum, & quae repleant animos eorum, et incitant in acrius cogitationes.

Cont. Lavall. 9. z Amie. exercitium, leves toto corpore fricationes conveniunt. Ad hunc morbum exercitationes, quum recte & suo tempore fiunt, mirifice conducunt, & sanitatem tuentur, &c. a Lib. 1. de San. tuend.

gyptians of old, and many flourishing Commonwealths since, have enjoyned labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefs that come by idleness; *for as fodder, whip and burthen belong to the ass: so meat, correction and work unto the servant, Eccles 33. 23.* The Turks injoyn all men whatsoever, of what degree, to be of some trade or other, the grand Signior himself is not excused. *In our memory (saith Sabellicus) Mahomet the Turke, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carve or cut wooden spoons, or frame something upon a table.* * This present Sultan makes notches for bows. The Jews are most severe in this examination of time. All wel-governed Places, Towns, Families, and every discreet person will be a law unto himself. But amongst us the badge of gentry is idleness: to be of no calling, not to labor, for that's derogatory to their birth, to be a meer spectator, a drone, *fruges consumere natus*, to have no necessary employment to busie himself about in Church and commonwealth (some few governors exempted) *but to rise to eat, &c.* to spend his dayes in hawking, hunting, &c. and such-like disports and recreations († which our Casuists tax) are the sole exercise almost & ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to passe that in City and Country so many grievances of body and mind, and this feral disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their times (disports excepted, which are all their business) what to do, or otherwise how to bestow themselves: like our modern Frenchmen that had rather lose a pound of blood in a single combat, then a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade, but they do all by ministers and servants, *ad otia duntaxat se natos existimant, imò ad sui ipsius plerumq; & aliorum perniciem*, * as one freely taxeth such kind of men, they are all for pastimes, 'tis all their study, all their invention tends to this alone to drive away time, as if they were born for none of them to no other ends. Therefore to correct and avoid these errors and inconveniences, our Divines, Physicians, and Politicians; so much labor, and so seriously exhort; And for this disease in particular, *there can be no better cure then continual business*, as Rhasis holds, *to have some employment or other, which may set their mind a work, & distract their cogitations.* Riches may not easily be had without labour and industry, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, *Guianerius* allows that exercise which is gentle, *and still after those ordinary frications, which must be used every morning. Montaltus cap. 26. and Jason Pratensis* use almost the same words, highly commending exercise if it be moderate; *a wonderful help so used, Crato calls it, and a great means to preserve our health, as adding strength to the whole body, increasing natural heat, by means of which, the nutriment is well concocted in the stomach, liver and veins, few or no crudities left, is happily distributed over all the body.* Besides, it expells excrement by sweat, and other insensible vapours; in so much, that a *Galen*

len prefers Exercise before all Physick, Rectification of diet, or any regimen in what kinde soever; 'tis Natures Physick. n. b. *Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* tearms exercise, a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefs and vices. The fittest time for exercise, is a little before dinner, a little before supper, or at any time when the body is empty. *Montanus consil. 31.* prescribes it every morning to his patient, and that as a *Calenus* addes, after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized. What kinde of exercise he should use, *Galen* tells us, *lib. 2. & 3. de sanit. tuend.* and in what measure, *e* till the body be ready to sweat, & roused up; *ad ruberem*, some say, *non ad sudorem*, lest it should dry the body too much; others injoyn those wholesome busineses, as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as sawing every day, so long together, (*epid. 6. Hippocrates* confounds them) but that is in some cases, to some peculiar men & the most forbid, and by no means will have it go farther then a beginning sweat, as being *g* perilous if it exceed.

Of these labours, exercises and recreations, which are likewise included, some properly belong to the body, some to the minde, some more easie, some hard, some with delight, some without, some within doors, some naturall, some are artificiall. Amongst bodily exercises, *Galen* commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the *Greeks*, *Romanes*, *Barbarians*, mentioned by *Homer*, *Herodotus*, and *Plinius*. Some write, that *Aganella* a fair maide of *Corcyra*, was the inventer of it, for she presented the first ball that ever was made, to *Nausica* the daughter of king *Alcinous*, and taught her how to use it.

The ordinary sports which are used abroad, are *Hawking*, *Hunting*, *hilarales venandi labores*, *h* one calls them, because they recreate body and minde; *i* another, *the best exercise that is, by which alone many have been freed from all ferall diseases.* *Hegeſippus lib. 1. cap. 37.* relates of *Herodotus* that he was eased of a grievous melancholy by that means. *Plato 7. de leg.* highly magnifies it, dividing it into three parts, * by *Land*, *Water*, *Ayre*. *Xenophon* in *Cyropæd.* graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith *Langius epist. 59. lib. 2.* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe*, and elsewhere all over the World. *Bohemus de mor. gent. lib. 3. cap. 12.* stiles it therefore *stud. n̄ nobilium, communiter venantur, quòd sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary busines, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of naught else. *Paulus Jovius descr. Brit.* doth in some sort tax our *m* English Nobility for it, for living in the country so much, and too frequent use of it, as if they had no other means but *Hawking* and *Hunting* to approve themselves Gentlemen with.

banr. M. Tyriz. m Nobilitas omni fere urbes fastidit, castella, & liberiore celo gaudet, generisq; dignitatem una maxime veneratione, & falconum aucupis tuetur.

b Exercitium natura dormienti stimulat, membrorum solatium, morborum medela, fugi vitiorum, medicina languorum, destructio omnium malorum, Crato. c Alimenti in ventriculo probe concocti. d Jejunio ventris vesica & alvus ab excrementis purgata, fricta tu membrum, lotum manibus & oculis, &c. lib. de atra bile. e Quotiesq; corpus universum intumescat, & floridum appareat, sudoresq; &c. f Ommino sudorem vitent. cap. 6. lib. 1. Valer. de Tar. g Exercitium si excedat, valde periculosum. Salust. Salvidianus de remedi. lib. 2. cap. 1. h Camden in Staffordshire. i Fridervallius lib. 1. cap. 2. optima omnium exercitationum multi ab hac summo modo morbi liberati. k Josephus Quercetanus dialect. polit. sect. 2. cap. 11. Inter omnia exercitia prestantia laudem meretur. l Chyron in monte Pelio, præceptor horum eos a morbis animi venerationibus et puris cibis tue-

n Jos. Scaliger
commen. in Cir.
in fol. 344.
Salmo 23. de
Nov. repert.
com. in Pancir.
† Demetrius
Constantinop.
de re accipitra.
ria, liber d P.
Gillir latine
reddidit. Alii-
za. Epist. Aquil-
la Symachi &
Theodotion
ad Ptolomeum,
&c.
o Lonicera,
Geffreus 10-
civus.
p 5. Anthony
Sherlic rela-
tions.
q Hailuir.

r Coturnicum
cucupio.

f Finis Mori-
son, part. 3. c. 8.

i Non majorem
voluptatem a-
nimo capiunt,
quam qui seras
insestantur. aut
missis canibus
comprehendunt,
quam tera tra-
hentes, squamo-
sis pecudes in
vipas adducunt.
u More pisci-
orum curibus
ocreatur.
x Si principi-
bus venatio le-
poru non sit in-
honeſta, nescio
quomodo pis-
catio cyprino-
rum videri de-
beat pudenda.
y Omnino tur-
pi iſcatio, nul-
lo studio digna,
ulibere credi-
turi eſt, quod nul-
lum habet in-
genium, nullum
iſſicacium.

Hawking comes neer to *Hunting*, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. ^a It was never heard of amongst the *Romans*, invented some 1200 years since, and first mentioned by *Firmicus lib. 5. cap. 8.* The *Greeke* Emperours began it, and now nothing so frequent; he is no body, that in the season hath not a Hawke on his fist. A great Art, and many † books written of it. It is a wonder to hear ^o what is related of the *Turkes* Officers in this behalf, how many thousand men are imployed about it, how many Hawks of all sorts, how much revenewes consumed on that only disport, how much time is spent at *Adrianople* alone every year to that purpose. The *Persian* Kings hawk after Butterflies with sparrows, made to that use, and stares; lesser Hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to fly at Hindes, Foxes, &c. and such a one was sent for a present to ^q *Queen Elizabeth*: some reclaime Ravens, Castrels, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightful to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-doggs, coy-ducks, &c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaffe-nets, plovers, partridge, herons, snite, &c. *Henry* the third, king of *Castile* (as *Mariana* the Jesuite reports of him, *lib. 3. cap. 7.*) was much affected ^r with catching of *Quailes*, and many Gentlemen take a singular pleasure at morning and evening to go abroad with their Quaille-pipes, and will take any paines to satisfie their delight in that kinde. The *Italians* have gardens fitted to such use, with nets, bushes, glades, spring no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, & castle of *Uraniburge*, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes imployed.

Fishing is a kinde of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yeelds all out as much pleasure to some men, as dogs, or hawks; ^t When they draw their fish upon the bank, saith *Nic. Henselius Silesiographia, cap. 3.* speaking of that extraordinary delight his Countrymen took in fishing, and in making of pooles. *James Dubravius* that *Moravian*, in his book *de pisc.* telleth, how travelling by the high-way side in *Silesia*, he found a Nobleman booted up to the groines, wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, ^x that if other men might hunt Hares, why should not he hunt Carps. Many Gentlemen in like sort with us, will wade up to the Arm-holes, upon such occasions, and voluntarily undertake that to satisfie their pleasure, which a poor man for a good stipend would scarce be hired to undergo. *Plutarch* in his book *de soler. animal.* speaks against all fishing, ^y as a filkly, base, ulibereall imployment, having neither wit nor perspicacity in it, nor worth the labour. But he that shall consider the variety of Baits, for all seasons, & pretty devices which our Anglers have invented, peculiar lines, false flies, severall sleights, &c. will say, that it de-
serves

serves like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no Fish, yet he hath a wholsome walk to the Brook side, pleasant shade, by the sweet silver streams; he hath good aire, and sweet smells of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, herons, ducks, water-horns, cootes, &c. and many other fowle, with their brood, which he thinketh better then the noise of hounds, or blast of hornes, and all the sport that they can make.

Many other sports and recreations there be, much in use, as Ringing, bowling, shooting, which *Askam* commends in a just volume, and hath in former times been injoynd by statute, as a defensive exercise, and an² honour to our Land, as well may witness our victories in *France*. Keel-^z *Præcipua hinc Angli gloria, crebra victoria parta Jovis.* pings, tronks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, walters, foils, foot-balls, balown, quintan, &c. and many such, which are the common recreations of the country folks. Riding of great horses, running at rings, tilts and turnaments, horse-races, wilde-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that means, gallop quite out of their fortunes.

But the most pleasant of all outward pastimes, is that of ^a *Areteus*, *de ambulatione per amena loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friend, see Cities, Castles, Towns,

^b *Visere sapè amnes nitidos, per amenaq; Tempe,
Et placidas summis sectari in montibus auras.*
To see the pleasant fields, the Crystill fountains,
And take the gentle aire amongst the mountains.

^c To walk amongst Orchards, Gardens, Bowers, Mounts and Arbours, artificiall wildernesses, green thickets, Arches, Groves, Lawns, Rivulets, Fountains, and such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, betwixt wood and water, in a fair meadow, by a river side, ^{*ubi variæ avium cantationes, florum colores, pratorum frutices, &c.} to disport in some pleasant plain, park, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationē facta, cum sylva, monte & piscina, vulgò La montagna*: The Princes garden at *Ferrara*, ^{† Schottus} highly magnifies, with the groves, mountains, ponds, for a delectable prospect, he was much affected with it; A *Persian Paradise*, or pleasant park, could not be more delectable in his sight. *S. Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. A sick^d man (saith he) sits upon a green bank, and when the dog-star parcheth the Plaines, and dries up rivers, he lies in a shady bowre, Fronde sub arborea ferventia temperat astra, and feeds his eyes with variety of objects, hearbs, trees, to comfort his misery, he receiveth many delightfome smells, and fills his ears with that sweet and solaria!

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and various harmony of Birds : Good God (saith he) what a company of pleasures hast thou made for man? He that should be admitted on a sudden to the sight of such a Palace as that of *Escoriall* in Spain, or to that which the *Moores* built at *Granado*, *Fountenbleme* in France, the *Turks* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the banks of that *Thracian Bosphorus*: the Popes *Belvedere* in Rome † as pleasing as those *Horti pensiles* in Babylon, or that *Indian Kings* delightful garden in * *Ælian*; or those famous gardens of the Lord *Cantelow* in France, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boat in a pleasant evening, and with musick to row upon the waters, which *Plutarch* so much applauds, *Eliau* admires upon the river *Pineus*: in those *Thessalian* fields, beset with green Bayes, where Birds so sweetly sing that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum obliviscantur*, forget forthwith all labours, care and grief: or in a *Gundilo* through the grand *Canale* in Venice, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner roomes of a fair-built and sumptuous ædifice, as that of the *Persian Kings* so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, † chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

* *Fulget gemma floris, & jaspide fulva supellex,*

Strata mieant Tyrio——

With sweet odours and perfumes, generous vines, opiparous fare, &c. besides the gallantest young men, the fairest Virgins, *puella scitula ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usq; spectantium*, with exquisite musick, as in * *Trimaltions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilis luxuræ*, all delights and pleasures in each kinde which to please the senses could possibly be devised or had, *convivæ coronati, delitiis ebrii, &c.* *Telemachus* in Homer is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when he beheld

* *Odyss. d.*

* *Æris fulgorem & resonantia tecta corusco*

Auro, atque electo nitido, sectoque elephanto,

Argentoque simul. Talis Jovis ardua sedes,

Anlaque cœlicolæ stellans splendet Olympo.

Such glittering of gold and brightest brasse to shine,

Cleer amber, silver pure, and Ivory so fine:

Jupiters lofty palace where the Gods do dwell,

Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soul of man to see fair-built Cities, streets, Theaters, Temples, Obelisks, &c. The Temple of *Jerusalem* was so fairly built of white marble, with so many pyramids covered with gold; *tectumq; templi fulvo coruscans auro, nimio suo fulgore obcecabat oculos*

† *Diod. Sicul.*
lib. 2.

* *Lib. 13. de animal. cap. 13.*

c. Pet. Gillius.
Paul. Hentzens

Itenerar. Italiz.
1617. Jod.

Sincerus Itenerar.
var. Galliz

1617. Simp. lib. 1. quest. 4.

f. fucundissima
deambulatio

jucta mare, & navigatio prope terram.

In utraq; fluminis ripa.

† *Aurei panes, aurea obsonia,*

vis Margaritarum aceto subacta, &c.

* *Lucan.*
† *300 pellices,*

docillatores & pincernæ innu-

meri, pueri loci purpura induti

&c. ex omnium pulcherrime delecti.

* *Ubi omnia cantu strepunt.*

los itinerantium, was so glorious, and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, Gold, Jewels, &c. as he said of *Cleopatra's* palace in Egypt,

—† *Crassumq, trabes absconderat aurum,*

† *Lucan. l. 8.*

That the beholders were amazed. What so pleasant as to see some Pageant or sight go by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, received, entertained with Masks, Shewes, Fireworks, &c. To see two Kings fight in single combat, as *Porus* and *Alexander*; *Canutus* and *Edmond Ironside*; *Scanderbeg* and *Ferat Bassa* the Turke; when not honour alone but life it self is at stake, as the † Poet of *Hector*,

† *Iliad. 10.*

— *nec enim pro tergoe Tauri,*

Pro bove nec Certamen erat, quæ præmia Cursus

Esse solent, sed pro magni vitæq; animæq; — Hectoris.

To behold a battle fought, like that of *Crescy*, or *Agencourt*, or *Poitiers*, *quæ nescio* (saith *Froissard*) *an vetustas ullam proferre possit clariorem*. To see one of *Cæsars* triumphs in old *Rome* revived, or the like. To be present at an Interview, as that famous of *Henry the 8th*, and *Francis the 1st*, so much renowned all over *Europe*; *ubi tanto apparatu* (saith *Hubertus Vellius*) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquâ atastam celebria festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shews, to the sight of which often times they will come hundreths of miles, give any money for a place, and remain many years after with singular delight. *Bodine*, when he was Embassadour in *England*, said he saw the Noblemen go in their Robes to the Parliament-house, *summâ cum jucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Jovius* in his life, saw 13. *Frenchmen*, and so many *Italians*, once fight for a whole Army: *Quod jucundissimum spectaculum in vita dicit suâ*, the pleasantest sight that ever he saw in his life. Who would not have been affected with such a spectacle? Or that single combat of † *Breante* the Frenchman, and *Anthony Schets* a Dutchman before the walls of *Sylvaductis* in *Brabant*, Anno 1600.

g Betwixt
Ardes and
Guines, 1519.

They were 22. Horse on the one side, as many on the other, which like *Livies Horatii*, *Terquati* and *Corvini* fought for their own glory and countries honour, in the sight and view of their whole City and Army. When *Julius Cæsar* warred about the bankes of *Rhene*, there came a Barbarian Prince to see him, and the Roman Arme, and when he had beheld *Cæsar* a good while, *I see the Gods now* (saith he) *which before I heard of, nec feliciorem ullam vitæ meæ aut optavi, aut sensi diem*: It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time. *Radzivilus* was much taken with the *Bassia* palace in *Cairo*, and amongst many other objects which that place afforded, with that solemnity of cutting the bankes of *Nilus*, by *Imbram Bassa* when it overflowed; besides two or three hundred gilded Gallies on the water, he saw two millions of men gathered together on the land with Turbants as white as snow; And twas a goodly sight. The very reading

† *Swerinus in delitis, fol. 487. veteri Horatorum exemplo, viriute & successu admirabili, cæsis hostibus 17. in conspectu patriæ, &c.*
h *Paterculus vel post. i Quos antea audivi, inquit, hodie vidi deor.*

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† Pandectæ
Triumph fol.* Lib. 6. cap. 14.
de bello Jud.

† Procopius.

* Lict. lib. 10.
Amer. descript.
† Romulus A.
maſem præſat.
Pauſan.

of feaſts, triumphs, interviews, nuptialls, tilts, turnaments, combats, and monomachies, is moſt acceptable and pleaſant. † *Franciſcus Modius* hath made a large collection of ſuch ſolemnities in two great Tombeſ, which who ſo will may peruſe. The inſpection alone of thoſe curious Iconographies of Temples and Palaces, as that of the *Lateran Church* in *Alber-tus Durer*, that of the Temple of *Jeruſalem* in * *Joſephus*, *Adricomius*, and *Villalpandus*: that of the *Eſcuriall* in *Guadas*, of *Diana* at *Ephesus* in *Pli-ny*, *Nero's* golden palace in *Rome*, † *Juſtinians* in *Conſtantinople*, that *Peru-nian Jugo's* in * *Cuſco*, *ut non ab hominibus, ſed à demoniis conſtructum videatur*; *S. Marks* in *Venice* by *Ignatius*, with many ſuch: *prifcorum artificum opera* (ſaith that † interpreter of *Pauſanias*) the rare workman-ſhip of thoſe ancient *Greeks*, in Theaters, Obeliſks, Temples, Statues, gold, ſilver, ivory, marble images, *non minore ſermè quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almoſt, as by ſight.

The Country hath his recreations, the City his ſeverall Gymnicks and exerciſes, May-games, feaſts, wakes, and merry meetings to ſolace themſelves; the very being in the country; that life it ſelf is a ſufficient re-creation to ſome men, to enjoy ſuch pleaſures, as thoſe old Patriarks did. *Diocleſian* the Emperour was ſo much affected with it, that he gave over his ſcepter, and turned gardner. *Conſtantine* wrote 20. books of husbandry. *Lyſander*, when Ambaſſadors came to ſee him, bragged of nothing more, than of his Orchard, *ſunt ordines mei*. What ſhall I ſay of *Cincinnatus*; *Cato*, *Tully*, and many ſuch? how have they been pleaſed with it, to prune, plant, inoculate and graft, to ſhew ſo many ſeverall kindes of Pears, Apples, Plums, Peaches, &c.

k Virg. 1. Geor.

*Nunc captare ſeras laqueo, nunc fallere viſco,
Atque etiam magnos canibus circumdare ſaltus,
Inſidias avibus moliri, incendere vepres.*

Sometimes with traps deceive, with line and ſtring
To catch wild Birds and beaſts, encompassing
The grove with dogs, and out of buſhes ſiring.

— *Ex nidos avium ſcrutari, &c.*

Jucundus in his preface to *Cato*, *Varro*, *Columella*, &c. put out by him, confeſſeth of himſelf, that he was mightily delighted with theſe husbandry ſtudies, and took extraordinary pleaſure in them: if the Theorick or ſpeculation can ſo much affect, what ſhall the place and exerciſe it ſelf, the practick part do? The ſame confeſſion I finde in *Herbaſtein*, *Porta*, *Camerarius*, and many others, which have written of that ſubject. If my teſtimony were ought worth, I could ſay as much of my ſelf; I am verè *Saturnus*; No man ever took more delight in Springs, Woods, Groves, Gardens, Walks, Fiſhponds, Rivers, &c. But

*Tantalus à labris ſitiens fugientia captat
Flumina*; And ſo do I; *Velle licet, potiri non licet.*

Every Palace, every City almoſt hath his peculiar Walkes, Cloyſters, Terraces, Groves, Theaters, Pageants, Games, and ſeverall recreations; every country; ſome profeſſed Gymnicks, to exhilarate their minds, & ex-
erciſe their bodies. The *Greeks* had their *Olympian*, *Pythian*, *Iſtman*, *Ne-*
mean

l Boetius lib. 3.
polit. cap. 1.

mean games, in honour of Neptune, Jupiter, Apollo; Athens hers: Some for Honour, Garlands, Crowns; for^m beauty, dancing, running, leaping, like our silver games. Theⁿ Romanes had their feasts, as the Athenians, and Lacedemonians held their publique banquets, in Pritaneo, Panathenais, Thesperiis, Phiditiis, Playes, Naumachies, places for Sea-fights, o Theaters, Amphitheaters able to contain 70000. men, wherein they had several delightful shews to exhilarate the people; p Gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and Citizens amongst us so much delight and so frequently use) dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Emperours and Cities charge, and that with incredible cost & magnificence. In the Low-countries (as q Meteran relates) before these wars, they had many solemn feasts, Playes, Challenges, Artillery Gardens, Colledges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus rerum Amstelrod. lib. 2. cap. 25. So likewise not long since at Frisburg in Germany, as is evident by that relation of r Neander, they had Ludos septennales, solemn Playes every seven years, which Bocerus one of their own Poets hath elegantly described:

At nunc magnifico spectacula structa parata
Quid memorem, viteri non concessura Quirino,
Ludorum pompa, &c.

In Italy they have solemn Declamations of certain select young Gentlemen in Florence (like those Reciters in old Rome) and publique Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places have their severall pastimes; some in Sommer, some in Winter; some abroad, some within; some of the body, some of the minde; and divers men have divers recreations, and exercises. Domitian the Emperour was much delighted with catching flies; Augustus to play with nuts amongst children; s Alexander Severus was often pleased to play with whelps and young Pigs. t Adrian was so wholly enamoured with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graves. In fowle weather, or when they can use no other convenient sports, by reason of the time, as we do Cock-fighting to avoid idleness I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) u Severus used Patridges and Quails, as many Frenchmen do still; and to keep Birds in cages, with which he was much pleased, when at any time he had leasure from publique cares and busi- nesses. He had (saith Lampridius) tame Pheasants, Ducks, Patridges, Pea- cocks, and some 20000. Ringdoves and Pigeons. Busbequius the Emperors Orator, when he lay in Constantinople, & could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and beasts; this was something, though not to exercise his body, yet to refresh his minde. Conradus Gesner, at Zurich in Switzerland, kept so likewise for his pleasure, a great company of wilde beasts, and (as he saith) took great delight to see them eat their meat. Turkie Gentle-

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m See Athenae-
um dipnoso.n Ludi vorivi,
sacri, ludicri,
Megaleses,
Cereales, Flava-
les, Martiales,
Græcosinus,
5. 12.o See Lipsius
Amphitheatru
Rosinus lib. 5.
Maurinus de
ludis Græco-
rum.p 1500 Men at
once, Tigers,
Lions, Ele-
phants, Hor-
ses, Dogs,
Beares, &c.q Lib. ult. et l. 1.
ad finem Con-
suetudine non
minus laudabi-
li, quam veteri
conubernaRhetorū Ryth-
morum in urbi-
bus & municipi-
is, certisq;diebus exerce-
bunt se fugitati-
vi, gladiatores,
&c. Alia in-
genti, animiq;exercitia, quo-
rum præcipuum
studium, prin-
cipem populumtragediis, co-
mediis, fabulis
scenicis, alijsq;id genus ludis
recreare.
r Orbis terræ
descript. part.3.
t Lampridius.
t Spartian.u Delectatus
ludis aviculorum,
porcellorum, ut
pardales interse pugnarent,
aut ut aves
parvule sur-
sum & deorsumvolitarent hu-
maxime de-
lectatus, ut so-
litudines publi-
cas sublevarer.

women,

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women, that are perpetuall prisoners, still mew'd up according to the custome of the place, have little else besides their household busines, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our Ladies and Gentlewomen use Monkeys and little Doggs. The ordinary recreations which we have in Winter, and in most solitary times busie our minds with, are *Cardes*, *Tables* and *Dice*, *Shovelboard*, *Cheffe-play*, the Philosophers game, small trunks, shuttle-cock, balliards, musick, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, x merry tales of errant Knights, Queens, Lovers, Lords, Ladies, Giants, Dwarfes, Theeves, Cheaters, Witches, Fayries, Goblins, Friars, &c. such as the old woman told *Psyche* in † *Apuleius*, *Bocace* Novels, and the rest, *quarum auditione pueri delectantur*, *senes narratione*, which some delight to hear, some to tell; all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurns* and *Democritus* Tenents, very solicitous which was most probable and came nearest to truth: To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of *Stratoles* the Physitians wedding, and of all the particulars, the company, the chear, the musick, &c. for he was new come from it; with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart, and many a good wedding, † many such merry meetings might he be at, *to please himself with the sight, & others with the narration of it*. Newes are generally welcome to all our ears, *avide audimus*, *aures enim hominum novitate letantur* (* as *Pliny* observes) we long after rumour to hear and listen to it, † *densum humeris bibit aure vulgus*. We are most part too inquisitive and apt to hearken after newes, which *Caesar* in his * *Commentaries* observes of the old *Gauls*, they would be enquiring of every Carrier and passenger what they had heard or seen, what newes abroad?

— *quid toto fiat in orbe,*

Quid Seres, quid Thraces agant, secreta noveræ,

Et pueri, quis amet, &c.

as at an ordinary with us, bakehouse or barbers shop. When that great *Gonsalva* was upon some displeasure confined by king *Ferdinand*, to the city of *Loxa* in *Andalusia*, the onely comfort (saith * *Jovius*) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary occurrents, which were brought him *cum primis*, by letters or otherwise out of the remotest parts of *Europe*. Some mens whole delight is, to take Tobacco, and drink all day long in a Tavern or Alehouse, to discourse, sing, jest, roare, talk of a Cock and Bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fire side, or in the Sun, as old folkes usually do, † *quæ apriçi meminere senes*, remembring afresh and with pleasure ancient matters, and such like accidents, which happened in their younger yeares: Others best pastime is to game, nothing to them so pleasant.

† *Hic Veneri indulget, hunc decoquit alea* —

Many too nicely take exceptions at *Cardes*, y *Tables*, and *Dice*, and such

mixt

x *Brumales late ut possint producere noster.*

† *Miles. 4.*

+ O dissimilium sepe convitiis date ut ipse videndo delectetur, & postmodum narrando delectetur. Theod. prodromus

Amorum dial. interpret. Giherto Gaulinio.

* *Brist. lib. 8.*

Ruffino.

+ *Hor.*

* *Lib. 4. Gallia consuetudinem est ut viatores etiam invitos consistere cogunt, & quid quisque eorum audierit aut cognovit de quaere querunt.*

* *Vita ejus lib. ult.*

+ *Juren.*

y They account them unlawfull because fortilegious.

mixt lufurious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious; *insanam rem & damnosam*,² *Lemnius* calls it. For most part in these kind of disports, 'tis not art or skill, but subtilty, cunnycatching, knavery, chance and fortune carries all away: 'tis *ambulatoria pecunia*,

— puncto mobilis hora

Permutat dominos, & cedit in altera jura.

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. In *seditissimum lucrum & avaritiam hominum convertitur*, as *Daneus* observes. *Fons fraudum & maleficiorum*, 'tis the fountain of cosenage and villany. ^a *A thing so common all over Europe at this day, & so generally abused, that many men are utterly undone by it, their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants: b For when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whorema-sters, once entered, they cannot easily leave it off; Vexat mentes insana cupido, they are mad upon their sport. And in conclusion (which *Charls* the seventh that good French King published in an edict against gamsters) unde pia & hilaris vitæ suffugium sibi suisq; liberis, totiq; familiæ, &c. That which was once their livelihood, should have maintained wife, Children, family, is now spent and gone; meror & egestas, &c. sorrow and beggery succeeds. So good things may be abused, and that which was first invented to refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.*

Chesse-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their minde, and after their meditations; invented (some say) by the † generall of an army in a famine, to keep souldiers from mutiny; but if it proceed from over-much study, in such a case it may do more harm then good; it is a game too troublesome for some mens-braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate.^d *William* the Conqueror in his younger yeares, playing at chesse with the prince of France (*Daulphine* was not annexed to that crown in those dayes) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. Book *Tit. 12. de reg. instit.* forbids his prince to play at chesse: hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him. In *Muscovy*, where they live in Stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith *Herbastein*)

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^z *Instit. c. 44.*
In his ludis ple-
rumq; non ars
aut peritia vi-
get, sed fraus,
fallacia, dolus
astutia, casus,
fortuna, teme-
ritas locum ha-
bent, non ratio,
consilium, sapi-
entia, &c.
^a *Abusus tam*
frequens hodie
in Europa ur-
pleriq; crebro
harum usu pa-
trimonium pro-
fundant. ex-
haustisq; facul-
tatibus, ad ino-
piam redigan-
tur.
^b *Ubi semel*
prurigo ista a-
nimum occupat
ægra discuti
potest, solici-
tantibus undiq;
ejusdem farinae
hominibus,
damnosas illas
voluptates re-
perunt, quod
et scortatori-
bus insit, &c.
^c *Instituitur*
ista exercitatio
non lucri, sed
valetudinis &
oblectamenti
ratione, & quo
animus defati-
gatus respiret,
novasq; vires
ad subeundos
labores denum
concipiat.
[†] *Lavrunculo-*
rum ludus in-
ventus est a du-
ce, ut cum mi-
les intolerabili
fame laboraret,
altero die edens
altero ludens,
famæ oblivisce-
retur.
Bellonius. See
more of this
game in Dani-
el Souters Pa-

lamedes, vel de variis ludis. l. 3. d D. Hayward in vita ejus. e Muscovit. commentarium.

much

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Inter cives
Fessanos la-
trunculorum
ludum est usi-
tatissimum, lib.
3. de Africâ.

much used. At *Fessa* in *Africk*, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as *Leo Afer* relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game, *D. Fulkers Metromachia* and his *Ouronomachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

g Tullius.

Dancing, Singing, Masking, Mummie, Stage-playes, howsoever they be heavily censured by some severe Catoes, yet if opportunely and soberly used, may justly be approved. *Melius est federe, quam saltare*, saith *Austin*: but what is that if they delight in it? & *Nemo saltat sobrius*. But in what kinde of dance? I know these sports have many oppugners, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi*; and some again, because they are now cold and wayward, past themselves, cavil at all such youthfull sports in others, as he did in the comedy; they think them, *illico nasci senes*, &c. Some out of preposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine, because it makes men drunk; but in my judgement they are too stern: there is a time for all things, a time to mourne, a time to dance, Eccl. 3. 4. a time to embrace, a time not to embrace (vers. 5.) and nothing better then that a man should rejoyce in his own works. vers. 22. for my part, I will subscribe to the kings declaration, and was ever of that minde, those May-games, Wakes, and Whitson-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their poppet-playes, hobby-horses, tabers, crouds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best.

h De mor gent.
i Polyerat. l. i.
cap. 8.
k Idem Savir-
buriensis.
† Hist. lib. i.
l Nemo desidet
otiosum, ita ne-
mo a finino mo-
re ad seram no-
ctem laborat;
nam ea plus-
quam serviliu
crumma, quæ
opificum vita
est, exceptis
Utopiensibus,
qui diem in 24.
horas dividunt,
seu dumtaxat o-
peri deputant,
reliquum a
somno & cibo
cujusq; arbitrio
permittitur.

In *Franconia* a province of *Germany* (saith *Aubanus Bohemus*) the old folks after evening prayer, went to the Ale-house, the younger sort to dance: and to say truth with *Salisburiensis*, *satius fuerat sic otari, quam turpius occupari*, better do so then worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew is admitted & winked at: *Tota jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatũ, ut his occupentur, qui perniciosius otari solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. So that as *Tacitus* said of the Astrologers in *Rome*, we may say of them, *genus hominũ est quod in civitate nostra & vitabitur semper & retinebitur*, they are a deboshed company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fidlers, and musicians) and yet ever retained. *Evil is not to be done* (I confesse) *that good may come of it*: but this is evil *per accidens*, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated. *S. Thomas Moore* in his *Utopian Commonwealth*,¹ as he will have none idle, so will he have no man labour overhard, to be toiled out like an horse, tis more then slavish infelicity, the life of most

most of our hired servants, and tradesmen elsewhere (excepting his *Utopians*) but half the day allotted for work, & half for honest recreation, or whatsoever employment they shall think fit themselves. If one half-day in a week were allowed to our household servants for their merry meetings, by their hard masters, or in a year some feasts, like those *Roman Saturnals*, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say;) for some of them do nought but loyter all the week long.

This which I aim at, is for such as are *fracti animis*, troubled in minde, to ease them, over-toiled on the one part, to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many Gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humors which is amongst them, that if one will not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business, & a pleasant recreation to oversee workmen of all sorts, Husbandry, Cattle, Horse, &c. To build, plot, project, to make models, cast up accompts. &c.) some without, some within doors: new, old, &c. as the season serveth, and as men are inclined. It is reported of *Philippus Bannus*, that good Duke of Burgundy (by *Lodovicus Vives*, in *Epist.* and *Pont.*† *Heuter* in his history) that the said Duke, at the marriage of *Elionara*, sister to the king of Portugal at *Burges* in *Flanders*, which was solemnized in the deep of winter, when as by reason of unseasonable weather he could neither hawk nor hunt, and was now tired with cards, dice, &c. and such other domestical sports, or to see Ladies dance, with some of his Courtiers, he would in the evening walk disguised all about the Town. It so fortun'd, as he was walking late one night, he found a country-fellow dead drunk, snorting on a Bulk; he caused his followers to bring him to his Palace, and there stripped him of his old cloaths, and attiring him after the Court fashion, when he waked, he and they were ready to attend upon his Excellency, perswading him he was some great Duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, when he was well tripled, & again fast asleep, they put on his old robes, and so convey'd him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself, all the jest was, to see how he ^m looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be perswaded, and so the jest ended.ⁿ *Antiochus Epiphanes* would often disguise himself, steal from his Court, and go into Merchants, Goldsmiths, and other tradesmens shops, sit and talk with them, and sometimes

† *Rerum Burgund. lib. 4.*

† *Iussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo ubi se eo loci vider.*

^m *Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Barducem) inter diem illius & nostras aliquot annos? nihil penitus, nisi quod &c.*
ⁿ *Hen. Stephan. prefat. & erodoti.*

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times ride, or walk alone, and fall aboard with any Tinker, Clowne, Serving-man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose, lose his purse as he went, to watch who found it, and withall how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmlesse jests, and have their good uses.

But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of *Study*: *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* finde the rest in Tully *pro Archia Poeta*. What so full of content, as to read, walke, and see Mappes, Pictures, Statues, Jewels, Marbles, which some so much magnifie, as those that *Phidias* made of old so exquisite and pleasing to be beheld,

† Orat. 12. si quis animo fuerit affligitur aut æger, nec seminum admittens, si mihi videtur ex regione stans talis Imaginis, oblivisci omnium posse, quæ humana vitæ atrocitas & difficilia accidere solent.

o 3. De anima.

that as† *Chrysostome* thinketh, if any man be sickly, troubled in mind, or that cannot sleep for grief, &c. shall but stand over against one of *Phidias* Images, he will forget all care, or whatsoever else may molest him in an instant? There be those as much taken with *Michael Angelo's*, *Raphael de Urbino's*, *Francesco Francia's* pieces, and many of those *Italian* and *Dutch* painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, coats of armes, read such books, to peruse old *Coynes* of severall sorts in a fair Gallery; artificial works, perspective glasses, old reliques, *Roman* Antiquities, variety of colours. A good picture is *falsa veritas*, & *muta poesis*: and though (as *Vives* saith) *artificialia delectant, sed mox fastidimus*, artificial toyes please but for a time; yet who is he that will not be moved with them for the present? When *Achilles* was tormented and sad for the loss of his dear friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan*, in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his grief.

* *Iliad.* 19.

* *Continuo eo spectaculo captus de lenito mærore*

Obletābatur, in manibus tenens dei splendida dona.

Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the *Roman* Cardinals, so richly stored with all modern Pictures, old Statues and Antiquities? *Cum se — spectando recreet simul & legendo*, to see their pictures alone and read the description, as† *Boisardus* well addes, whom will it not affect? which *Bozius*, *Pomponius Lætus*, *Marlianus*, *Schottus*, *Cavelerius*, *Ligorius*, &c. and he himself hath well performed of late. Or in some Princes Cabinets, like that of the great Dukes in *Florence*, of *Felix Platerus* in *Basil*, or Noblemens houses to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-works, and curious cuts of *Sadler* of *Prage*, *Albertus Durer*, *Goltzius*,

† *Topogor. Rom. part. 1.*

zins, Vrintes, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* works, frames, *Thaumaturgical* motions, exotick toys, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightened in his mind by reading of some inticing story, true or fained, whereas in a glasse he shall observe what our fore fathers have done, the beginnings, ruins, falls; periods of Common-wealths, private mens actions displayed to the life, &c? † *Plutarch* therefore calls † *Quod heorum convivium legi solitæ.* them, *secundas mensas & bellaria*, the second course and junkets, because they were usually read at Noblemens feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, like that of * *Heliodorus, ubi oblectatioque dā placide fluit, cum hilaritate conjuncta*? *Julian* the Apostate was so taken with an Oration of *Libanius* the Sophister, that as he confesseth, he could not be quiet till he had read it all out. *Legi orationē tuā magna ex parte, hesternā die ante prandīū, pransus vero sine ullā intermissione totā absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing Tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader? In *Arithmetick*, *Geometry*, *Perspective*, *Optick*, *Astronomy*, *Architecture*, *Sculptura*, *Pictura*, of which so many and such elaborate Treatises are of late written: In *Mechanicks* & their mysteries, *Military matters*, *Navigation*, † riding of horses, * fencing, swimming, gardening, planting, great tomes of husbandry, Cookery, Faulconry, Hunting, † *Plurimes. Thibault.* Fishing, Fowling, &c. with exquisite pictures of all sports, games, & what not? In *Musick*, *Metaphysicks*, *Natural & Moral Philosophy*, *Philologie*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of † *Antiquity*, &c. & * *quid subtilius Arithmetice inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus*? What so sure, what so pleasant? He that shall but see that Geometrical tower of *Garezenda* at *Bologne* in *Italy*, the steeple and clock at *Strasborough*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes Coelea*, & rare devises to corrivate waters, musick instruments, & trisyllable *Ecchoes* again, again, & again repeated, with miriades of such. What vast Tomes are extant in *Law*, *Physick* & *Divinity*, for profit, pleasure, practice, speculation, in verse or prose, &c? their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for several palates; & he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, *Hebrew*, *Greek*, *Syriack*, *Chalde*, *Arabick*, &c. Me thinks it would well please any man to look upon a Geographical Map, * *suavi animū delectatione allicere, ob incredibilem rerū varietatem & jucunditatē, & ad pleniorē sui cognitionem excitare*, Chorographical, Topographical delineations, to behold as it were, all the remote Provinces, Towns, Cities of the world, and never to go forth of the limits of his study, to measure by the Scale and com-

passe,

p Atlas Geog.

* Cardan.

q Lib. de cup. id.
divitiarum.r Leon Diggs
prefat. ad per-
pet. prognost.
s Plus capio ve-
luptatis, &c.
† In Hipper-
ciben. divis.† Cardan. pra-
fat. rerum vari-
et.t Poetices lib.
† Lib. 3. Od. 9.
Donec gratias
eram tibi, &c.
† De Pelopo-
nes. lib. 6. de
scrip. Græc.

passe their extent, distance, examine their site. *Charles* the great as *Plati-
na* writes, had three fair silver tables, in one of which superficies was a
 large map of *Constantinople*, in the second *Rome* neatly engraved, in the
 third an exquisite description of the whole world, and much delight he
 took in them. What greater pleasure can there now be, then to view
 those elaborate Maps of *Ortelius*, *pMercator*, *Hondius*, &c. To peruse those
 books of Cities, put out by *Braunus*, & *Hogenbergius*? To read those ex-
 quisite descriptions of *Maginus*, *Munster*, *Herrera*, *Lact*, *Merula*, *Boterus*,
Leander, *Albertus*, *Camden*, *Leo*, *Afer*, *Adricomius*, *Nic. Gerbelius*, &c? Those
 famous expeditions of *Christo. Columbus*, *Americus Vesputius*, *Marcus Po-
lus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus*, &c? Those accu-
 rate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliver à Nort*, &c. *Haclu-
its* voyages, *Pet. Martyrs*, *Decades*, *Benzo*, *Lerius*, *Linschotens* relations,
 those *Hodæporicens* of *Jod a Meggen*, *Brocard the Monk*, *Bredenbachius*, *Jo.
Dublinius*, *Sands*, &c. to *Jerusalem*, *Egypt*, and other remote places of the
 world? those pleasant Itineraries of *Paulus Hentzerus*, *Iodocus Sincerus*,
Dux Polonus, &c. to read *Bellonius* observations, *P. Gillius* his surveyes;
 those parts of *America*, set out, and curiously cut in pictures, by *Frates
a Bry*. To see a well cut Herbal, Hearbs, Trees, Flowers, Plants all vege-
 tals expressed in their proper colours to the life, as that of *Matthiolus*
 upon *Dioscorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous
 and mighty Herbal of *Bessler* of *Noremberge*, wherein almost every Plant
 is to his own bigness. To see Birds, Beasts, and Fishes of the Sea, Spiders,
 Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, & truly
 expressed in lively colours, with an exact description of their natures,
 vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gef-
ner*, *Klysses*, *Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus Salviannus*, &c.
 * *Areana cali, naturæ secreta, ordinem universi scire majoris felicitatis &
dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.*
 What more pleasing studies can there be then the Mathematicks, Theo-
 rick, or Patrick parts? As to survey land, make maps, models, dials, &c. with
 which I was ever much delighted my self. *Talis est Mathematicum pulchri-
tudo* (saith *Plutarch*) *ut his indignum sit divitiarum phaleras istas &
bullas, & puellaria spectacula comparari*; such is the excellency of these
 studies, that all those ornaments and childish bubbles of wealth, are not
 worthy to be compared to them: *crede mihi* (saith one) *extingui dulce
erit Mathematicarum artium studio*, I could even live and die with
 such meditations, and take more delight, true content of mind in them,
 then thou hast in all thy wealth and sport, how rich soever thou art.
 3. And as *Cardan* well seconds me, *Honoris cum magis est & gloriosum hæc
intelligere, quam provinciis præesse, formosum aut ditem juvenem esse.*
 The like pleasure there is in all other studies, to such as are truly addi-
 cted to them, † *ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi
poculis Circeis captus, non possit unquam ab illis divelli*; the like sweet-
 nesse, which as *Circes* cup bewitcheth a student, he cannot leave off, as
 well may witness those many laborious hours, dayes and nights spent in
 the voluminous Treatises written by them; the same content. † *Julius
Scaliger* was so much affected with Pœtry, that he brake out into a pa-
 thetical protestation, he had rather be the Author of 12 verses in *Lucan*,
 or such an ode in † *Horace*, then Emperour of Germany. † *Nicholas Ger-
belius*.

belius that good old man, was so much ravished with a few Greck Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the *Arabick* or *Indian* Princes; of such *esteem they were with him, incomparable worth and value. *Seneca* prefers *Zeno* and *Chrysippus*, two doting *Stoicks* (he was so much enamoured on their works) before any Prince or General of an Army; and *Orontius* the Mathematician so far admires *Archimedes*, that he calls him, *Divinum & homine majorem*, a petty God, more then a man; and well he might, for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions; & si famam respicias, non pauciores *Aristotelis* quam *Alexandri* meminerant (as *Cardan* notes) *Aristotle* is more known then *Alexander*; for we have a bare relation of *Alexanders* deeds, but *Aristotle*, *totus vivit in monumentis*, is whole in his works: yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study, ^u *King James* 1605, when he came to our University of *Oxford*, and amongst other *Ædifices*, now went to view that famous Library, renewed by *S. Thomas Bodley*, in imitation of *Alexander*, at his departure breake out into that noble speech, If I were not a King, I would be an University man; *And if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison then that Library, and to be chained together with so many good Authors, et mortuis magistris. So sweet is the delight of study, the more learning they have (as he that hath a Dropsie, the more he drinks the thirstier he is) the more they covet to learn, and the last day is prioris discipulus; harsh at first learning is, *radices amaræ*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last; the longer they live, the more they are enamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. y I no sooner (saith he) come into the Library, but I bolt the door, to me excluding lust, ambition, avarice, and all such vices, whose nurse is idleness the mother of ignorance, and Melancholy her self, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happiness. I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteem of Libraries & books, how they neglect & contemn so great a treasure, so inestimable a benefit, as *Æsops* Cock did the Jewel he found in the dunghil; and all through error, ignorance and want of education. And 'tis a wonder withal to observe how much they will vainly cast away in unnecessary expences, quot modis pereant (saith **Erasmus*) magnatibus pecunie, quantum absument alea, scorta, com-
potationes, *profectiones* non necessariae, *pompæ*, *bella quæ sita*, *ambitio*, *colaxe*, *morio*, *ludio*, &c. what in hawks, hounds, law-suits, vain building, gurmundizing, drinking, sports, playes, pastimes, &c. If a well minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or enlargement of such a work, be it Colledge, Lecture, Li-
 brary

* Quos si integros habemus, Dii boni, quas opes, quos thesauros teneamus.

u *Isaac Wake* musaregnantes

x Si unquam mihi in fari sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, huiusmodi illigari, cum hisce captivis concatenatis et tatem agere.

y *Epist. Primario*. Plerumque in qua simulacrum pedem posui, foribus pessulum abdo; ambitionem autem, amorem, libidinem, etc. excludo, quorum pavens est ignavia, imperitia nutrita. & in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me miserat, qui salutem hanc ignorant. * *Chil. 2. Cent. 1. adag. 1.*

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brary, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and renewals so bestowed: and therefore it were in vain, as *Erasmus* well notes, *vel ab his, vel à negotiatoribus qui se Mammonæ dederunt, improbum fortasse tale officium exigere*, to solicit or ask any thing of such men that are likely damn'd to riches; to this purpose. For my part I pity these men, *stultos jubeo esse libenter*, let them go as they are, in the catalogue of *Ignoramus*. How much on the other side, are all we bound that are schollers, to those Munificent *Ptolomies*, bountiful *Mæcenates*, heroical Patrons, divine spirits, --- **qui nobis hæc otia fecerunt, namq; erit ille mihi semper Deus* --- that have provided for us so many well furnished Libraries as well in our publick Academies in most Cities; as in our private Colledges? How shall I remember *†S. Thomas Bodley*, amongst the rest, **Otho Nicolson*, and the right reverend *John Williams* Lord Bishop of *Lincoln* (with many other pious acts) who besides that at *S. Johns* Colledge in *Cambridge*, that in *Westminster*, is now likewise in *Fieri* with a library at *Lincolne* (a noble president for all corporate towns and cities to imitate) *O quam te memorem (vir illustrissime) quibus elogiis?* But to my task again.

Whosoever he is therefore that is overrun with solitariness, or carried away with pleasing melancholy and vain conceits, and for want of employment knows not how to spend his time, or crucified with wordly care, I can prescribe him no better remedy then this of study, to compose himself to the learning of some art or science. Provided always that his malady proceed not from overmuch study; for in such cases he adds fuel to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make *Skeleton* of himself; or such inamoratoes as read nothing but play-books, Idle Poems, Jests, *Amadis de Gaul*, the *Knight of the Sun*, the *seven Champions*. *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times prove in the end as mad as *Don Quixot*. Study is only prescribed to those that are otherwise idle, troubled in mind, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would do the former no harm) and divert their continual meditations another way. Nothing in this case better then study; *semper aliquid memoriter ediscant*, saith *Piso*, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which *Hyperius l. 1. de quotid. script. l. c. fol. 77.* holds available of it self, *the mind is erected thereby from all worldly cares, and hath much quiet & tranquillity*. For as **Austin* well hath it, *tis scientia scientiarum, omni melle dulceor, omni pane suavior, omni vino hilarior*. 'Tis the best *Nepenthe*, surest cordial, sweetest alterative, presentst diverter: For neither as *†Chrysostom* well adds, *those loughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the Scripture doth recreate, & comfort a distressed soul, in sorrow and affliction*. *Paul* bids pray continually; *quod cibis corpori, lectio animæ facit*, saith *Seneca*, as meat is to the body, such is reading to the

* *Virg eclog. l.*† Founder of our publick library in *Oxon*.* Ours in *Christ Church Oxon*.2 *Animus levatur inde à curis multa quiete & tranquillitate fruens.** *Ser. 38. ad Fratres Erem.*† *Hom. 4. de penitentia.*

Nam neq; arborum comæ pro pecorum tuguriis factæ, meridie per æstatem, optabiles exhibentes umbras in refectis, ac scripturarum lectio affligas angore animas solatur & recreat.

soul. ^a To be at leasure without books is another hel, & to be buried alive.

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^b Cardan calls a library the physick of the soul; ^c Divine authors fortifie the mind, make men bold & constant; & (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations. Rhasis in-joyns continual conference to such melancholy men, perpetual discourse of some history, tale, poem, news, &c. *alternos sermones edere ac bibere, æquè jucundum quam cibus, sive potus*, which feeds the mind as meat and drink doth the body, and pleaseth as much: And therefore the said Rhasis not without good cause would have some body still talk seriously, or dispute with them, and sometimes ^d to cavil and wrangle (so that it break not out to a violent perturbation) for such alteration is like stirring of a dead fire to make it burn afresh, it whets a dul spirit, and will not suffer the mind to be drowned in those profound cogitations which melancholy men are commonly troubled with. ^e Ferdinand and Alphonsus kings of Arragon and Sicily, were both cured by reading the history, one of Curtius, the other of Livy, when no prescribed physick would take place. ^f Camerarius relates as much of Laurence Medices. Heathen Philosophers are so full of divine precepts in this kind, that as some think they alone are able to settle a distressed mind. ^g *Sunt verba & voces, quibus hunc lenire dolorem, &c.* Epictetus, Plutarch, & Seneca; *qualis ille, quæ tela, saith Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes*: when I read Seneca, ^h me thinks I am beyond all humane fortunes; on the top of an hill above mortality. Plutarch saith as much of Homer, for which cause belike Niceratus in Zenophon, was made by his parents to con Homers Iliads and Odysses without book, *ut in vinum bonum evaderet*, as well to make him a good and honest man, as to avoid idlenesse. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall Austin, Cyprian, Gregory, Bernards divine meditations afford us?

Qui quid sit pulchrum quid turpe, quid utile, quid non,

Plenus & melius Chrysippo & Crantore dicunt.

Nay what shall the Scripture it self? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c. Every disease of the soul, saith ⁱ Austin, hath a peculiar medicine in the Scripture; this only is required that the sick man take the potion which God hath already tempered. ^k Gregory calls it a glass wherein we may see all our infirmities, *ignitum colloquium*, Psal. 119. 140. ^l Origen a Charme, And therefore Hierome prescribes Rusticus the Monke, ^m continually to read the scripture, & to meditate on that which he hath read; for as mastication is to meat, so is meditation on that which we read. I would for these causes wish him that is melancholy, to use both humane and divine authors, voluntarily to impose some task upon himselfe, to divert his melancholy thoughts: To study the art of memory, *Cosmus Rosselinus*. Pet. Ravennas, *Scenkelius detectus*, or practice Brachygraphy, &c. that will ask a great deale of attention: or let him demonstrate a proposition in Euclide in his five last books, extract a square root, or study Algebra: Then which as ⁿ Clavius holds, in all

^a *Orium sine li-
teris mors est,*
^c *et vivi homi-
nis sepultura,*
Seneca.

^b Cap. 99. l. 57.
de rer. var.

^c *Fortem red-
dunt animum
& constantem;*
^e *et pium collo-*

*quium non per-
mittit animum
absurda cogita-*

^d *Altercationi-
bus utantur,*

*quæ non per-
mittunt ani-*

um sub mergi.
^f *profundis cogi-*

tationibus, de
^g *quibus otiose*

cogitat & trist-
^h *atur in iis.*

^e Bodin. prefat.
ad meth. hist.

^f *Operum sub-*
ciff. cap. 15.

^g *Hor.*
^h *Estendunt*

est cacumine
ⁱ *Olympi consti-*

tutus supra
^k *ventos & pro-*

cellas, & om-
ⁿ *nes res huma-*

nas.

ⁱ In Ps. 36. om-
nis morbus ani-

mi in scriptura
^k *habet medici-*

nam; tantum o-
^l *pus est ut qui*

sit æger, non re-
^m *casit potionem*

quam Deus
ⁿ *temperavit.*

^k In moral. spe-

culum quo nos
^l *intueri possi-*

mus.
^m *Hom. 23. Ut*

incantatione
ⁿ *virus fugatur,*

ita lectio
^o *malum.*

^p *In ierum atque*
^q *iterum moneo,*

ut animam sa-
^r *cræ scripturæ*

lectione occupes. *Masticat divinum pabulum meditatio.* * Ad 2. definit. 2. clem. In disciplinis humanis nihil præstantius reperitur quippe miracula quædam numerorum, eruit tam abstrusa & recondita, tanta nihil omnis facilitate & voluptate, ut &c.

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humane disciplines, nothing can be more excellent & pleasant, so abstruse & recondite, so bewitching, so miraculous, so ravishing, so easie withall & full of delight, *omnem humanum captum superare videitur*. By his means you may define *ex ungue leonem*, as the diverb is, by this thumb alone the bigness of *Hercules*, or the true dimensions of the great † *Colossus*, *Solomons* temple, and *Domitians* Amphitheater out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40320 severall wayes: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 148456800000000 assignando singulis passum quadratum, how many men, supposing all the world as habitable as *France*, as fruitfull and so long lived, may be born in 60000 years, and so may you demonstrate with * *Archimedes* how many sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big as a Mustard-seed might hold, with infinite such. But in all nature what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how far distant from the earth, the bigness, thickness, compass of the Firmament, each star, with their diameters and circumference, apparent area, superficies, by those curious helps of glasses, astrolabes, sextants, quadrants, of which *Tycho Brahe* in his mechanicks, opticks († divine opticks) Arithmetick, Geometry, and such like arts and instruments? What so intricate and pleasing, withall as to peruse & practise *Heron Alexandrinus* works, *de spiritalibus*, *de machinis bellicis*, *de machina se movente*, *Iordanus Nemorarii de ponderibus* propos. 13. that pleasant tract of *Machometes Bragedinus de superficierum divisionibus*, *Apollonius Conicks*, or *Commandinus* labors in that kind, *de centro gravitatis*, with many such Geometricall Theorems, and Problems? Those rare instruments and mechanical inventions of *Iac. Besson*, and *Cardan* to this purpose, with many such experiments intimated long since by *Roger Bacon* in his Tract de † *Secretis artis & naturæ*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art & to fly in the air, to make severall cranes and pullies, *quibus homo trahat ad se mille homines*, lift up & remove great weights, Mills to move themselves, *Archita's* Dove, *Albertus* brasen head, and such Thaumaturgical works. But especially to do strange miracles by glasses, of which *Proclus* and *Bacon* writ of old, burning glasses, multiplying glasses, prespectives, *ut unus homo appareat exercitus*, to see afar off, to represent solid bodies, by Cylinders and Concaves, to walke in the air, *ut veraciter videant* (saith *Bacon*) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum visionis, nihil inveniant*, which glasses are much perfected of late by *Baptista Porta* & *Galileus*, & much more is promised by *Maginus* & *Midorgius*, to be performed in this kind. *Otoconsticons* some speak of to intend hearing, as the other do sight; *Marcellus Vrencken* an *Hollendar* in his epistle to *Burgravius*, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero Horizonte sint*. But our Alchimists methinks, and *Rosie-Croft* men afford most rarities, and are fuller of experiments:

† Which contained
1080000
weight of
brasse.
* Vide Clavi-
um in com. de
Sacrobosco.

† Distantias
celorum sola
Optica dijudi-
cat.

† Cap. 4. & 5.

ments: they can make gold, separate and alter metals, extract oyls, salts, lees, and do more strange works then *Geber*, *Lullius*, *Bacon*, or any of those Ancients. *Crollius* hath made after his master *Paracelsus*, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder then any gunpowder; *Cornelius Dribel* a perpetuall motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de natura elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire-works, devilish pettards and such like warlike machinations derived hence, of which read *Tartalea* and others. *Ernestus Burgravius* a disciple of *Paracelsus* hath published a discourse, in which he specifies a lamp to be made of mans blood, *Lucerna vitæ & mortis index*, so he terms it, which Chymically prepared 40 dayes and afterward kept in a glasse, shall shew all the accidents of this life; *si lampas hic clarus, tunc homo hilaris & sanus corpore & animo; si nebulosus & depressus, malè afficitur, & sic pro statu hominis variatur, unde sumptus sanguis*; and which is most wonderfull, it dies with the party, *cum homine perit, et evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of *Mumia* (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, & an *Alexipharmacum*, of which *Roger Bacon* of old in his Tract. *de retardanda senectute*, to make a man young again, live 3 or 4 hundred years. Besides *Panaceas*, *Martial Amulets*, *unguentum armarium*, balsoms, strang extracts, elixars, and such like magico-magneticall cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematical given, to calculate, or peruse *Napiers Logarithms*, or those tables of artificial \dagger *Sines* and *Tangents*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-Church* in *Oxford*, * *M. Edmund Gunter*, which will perform that by addition and subtraction only, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his \dagger *Sector*, *Quadrant* and *Crossestaffe*. Or let him that is melancholly calculate Spherical Triangles, square a circle, cast a Nativity, which howsoever some taxe, I say with * *Garcæus*, *dabimus hoc petulantibus ingeniis*, we wil in some cases allow: or let him make an *Ephemerides*, read *Sniſſet* the Calculators works, *Scaliger de emendatione temporum*, and *Petavius* his adversary, till he understand them, peruse subtile *Scotus* and *Suarez* Metaphysicks, or school Divinity; *Occam*, *Thomas*, *Entisberus*, *Durand*, &c. If those other do not affect him, and his means be great, to imploy his purse and fill his head, he may go find the Philosophers stone; he may apply his mind I say to *Heraldry*, *Antiquity*, invent Impresses, Emblems; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindroma Epigrammata*, *Anagrams*, *Chronagramms*, *Aerosticks*, upon his friends names; or write a Comment on *Martianus Capella*, *Tertullian de pallio*, the *Nubian Geography*; or upon *Ælia Lælia Crispis*, as many idle fellowes have assayed; and rather then do nothing, vary a n verse a thousand wayes with *Putean*, so torturing his wits, or as *Rammerus* of *Luneburge*, * 2150 times in his *Protens Poeticus*, or *Scaliger*, *Chrysolithus*,

\dagger Printed at London, Anno 1620.

* Late Astronomy-reader at Gresham Colledge.

\dagger . Printed at London by William Jones 1623.

* *Præfat.* *Math. Astro.*

n Tot tibi sunt dotes virgo, quos sydera celo.

* *Da pie Christi ste urbi bona sit pax tempore nostro.*

Chrysolithus, Cleppisus, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbednesse of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith *Christophorus à Vega, cogi debent, l. 5. c. 14.* upon some mulct, if they performe it not, *quod ex officio incumbat*, los of credit or disgrace, such as are our publick University exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment so freely affect a Student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergoe; and without great losse, mulct, shame or hindrance he may not omit.

Now for women, instead of laborious studies, they have curious needle-works, Cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorne their houses, Cushions, Carpets, Chaires, Stools, (*for she eats not the bread of idleness, Pro. 31. 27. quæsit lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers.

+ Chalonerus
Lib. 9. de Rep.
Angel.

† *Ipsa comes præsesq; operis venientibus ultro
Hospitibus monstrare solet, non segniter horas
Contestata suis, sed nec sibi deperiisse.*

Which to her guests she shews, with all her pelfe,
Thus far my maids, but this I did my selfe.

* Hortus Covanarum, medicus
& culinaris,
&c.

This they have to busie themselves about, houshold offices, &c. * neat gardens, full of exotick, versicolour, diversly varied, sweet swelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutuall invitations in good Towns, I voluntarily omit, which are so much in use, gossiping among the meaner sort, &c. old folks have their beads; an excellent invention to keep them from idleness, that are by nature melancholly, and past all affairs, to say so many *Paternosters, Avimaries, Creeds*, if it were not prophane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresseth the body, as with students it oftentimes falls out, who (as *Plutarch* observes) have no care of the body, but compel that which is mortall, to do as much as that which is immortall: that which is earthly, as that which is etheriall. But as the Oxe tyred, told the Camel, (both serving one master) that refused to carry some part of his burden, before it were long, he should be compelled to carry all his pack, and skin to boot, (which by and by, the Oxe being dead, fell out) the body may say to the soul, that will give him no respite, or remission: a little after an Ague, Vertigo, Consumption, seiseth on them both; all his study is omitted, and they must be compelled to be sick together: He that tenders his own good estate, and health, must let them draw with equall y oak, both alike, p that so they may happily enjoy their wished health.

o Tom. 1. de
vitiis tuend. Qui
vationem corpo-
ris non habent,
sed cogunt mor-
talem immor-
tali, terrestrem
æthereæ æ
qualem pressa-
re industriam.
Cæterum, ut,
Camelo usu vo-
nit, quod ei bus
prædixerat,
cum eidem ser-
virent domino
& parte onera
levare illum
Camelus recu-
sasset, paulo post,
& ipsum cutem,
& totum onus
cogreter gestare
(quod mortuo bove impletum)
Ita animo quoque contingit,
cum defugit no corpori, &c. p
Vi pulchram illum
& amabilem,
sanitatem præstemus.

MEMB. 5.

Waking and terrible dreames rectified.



S waking that hurts, by all means must be avoided, so sleepe which so much helps, by like wayes, *q must be procured, by nature or art, inward or outward medicines, and be protracted longer then ordinary, if it may be, as being an especiall help.* It moystens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those Alpine Mice that sleep all Winter) which Gesner speakes of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the minde, refresheth the weary limbs after long work;

q Interdicendæ Vigilia, somni paulo longiores conciliandi: Altemarus c. 7. Somnus supradmodum prodest, quovismodo conciliandus, Piso.

r Quid.

*r Somne quies rerum, placidissime somne deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.
Sleep rest of things, O pleasing Deity,
Peace of the Soul, which cares dost crucifie,
Weary bodies refresh and mollifie.*

The chiefeft thing in all Physick* Paracelsus calls it, *omnia arcana gemmarum superans & metallorum.* The fittest time is *two or three hours after supper, when as the meat is now settled at the bottome of the stomach, & tis good to lie on the right side first, because at that site the liver doth rest under the stomach, not molesting any way, but heating him as a fire doth a kettle, that is put to it, After the first sleep tis not amiss to lie on the left side, that the meat may the better descend: and sometimes again on the belly, but never on the back.* Seven or eight hours is a competent time for a melancholy man to rest, as Crato thinks; but as some do, to lie in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, its best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie (saith Boissardus in his Tract de magia c. 4.) multos ita fascinari ut noctes integras exigant insomnes, summâ inquietudine animorum & corporum;* many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, *dare alicui malam noctem.* But the ordinary causes are heat and driness, which must first be removed; a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses. † *In aurem utramq; otiese ut dormias,* and all violent perturbations of the mind must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day time, or is in suspense, fear, any way troubled in mind, or goes to bed upon a full stomach, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt,* as the *Poet saith; Innes and such like troublesome places are not for sleep; one calls Ostler, another Tapster, one cries and shouts, another sings, whoupes, hollows,

** In Hippoc. Aphorif. Crato conf. 21. lib. 2. duabus aut tribus horis post cenam, quum jam cibum ad fundum ventriculi sedevit, primum super latere dextro quiescendum, quid in tali decubitu jecur sub ventriculo quiescat, non gravans sed cibum calsaciens, perinde ac ignis lebe tem qui illi admovetur, post primum somnum quiescendum latere sinistro, &c. t Sepius accidit melancholicis, ut nimium exsiccat cerebro vigiliis attenuentur. Ficinus. l. 1. c. 29. † Ter. u Visus nocte levis, sit tibi cina brevis. x Juven. Sat. 3.*

—† *absentem cantat amicam,
Multâ prolutus vappâ nautia atq; viator.*

† Hor. Ser. l. 1. Sat. 5.

Who

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y Sepositi cu-
ri omnibus,
quantum fieri
potest, una cum
vestibus, &c.
Kirkst.
z Ad horam
somnia aures sua-
vibus canti-
bus & sonis de-
linire.
a Lectio jucun-
da, aut sermo,
ad quem atten-
tior animus
convertitur,
aut aqua ab
alto in subjecta
pelvim delaba-
tur, &c. Ovid.

b Aceti sorbitio
c Attenuat me-
lancholiam, &
ad concilian-
dum somnum
juvat.
d Quod lieni a-
cetum conveni-
at.

e Cont. i. tract.
g. meditando
de aceto.

f Sect. 5. mem. a.
Subsect. 6.

g Lib. de sanit.
tuenda.

h In Som. Scip.
fit enim fere ut
cogitationes
nostrae & ser-
mones pariant
aliquid in som-
no, quale de
Homero scribit
Ennius, de quo
videlicet Scipis-
simus vigilans
solebat cogitare
& loqui.

i Arist. hist.

Who not accustomed to such noyses can sleep amongst them? He that will intend to take his rest must go to bed *animo securo, quieto & libero*, with a y secure and composed mind, in a quiet place: *omnia noctis erunt placida compôsta quiete*: & if that will not serve or may not be obtained, to seek then such means as are requisite. To lye in clean linnen & sweet; before he goes to bed, or in bed to hear sweet Musick, which *Ficinus* commends *lib. 1. cap. 24.* or as *Jobertus med. pract. l. 3. c. 10.* a to read some pleasant Author till he be asleep, to have a bason of water still dropping by his bed side, or to lie near that pleasant murmur, *lene sonantis aquae*, Some floud-gates, arches, falls of water, like London Bridge, or some continueate noise which may benum the senses, *lenis motus, silentium & tenebrae, tum & ipsa voluntas somnos faciunt*; as a gentle noise to some procures sleep, so, which *Bernardinus Tilesius lib. de somno* well observes, silence, in a dark room, and the will it self, is most available to others. *Piso* commends frications, *Andrew Borde* a good draught of strong drink before one goes to bed; I say, a nutmeg & ale, or a good draught of muscadine, with a tost and nutmeg, or a posset of the same, which many use in a morning, but me thinks for such as have dry brains, are much more proper at night; some prescribe a sup of vinegar as they go to bed, a spoonful saith *Ætius Tetrabib. lib. 2. ser. 2. cap. 10. l. 6. cap. 10. Aegineta lib. 3. cap. 14. Piso*, a little after meat, because it rarifies melancholy, and procures an appetite to sleep. *Donat. ab Altomar, c. 7.* and *Mercurialis* approve of it, if the malady proceed from the Spleen. *Salust. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Ælianus Montaltus de morb. capitis, c. 28. de Melan.* are altogether against it. *Lod. Mercatus de inter Morb. con. l. 1. c. 17.* in some cases doth allow it. *Rhasis* seems to deliberate of it, though *Simæon* commend it (in sawce peradventure) he makes a question of it: as for baths, fomentations, oyls, potions, simples or compounds, inwardly taken to this purpose, I shall speak of them elsewhere. If in the midst of the night when they lie awake, which is usual to toss and tumble, and not sleep, *Ranzovius* would have them, if it be in warm weather, to rise and walk three or four turns (till they be cold) about the chamber, and then go to bed again.

Against fearful and troublesome dreams, *Incubus* and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easie of digestion, no Hare, Venison, Beef, &c. not to lye on his back, not to meditate or think in the day time of any terrible objects, or especially talk of them before he goes to bed. For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I can think of nothing but Hobgoblins: and as *Tully* notes, *h for the most part our speeches in the day time, cause our phantasie to work upon the like in our sleep*, which *Ennius* writes of *Homer*:

Et canis in somnis leporis vestigia latrat:

As a dog dreams of an Hare, so do men, on such subjects they thought on last.

*i somnia quæ mentes ludunt volitantibus umbris,
Nec delubra deum, nec ab æthere numina mittunt,
Sed sibi quisque facit, &c.*

For

For that cause when *Ptolomy* King of *Aegypt* had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him, ^kthe best way was to have divine and celestial meditations, and to use honest actions in the day time. ^lLod. ^hhonestū medi- ^{tari, & ea fa- cere.} ^lLib. 3. de cau- ^{sis cor. art. tam} ^{mira monstra} ^{quæstionum sæ-} ^{pe nascuntur} ^{inter eos, ut} ^{miser eos in-} ^{terdum in} ^{somniis non} ^{terreret, aut de} ^{memb. 1. subf. 6.} *Vives* wonders how Schoolmen could sleep quietly, and were not terrified in the night, or walk in the dark, they had such monstrous questions, and thought of such terrible matters all day long. They had need amongst the rest to sacrifice to God *Morpheus*, whom ^m*Philostratus* paints in a white and black coat, with a horn and Ivory box full of dreams, of the same colours, to signifie good and bad. If you will know how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*; but how to help them, ⁿI must refer you to a more convenient place.

illū in tenebris audere verba facere, adeo res sunt monstrosæ. m Icon. lib. 1. n. Sect. 5. memb. 1. subf. 6.

MEMB. 6. SUBSECT. 1.

*perturbations of the mind rectified. From himself, by
resisting to the utmost, confessing his grief
to a friend, &c.*



Whosoever he is that shall hope to cure this malady in himself or any other must first resist these passions and perturbations of the mind; the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *malè audit & vapulat*, flattered without a cause, and lashed by all posterity. ^o Fear and Sorrow therefore are especially to be avoided, and the mind to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to be removed, and all such persons in whose companies they be not well pleased. *Gualter Bruel*, *Fernelius consil. 43. Mercurialis consil. 6. Piso, Jacchinus cap. 15. in 9. Rhasis, Capivaccius, Hildesheim, &c.* all inculcate this as an especial means of their cure, that their minds be quietly pacified, vain conceits diverted, if it be possible, with terrors, cares, & fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soul, because that otherwise there is no good to be done. ^r The bodies mischiefs, as *Plato* proves, proceed from the Soul: and if the mind be not first satisfied, the body can never be cured. *Alcibiades* raves (saith ^{*} *Maximus Tyrius*) and is sick, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacedæmon*, thence to *Persia*, thence to *Samos*, then again to *Athens*; *Critias* tyrannizeth over all the city; *Sardanapalus* is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. *Crato* therefore in that often cited Counsel of his for a Noble man his Patient, when he had sufficiently

nolito interpret. ut parum absit à furore, rapitur à Lyceō in concionem, à concione ad mare à mari in Siciliam, &c.

^o *Animi perturbaciones summe fugiendæ, metus potissimum & tristitia; eorumque loco animus demulcendus hilaritate, animi constantia, bonas spes removendi terrores, & eorum consortium quos non probant.*
^p *Phantasia eorum placide subvertendæ, terrores ab animo removendi.*
^q *Ab omni fixa cogitatione quovismodo averiantur.*
^r *cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minima potest, Charmid.*
^{*} *Disputat. An morbi graves corporis an animi. Res-*

informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, anima accidentia corrigantur*, from which alone proceeds Melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed.

Ira bilem movet, sanguinem adurit, vitales spiritus accendit, mæstitia universum corpus infrigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quam obrem hæc omnia provisoranda sunt, & provivili fugienda.
t De mel. c. 26.
ex illis solum remedium; multi ex visis, auditu, &c. sanati sunt.

For anger stirs choler, heats the blood and vital spirits; Sorrow on the other side refrigerates the body, & extinguisheth natural heat, overthrowes appetite, hinders concoction, dries up the temperature, and perverts the understanding. Fear dissolves the the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. *Ælianus Montanus* attributes so much to them, *that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients.* Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds: *Galen* the common master of them all, from whose fountain they fetch water, brags l. 1. de san. tuend. that he for his part hath cured divers of this infirmity, *solum animis ad rectum institutis*, by right setting alone of their minds.

Yea but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est.* 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler adust, weakness of parts, outward occurrences; and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgment, divine spirits, cannot moderate themselves in this behalfe; such as are found in body and mind, *Stoicks, Heroes, Homers Gods*, all are passionate, and furiously carryed sometimes; and how shall we that are already crased *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice? I may not deny but our passions are violent, and tyrannize of us, yet there be means to curb them; though they be head-strong, they may be tamed, they may be qualified, if he himself or his friends, will but use their honest endeavors, or make use of such ordinary helps as are commonly prescribed.

u Pro vitiis amittendum in prædictis, tum in aliis, a quibus malum velut a primaria causa occasionem natum est, imaginationes absurdæ falsæque et mæstitia quæcumque subierit propulserunt, aut aliud agendo, aut ratione persuadendo earum mutationem subitò facere.

He himself (I say); from the Patient himself the first and chiefest remedy must be had; for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, & desire his own good, no doubt but he may *magnâ morbi deponere partē*, be eased at least, if not cured. He himself must do his utmost endeavor to resist & withstand the beginnings. *Principiis obsta, Give not water passage, no not a little, Eccl. 25. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, *by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceits, fained fears and sorrows; from which, faith Piso, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something*

something else, perswading by reason, or howsoever to make a sudden alteration of them. Though he have hitherto run in a full career, and precipitated himself, following his passions, given reins to his appetite, let him now stop upon a sudden, curb himself in; and as ^x *Lemnius* adviseth, strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsel, or perswasion they may be shaken off. Though he be far gone, and habituated unto such phantasticall imaginations, yet as ^y *Tully*, and *Plutarch* advise, let him oppose, fortifie, or prepare himself against them, by premeditation, reason, or as we do by a crooked staffe, bend himself another way.

^z *Tu tamen interea effugito quæ tristia mentem
Solicitant, procul esse jube curasq; metumque
Pallentem, ultrices iras, sint omnia læta.*

In the mean time expel them from thy mind,
Pale fears, sad cares, and griefs which do it grind
Revengefull anger, pain and discontent,
Let all thy soul be set on merriment.

Curas tolle graves, irasce crede profanum.

If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosome enemy, 'tis delightful melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reform himself. *It would be a perfect remedy against all corruption, if as* ^a *Roger Bacon* hath it, we could but moderate our selves in these six non-naturall things. ^b *If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not at it, but with all courage sustain it.* (*Gordonius lib. 1. c. 15. de confer. vit.*) *Tu contra audentior ito.* ^c *If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, fortifie thy self by Gods word, or otherwise, mala bonis persuadenda, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like; recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.*

Yea, but you infer again, *facile consilium damus aliis*, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, aliter sentiret*; if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carryed, we cannot make use of such precepts, we are overcome, sick, *malè sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feel pain, as a melancholy

^x *Lib. 2. cap. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obstat, & summam curam obducitur, nec ullo modo fovet imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quæ adeo convalescunt, ut nullâ ratione excuti queant.*
^y 3. *Tusc. ad Apollonium.*
^z *Fractatorius.*

^a *Epist. de secretis artis & naturæ cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceat regimen sanitatis, quod consistit in rebus sex non naturalibus.*

^b *Pro aliquo vituperio non indigneri, nec pro amissione alienius rei, pro morte alienius, nec pro carcere, nec pro exilio, nec pro aliâ re, nec irascari, nec timere, nec doleas, sed cum summâ presentia hæc sustineas.*

^c *Quid si incommoda adversitatis infortunia hoc malum invenerint hi infirmum animum opponas, Dei verbo ejusq; fiducia te suffulcias, &c. Lemnius lib. 1. c. 16.*

man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may chuse whether he will give way too far unto it, he may in some sort correct himself. A Philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcome this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a meer conceit. Thou thinkest thou hearest and seest devils, black men, &c. 'tis not so, 'tis thy corrupt phantasie, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; perswade thy self 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and contemn in thy self, when it is past. Rule thy self then with reason, satisfie thy self, accustom thy self, wean thy self from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; *Est in nobis assuescere* (as *Plutarch* saith) we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity, or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi impera-*

vit animus obtinuit (as *Seneca* saith) *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoever the Will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull Jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou maist refrain if thou wilt, and master thine affections. *e As in a City*, (saith *Melanchthon*) *they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions.* If appetite will not obey, let the moving faculty over-rule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; sore eyes that itch, would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our phantasie would intrude a thousand fears, suspicions, Chimera's upon us, but we have reason to resist, yet we let it be overborn by our appetite; *e Imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs*: we give too much way to our passions. And as to him that is sick of an ague, all things are distasteful and unpleasant, *non ex cibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousy, suspicion, and the like; we pull these mischiefs upon our own heads. If then our judgement be so depraved, our reason over-ruled, Will pre-

cipitated, that we cannot seek our own good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast; *alitur vitium crescitq; tegendo, &c.* and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for *g strangulat inclusus dolor atq; exæstuat intus*, grief concealed strangles the soul; but when as we shall but impart it to some discreet, trusty, loving friend, it is instantly removed, by his counsel happily, wisdom, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friends counsel is a charm, like mandrake wine, *curas sopit*; and as a Bull that is tyed to a figtree, becomes gentle on a sudden (which some, faith * *Plutarch*, interpret of good words) so is a savage obdurate heart mollified by faire speeches. *All adversity finds ease in complaining* (as † *Istidore* holds) and 'tis a solace to relate it,

* *Ἀγῶν δὲ μεγίστος ἐστὶν ἐν φίλοις.*

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; *Democritus Collyrium* is not so soveraign to the eyes as this is to the heart; good words are chearful & powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wal, which † *Camerarius* hath well illustrated in an *Embleme*. *Lenit animum simplex vel sæpè narratio*, the simple narration many times easeth our distressed mind, & in the midst of greatest extremities; so divers have been relieved, by iexonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, assuage our anger; *quanta inde voluptas, quanta securitas*, *Chrysostome* adds, what pleasure, what security by that means! † *Nothing so available, or that so much refresheth the soul of man*. *Tully*, as I remember, in an Epistle to his dear friend *Atticus*, much condoles the defect of such a friend. * *I live here (saith he) in a great citie, where I have a multitude of acquaintance, but not a man of all that company, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly discharge my self of in a walking discourse.* The like peradventure may he and he say with that old man in the Comedy,

*Nemo est meorum amicorum hodie,
Apud quem expromere occulta mea audeam.*

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, * *Semper habens Pylademq; aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in cœlum ascendisset, &c.* as he said in † *Tully*, If a man had gone to heaven, seen the beauty of the skies, stars errant, fixed, &c. *insuavis erit admiratio*, it will do him no pleasure, except he have some body to impart what he hath seen. It is the best

g *Ovid Trist. lib. 5.*

h *Participes inde calamitatis nostræ sunt, & velut exoneratâ in eos sarcinâ onerolevamus.*

† *Arist. Eth. lib. 9.*

† *Camerarius Embl. 26. Ceu. 2.*

* *Sympos. lib. 6. cap. 10.*

† *Epist. 8. lib. 3.*

3. *Adversa fortuna habet in querelâ levamentum; & malorum relatione, &c.*

* *Alloquium chari jurat, & solamen amici.*

Emblem. 54. cont. 1.

i *As David did to Jonathan, 1 Sam. 20.*

† *Seneca Epist. 67.*

* *Hic in civitate magnâ & turbâ magnâ neminem reperire possumus quocum suffireve familiariter aut joculari liberè possumus.*

Quare te expellamus, te desideramus, te arcessimus.

Multa sunt enim quæ me sollicitant & angunt, quæ mihi videor aures tuas nâbulationis sermone exhaustivire posse.

† *Do amicitia.*

1 De tranquil.
c. 7. Optimum
est amicum fi-
delem nanisci
in quem secreta
nostra infunda-
mus; nihil æ-
què oblectat a-
nimum, quam u-
bi sint præpa-
rata pectora, in
quæ tuto secre-
ta descendant,
quorum consci-
entia æque ac

best thing in the world, as ¹ Seneca therefore adviseth in such a case, to get a trusty friend, to whom we may freely and sincerely pour out our secrets; nothing so delighteth and easeth the minde, as when we have a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsell relieve, mirth expell our mourning, and whose very sight may be acceptable unto us. It was the counsell which that politick ^m Commineus gave to all Princes, and others distressed in mind, by occasion of Charles Duke of Burgundy, that was much perplexed, first to pray to God, and lay himself open to him, and then to some speciall friend, whom we hold most dear, to tell all our grievances to him; nothing so forcible to strengthen, re- create and heal the wounded soul of a miserable man.

rua: quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusq; ipse deleat. ^m Com- ment. l. 7. Ad Deum confugiamus, & peccati veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos, & animi vulnus quo affligimur: nihil ad reficiendum animum efficacius.

SUBSEC. 2.

Help from friends by counsell, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.



When the Patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Sua erit humanitatis & sapientiæ* (which ^{*} Tully injoyneth in like case) *siquid erratum, curare, aut improvisum, sua diligentia corrigere.* They

* Epist. 2. frat.

* Aphor. prim.

must all joyn; *nec satis medico, saith ^{*} Hippocrates, suum fecisse officium, nisi suum quoq; agrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodiâ* let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; *non oportet agros huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt*, as Rod. à Fonseca Tom. 1. consul. 35. prescribes. *Lugentes custodire solemus* (saith ^{*} Seneca) *ne solitudine male utantur*; we watch a sorrowful person, lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still kep him otherwise intent; for his phantasie is so restless, operative and quick, that if it be not in perpetual action, ever employed, it will work upon it self, melancholize, and be carried away instantly, with some fear, jealousy, discontent, suspicion, some vain conceit or other. If his weakness be such, that he cannot discern what is amiss, correct or satisfy, it behoves them by counsel, comfort, or perswasion, by fair or foul means, to alienate his mind, by some artificial invention, or some contrary perswasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them,

* Epist. 10.

them, ⁿ They must observe by his looks, gestures, motions, phantase, what it is that offends, and then to apply remedies unto him: many are instantly cured, when their minds are satisfied. ^o Alexander makes mention of a woman, that by reason of her husbands long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physick restored to her former health. Trincavelius ^{consil. 12. lib. 1.} hath such a story of a Venetian, that being much troubled with melancholy, ^p and ready to dye for grief, when he heard his wife was brought to bed of a son, instantly recovered. As Alexander concludes, ^q If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause. No better way to satisfy, then to remove the object, cause, occasion, if by any art or means possible we may finde it out. If he grieve, stand in fear, be in suspition, suspence, or any way molested, secure him, *solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, consider (saith ^r Trallianus) the manner of it, all circumstances, and forthwith make a sudden alteration, by removing the occasions, avoid all terrible objects, heard or seen, monstrous and prodigious aspects, tales of devils, spirits, ghosts, tragicall stories; to such as are in fear they strike a great impression, renew many times, and recall such Chimera's and terrible fictions into their minds. ^t Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things (saith Galateus) are offensive to their imaginations. And to those that are now in sorrow, ^u Seneca forbids all sad companions, and such as labour; a groaning companion is an enemy to quietness. * Or if there be any such party, at whose presence the Patient is not well pleased, he must be removed: gentle speeches, and fair means must first be tryed; no harsh language used, or uncomfortable words; and not expel, as some do one madness with another; he that so doth, is madder then the Patient himself: all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as Crato counselleth; ^y he must be quietly and gently used, and we should not do any thing against his mind, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good Chyrurgians, bold Empericks: A horse starts at a rotten post afar off, which coming neer, he quietly passeth. 'Tis much in the manner of making such kinde of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those Roman Matrons, to desire

ⁿ Observando motum, gestum, manus, pedes, oculos, phantasiam. Piso.

^o Mulier melancholica correpta ex longi viri peregrinatione, et iracundia omnibus respondens, quum maritus domum reversus, praeter spem, &c.

^p Prae dolore moriturus, quum nunciatum esset uxorem peperisse filium subitum recuperavit.

^q Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, praesertim ubi malum ab his velut à primaria causa occasionem habu- vit.

^r Lib. 1. cap. 16. Si ex tristitia aut alio affectu caperit, speciem considera, aut aliud quid eorum, quae subitam alterationem facere possunt.

^s Evitandi mon- strifici aspectus, &c.

^t Neg; enim tam actio, aut recordatio rerum huiusmodi displicet, sed in vel gestus alterius imaginationi adumbrare, vehementer mole- stum. Galat. de mor. cap. 7.

^u Tranquil. Praecipue videntur tristes,

^{ds} omnia deplorantes; tranquillitati inimicus est comes perturbatus, omnia gemens. x Illorum quoque hominum, à quorum consorcio abhorrent, praesentia amovenda, nec sermonibus ingratis obtudendi; si quis insaniam ab insania sic curari aestimet, et proterve utitur, magis quam aeger insanit. Crato consil. 184. Scolizii. y Mollior ac suavior aeger tractetur, nec ad ea adi- gatur quae non curat.

nothing more then in a publike shew, to see a full company of gladiators breath out their last.

z Ob suspiciones
curas, emula-
tionem, ambitio-
nem, iras, &c.
quas locus ille
ministrat, &
quæ fecissent
melancholicū.

If they may not otherwise be accustomed to brook such distastful and displeasing objects, the best way then is generally to avoid them. *Montanus consil. 229.* to the Earl of *Montfort* a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those cōtinual discontentments, crosses, abuses, zcares, *suspicious, emulations, ambitio, anger, jealousy,* which that place afforded, & which surely caused him to be so melancholy at the first: *Maxima quæq; domus servis est plena superbis;* A company of scoffers and proud Jacks, are commonly conversant and attendant in such places, & able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humor him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they have no better sport then to make themselves merry by abusing some silly fellow, or to take advantage of another mans weaknes. In such cases as in a plague, the best remedy is *cito, longè, tardè*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man Melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means to seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his means otherwise, will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to intangle himself, his want of imployment will be his undoing. If he have sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieve him. If he desire ought, let him be satisfied; If in suspence, fear, suspicion, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the mind be satisfied. † *Socrates* in *Plato* would prescribe no Physick for *Charmides* head-ach, till first he had eased his troublesome mind; body and soul must be cured together, as head and eyes.

† Nisi prius a-
nimus turba-
tissimus cura-
set; oculi sine
capite, nec cor-
pus sine anima
curari potest.

* Egræco.

a Et nos non
paucos sanavi-

mus, animi mo-
tibus ad debi-
tum revocatis,
lib. x. de saniti-
tudinibus.

b Consil. ad A-
pollonium. Si

quis sapienter et
suo tempore ad-
hibeat, Remed-
ia morbi di-
versis diversa
sunt; dolo-
rem benignum
sublevari.

* *Oculum non curabis sine toto capite,*

Nec caput sine toto corpore,

Nec totum corpus sine animâ.

If that may not be hoped or expected, yet ease him with comfort, chearful speeches, fair promises, & good words, perswade him, advise him. *Many, saith Galen, have been cured by good counsel & perswasion alone.* Heaviness of the heart of man doth bring it down, but a good word rejoyceth it, *Pro. 12. 25.* and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, *Ver. 18.* *Oratio, namq; saucii animi est remedium,* a gentle speech is the true cure of a wounded soul, as *Plutarch* contends out of *Aeschylus* and *Euripides*: if it be wisely administred, it easeth grief & pain, as divers remedies do many other diseases: 'Tis incantationis instar, a charm, *Astuantis animi refrigerium*, that true *Nepenthe* of *Homer*, which

which was no *Indian* plant or fained medicine, which *Epidamna Thonis* wife sent *Helena* for a token, as *Macrobius* 7. *Saturnal.* *Goropius Hermat.* lib. 9. *Greg. Nazianzen* and others suppose, but opportunity of speech: for *Helena's* boule, *Medea's* unction, *Venus* Girdle, *Circes* Cup, cannot so inchant, so forcibly move or alter as it doth. A letter sent or read will do as much; *multum allevor quum tuas literas lego*, I am much eased, as † *Tully* writ to *Pomponius Atticus*, when I read thy letters, and as *Julianus* the *Apostate* once signified to *Maximus* the Philosopher; as *Alexander* slept with *Homers* works, so do I with thine Epistles, *tanquam Pæoniis medicamentis, easque assidue tanquam recentes & novas iteramus*; scribe ergo, & assidue scribe, or else come thy self; *amicus ad amicum venies*. Assuredly a wise and well spoken man may do what he will in such a case; a good Orator alone, as *c Tully* holds, can alter affections by power of his eloquence, comfort such as are afflicted, erect such as are depressed, expel and mitigate fear, lust, anger, &c. And how powerfull is the charm of a discreet and dear friend? *Ille regit dictis animos & temperat iras*. What may not he effect? As a *Chremes* told *Menedemus*, Fear not, conceal it not O friend, but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsel, or in the matter it self. *e Arnoldus* lib. 1. *breviar. cap.* 18. speaks of an Usurer in his time, that upon a loss much melancholy and discontent was so cured. As imagination, fear, grief, cause such passions, so concepts alone, rectified by good hope, counsel, &c. are able again to help: and 'tis incredible how much they can do in such a case, as † *Trincavelius* illustrates by an example of a Patient of his; *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through unsufferable anguish of minde, he was going to make away himself: but meeting by chance his Master *Plotinus*, who perceiving by his distracted looks all was not wel, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him *e faucibus Erebi*, pacified his unquiet mind, inso much that he was easily reconciled to himself, and much abashed to think afterwards, that he should ever entertain so vile a motion. By all means therefore, fair promises, good words, gentle perswasions are to be used, not to be too rigorous at first, *g or to insult over them, not to deride, neglect or contemn, but rather, as Lemnius* exhorteth, *to pity, and by all plausible means to seek to reduce them*: but if satisfaction may not be had, mild courses, promises, comfortable speeches, and good counsel will not take place; then as *Christopherus à Vega* determines, lib. 3. cap. 14. *de Mel.* to handle them more roughly, to threaten & chide, saith *h Al-tomarus*, terrifie sometimes, or as *Salvianus* will have them, to be lashed and whipped, as we do by a starting horse, i that is affrighted without a cause, or as *k Rhasis* adviseth, *one while to speak fair and flatter, another while to terrifie and chide*, as they shall see cause.

When none of these precedent remedies will avail, it will not be amiss, which *Savonarola* and *Ælian Montaltus* so much commend, *clavum clavo pellere*, i to drive out one passion with another, or by some contrary passion, as they do bleeding at nose by letting blood in the arm, to expel one fear with another, one grief with another. *m Christopherus à Vega* accounts it rational

† Lib. 12. Epist.
c De nat. deorū
consolatur affi-
ctos, deducit
perturbatos à ti-
more, cupidita-
tes imprimū,
& iracundias
comprimit.

d Heauton. Act.
1. Scen. 1. Ne
metue, ne vere-
re, crede inquam
mibi, aut conso-
lando, aut con-
silio, aut re-
juvero.

e Novi genera-
torem avarum
apud meos sic
curatum, qui
multam pecu-
niam amiserat.
f Lib. 1. consil.
12. Incredibile
dictu quantum
juvent.

g Nemo istius-
modi conditio-
nis hominibus
insulter, aut in
illos sit severi-
or, verum mise-
ricordie potius in-
doleat, vicem-
que deprecet.

lib. 2. cap. 16.
h Cap. 7. Idem
Papa Laurenti.

i Quod timet
nihil est, ubi co-
gitur & videt.

k Una vice
blandiantur, u-
na vice iisdem
terrorem incu-
tiant.

l Si vero fuerit
ex novo malo
audito, vel est
animi acciden-
te, aut de amif-
sione mercium,
aut morte ami-
ci, introducun-
tur nova con-
traria huius quæ
ipsam ad gau-
dia moveant;
de hoc semper
niti debemus,
&c.

m Lib. 3. cap.
14.

† Cap. 3. Ca-
stratio olim à
veteriosa usa
in morbu de-
sperati, &c.
n Lib.1. cap.5.
sic morbum
morbo, ut cla-
rum clavo, re-
tundimus, &
melo nodo ma-
lum cuneum ad-
hibemus. Novi
ego qui ex sub-
ito hostium in-
cursu, & inopi-
nato timore
quarantiam de-
pulerat.
o Lib.7. cap.50.
In acie pugnans
febra quartana
liberatus est.
p Jacchimus e.
13. in 9. Rhysis
Mont. cap. 26.
q Lib.1. cap.16.
aversantur eos
qui eorum affe-
ctus vident con-
communt. Sira-
nas de viperas
comedisse se pu-
tant, concedere
debemus, &
spem de cura
facere.
r Cap.8. de mel.
l Cistam posuit
ex Medicorum
consilio propo-
sum, in quem a-
lium se mortu-
um flagitem
posuit; hic in
cista jacens
&c.
t Serres 1350.

rational Physick, *non alienum à ratione*: and *Lemnins* much approves it, to use an hard wedge to an hard knot, to drive out one disease with another, to pull out a tooth, or wound him, to geld him saith † *Platerus*, as they did Epileptical Patients of old, because it quite alters the tempera-
ture, that the pain of the one may mitigate the grief of the other; n and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him. If we may believe o *Pliny*, whom *Scaliger* calls menda-
ciorum patrem, the father of lies, Q. *Fabius Maximus* that renowned Con-
sul of Rome, in a battle fought with the King of the *Allobroges*, at the ri-
ver *Isaurus* was so rid of a quartan ague. *Valesius* in his controversies, holds this an excellent remedy, and if it be discreetly used in this mala-
dy, better then any Physick.

Sometimes again by some p fained lye, strange newes, witty device, ar-
tificial invention, it is not amiss to deceive them. q As they hate those, saith
Alexander, that neglect or deride, so they will give ear to such as will sooth
them up. If they say they have swallowed Frogs, or a snake, by all means grant
it, and tell them you can easily cure it: 'tis an ordinary thing. *Philodotus* the
Physician cured a melancholy King, that thought his head was off, by
putting a leaden cap thereon; the waight made him perceive it, and freed
him of his fond imagination. A woman in the said *Alexander*, swallowed
a Serpent as she thought; he gave her a vomit, and conveyed a Serpent,
such as she conceived, into the bason; upon the sight of it she was amend-
ed. The pleasantest dotage that ever I read, saith r *Laurentius*, was of a
Gentleman at *Senes* in Italy, who was afraid to piss, least all the Town
should be drowned; the Physicians caused the bells to be rung backward,
and told him the towne was on fire, whereupon he made water, and was
immediately cured. Another supposed his nose so big that he should dash
it against the wall if he stirred; his Physician took a great piece of flesh,
and holding it in his hand, pinched him by the nose, making him believe
that flesh was cut from it. *Forestus* obs. lib. 1. had a melancholy Patient,
who thought he was dead, s he put a fellow in a chest, like a dead man by his
beds side, and made him reare himself a little, and eat: the melancholy man
asked the counterfeit, whether dead men use to eat meat? he told him yea;
whereupon he did eat likewise and was cured. *Lemnitius* lib. 2. cap. 6. de 4.
complex. hath many such instances, and *Jovianus Pontanus* lib. 4. cap. 2. of
Wisd. of the like: but amongst the rest I finde one most memorable, regi-
stred in the t French Chronicles, of an Advocate of *Paris* before mentio-
ned, who beleaved verily he was dead, &c. I read a multitude of exam-
ples, of melancholy men cured by such artificial inventions.

SUBSEC. 3.

Musick a remedy.



Any and sundry are the means, which Philosophers and Phy-
sicians have prescribed to exhilarate a sorrowfull heart, to di-
vert those fixed and intent cares and meditations, which in
this malady so much offend; but in my judgement none so
present, none so powerfull, none so apposite as a cup of strong drink,
mirth, musick, and merry company. *Ecclus* 40. 20. Wine and musick
rejoyce

rejoyce the heart.^u *Rhasis* cont. 9. *Traët. 15. Altomarus* cap. 7. *Ælianus* *Montaltus* c. 26. *Ficinus. Bened. Victor. Faventinus* are almost immoderate in the commendation of it; a most forcible medicine * *Jacchinus* calls it: *Jasen Pratenfis*, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. *Musica est mentis medicina mæstæ*, a roaring meg against Melancholy, to rear and revive the languishing soul, y affecting not only the ears, but the very arteries, the vital and animal spirits, it erects the minde, and makes it nimble. *Lemnius instit. cap. 44.* This it will effect in the most dull, severe and sorrowfull souls, z expell grief with mirth, and if there be any clouds, dust or dregs of cares yet lurking in our thoughts, most powerfully it wipes them all away, *Salisbur. polit. lib. 1. cap. 6.* and that which is more, it will perform all this in an instant: a *Cheer up the countenance, expell austerity, bring in hilarity* (*Girald. Camb. cap. 12. Topog. Hiber.*) informe our manners, mitigate anger; *Athenaus* (*Dipnosophist. lib. 14. cap. 10.*) calleth it an infinite treasure to such as are endowed with it: *Dulcisonum reficit tristitia corda melos*, *Eobanus Hessus*. Many other properties b *Cassiodorus* epist. 4. reckons up of this our divine Musick, not only to expell the greatest griefs, but it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchfull it causeth quiet rest; it takes away spleen and hatred, be it instrumentall, vocall, with strings, winde. c *Quæ à spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomnes and heaviness of the soul. d Labouring men that sing to their work, can tell as much, and so can souldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick animates; *metus enim mortis*, as † *Censorius* enformeth us, *musica depellitur. It makes a childe quiet*, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carremans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerfull a thing, that it ravisheth the soul, *regina sensuum*, the Queen of the senses, by sweet pleasure (which is an happy cure) and corporall tunes pacifie our incorporeal soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it self, helps, elevates, extends it. *Scaliger exercit. 302.* gives a reason of these effects, e *because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it*, or else the minde as some suppose, harmonically composed, is roused up at the tunes of musick. And 'tis not onely men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus*, *Orpheus*, and *Amphion felices animas* *Ovid* calls them, that could *saxa movere sono testudinis*, &c. make stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agna latus; clamor sus gregis, stridula cornix, & Jovis aquila*, as *Philostatus* describes it in his images, stood all gaping upon *Orpheus*; and † trees pulled up by the roots, came to hear him, *Et comitem quercum pinus amica trahit.*

Arion made fishes follow him, which, as common experience evinceth, *saltantem recipiunt aerem in pectus, & inde excitantur, à spiritu muscili moventur, &c.* † *Arbores radicibus avulsæ, &c.*

u In 9. *Rhasis. Magnam vim habet musica.*

x Cap. de *Musica. Admiranda profecto res est, & digna expensione, quod sonorum concinnitas mentem emolli-*

as, sistatq; procellosas ipsius affecciones.

y *Languens animus inde erigiu & reviviscit, nec tam aures afficit, sed & sonitu per*

arterias undiq; diffuso, spirituum vitales tum animales

excitat, mentem reddens agilem, &c.

z *Musica venustate sua mentes severiores capit, &c.*

a *Animos tristes subito exhilarat, nubilos vultus juvenat, austeritatem reponit, jucunditatem exponit, barbariemq; fœdit deponere gentes, mores instituit, iracundiam mitigat.*

b *Cythara tristitiam jucundat, timidos furores attenuat, crucientiam severitatem blandit reficit, languorem, &c.*

c *Per. Aretine. d castilio de aulic. lib. 1. fol. 27.*

† *Lib. de Natura li cap. 12.*

e *Quod spiritus qui in corde agitant tremulem & sub-*

fare

f M. Carew of
Anthony in de-
script. Corn-
mal, faith of
Whales that
they wil come
& shew them-
selves danc-
ing at the
found of a
trumpet, fol.
35.1. & fol.
154. 2. book
8 De cervo, e-
quo, cane, urso
idem comper-
tum; musici
afficiuntur.
h Nomen inest
numeri.
i Sape graves
morbos modu-
lanti carmen
abegit, Et de-
sperati concili-
avit opem.
k Lib. 5. cap. 7.
Mentibus
maerorem adi-
mam, letantem
vero seipso ved-
dam hilariorum,
amantem cali-
diorum, religio-
sum divino nu-
mine correptum,
de ad De-
os colendos pa-
rationem.
l Natali co-
mes Myth. lib.
4. cap. 12.
m Lib. 5. de
rep. Curat. Mu-
sica furorem
Sancti Viri.
n Exilire e con-
vivio. Cardan,
subtil. lib. 13.
o Iliad. 1.
* Libro 9.
cap. 1. Psaltri-
as, Sambuci-
stragis; & con-
vivalia ludo-
rum oblecta-
menta addita
epulis ex Asia
invenit in ur-
bem.
p Cominez.
† Ista libenter
+ magna cum
voluptate spe-
rare soleo. Et scio te illecebris hisce captum iri & insuper tripudiatum, haud debet demulcere.

fare much affected with musick. All singing birds are much pleased with it, especially Nightingales, if we may believe *Calcagninus*; and Bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behinde. g *Hearts, Hinds, Horses, Dogs, Bears,* are exceedingly delighted with it. *Scal. exerc. 302.* Elephants *Agrippa* addes, *lib. 2. cap. 24.* & in *Lydia* in the midst of a lake there be certain floating Ilands, (if ye will beleieve it) that after musick will dance.

But to leave all declamatory speeches in praise^h of divine Musick, I will confine my self to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraigne remedy against i Despair and Melancholy, and will drive away the devil himself. *Canus* a *Rhodian* Fidler in^k *Philostratus*, when *Apollonius* was inquisitive to know what he could do with his pipe, told him, *That he would make a melancholy man merry, and him that was merry much merrier then before, a lover more enamoured, a religious man more devout.* *Ismenias* the *Theban*, i *Chiron* the *Centaure* is said to have cured this and many other diseases by musick alone: as now they do those, faith^m *Bodine*, that are troubled with *S. Vitus* Bedlam dance. n *Timotheus* the Musician compelled *Alexander* to skip up and down, and leave his dinner (like the tale of the Friar and the Boy) whom *Austin de civ. Dei lib. 17. cap. 14.* so much commends for it. Who hath not heard how *David's* harmony drove away the evill spirits from king *Saul*, i *Sam. 16.* and *Elisba* when he was much troubled by importunate kings, called for a Minstrel, and when he played, the hand of the Lord came upon him, 2 *King. 3.* *Censorinus de natali cap. 12.* reports how *Aselepiades* the Physitian helped many frantike persons by this means, *phreneticorum mentes morbo turbatas* — *Jason Pratensis cap. de Mania* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad by this our Musick. Which because it hath such excellent vertues, belike o *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the gods. *Aristotle Polit. l. 8. c. 5.* *Plato 2. de legibus*, highly approve it, and so do all Politicians. The *Greekes, Romanes*, have graced Musick, and made it one of the liberall sciences, though it be now become mercenary. All civil Common-wealths allow it: *Cneius Manlius* (as^{*} *Livius* relates) *Ab urb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kinde of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintain it in their Courts; No mirth without musick. *St Thomas Moore* in his absolute *Utopian* Common-wealth, allowes musick as an appendix to every meal, and that throughout, to all sorts. *Epictetus* calls mensam mutam prasepe, a table without musick a manger; for the concent of Musicians at a banquet, is a carbuncle set in gold; and as the signet of an Emerald well trimmed with gold, so is the melody of Musick in a pleasant banquet. *Ecclus 32. v. 5, 6.* p *Lewes* the eleventh when he invited *Edward* the fourth to come to *Paris*, told him that as a principall part of his entertainment, he should hear sweet voices of children, *Jonicke* and *Lydian* tunes, exquisite Musick, he should have a — and the *Cardinal of Burbon* to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is. † *Lucian* in his

book *de saltatione* is not ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures; and if thou (saith he) didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self, without doubt thou wilt be taken with it. So Scaliger ingenuously confesseth, *exercit. 274. q I am beyond all measure affected with musick, I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to be idle amongst them.* And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceed not originally from it, that he be not some light *Inamorato*, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistress. In such cases Musick is most pernicious, as a spur to a free horse will make him run himself blinde, or break his wind; *Incitamentum enim amoris musica*, for musick enchants, as *Menander* holds, it will make such melancholy persons mad, and the sound of those Jigs, and Horn-pipes will not be removed out of the ears a week after. * *Plato* for this reason forbids Musick and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, lest one fire increase another. Many men are melancholy by hearing Musick, but it is a pleasing melancholy that it causeth; and therefore to such as are discontent, in wo, fear, sorrow, or dejected; it is a most present remedy; it expels cares, alters their grieved minds, and easeth in an instant. Otherwise, saith *Plutarch*, *Musica magis dementat quam vinum*; Musick makes some men mad as a tygre; like *Astolphos* horn in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleep, it hath divers effects: and *Theophrastus* right well prophesied, that diseases were either procured by Musick, or mitigated.

^q In musick
supra omnem
fidem capior et
oblector; choreas
libentissime as-
picio, pulchra-
rum seminarum
venustate deti-
neor, otiosi in-
ter has solutus
curis possum.

* 3. De legibus.

† *Symphos. quest.*
5. Musica mul-
tos magis de-
mentat quam
vinum.

† *Animi morbi*
ve a musica cu-
rantur vel infe-
runtur.

SUBSECT. 4.

Mirth and merry company, fair objects, remedies.

Mirth and merry company may not be separated from Musick, both concerning and necessarily required in this business. Mirth (saith *Vives*) purgeth the blood, confirms health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body yong, lively and fit for any manner of imployment. The merrier heart, the longer life; *A merry heart is the life of the flesh*, Prov. 14. 30. *Gladness prolongs his dayes*, Eccles 30. 22. and this is one of the three *Salernitan* Doctors, D. Merryman, D. Diet, D. Quiet, which cures all diseases — *Mens hilaris, requies, moderata dicta*. * *Gomesius* præfat. lib. 3. de sal. gen. is a great magnifyer of honest mirth, by which (saith he) we cure many passions of the minde, in our selves, and in our friends: which *Galateus* assigns for a cause why we love merry companions; and

† Lib. 3. de ani-
mâ Lætitia
purgat sangui-
nem, valetudi-
nem conservat,
colorem inducit
florentem, niti-
vum, gratum.
† *Spiritus tem-*
perat, calorem
excitat, natura-
lem virtutem
corroborat, ju-
venile corpus
diu servat, vi-

† *am prorogat, ingenium acuit, & hominem negotiis quibuscumque aptiorem reddit. Schola Salern. x Deum contumeliâ vacant & festiva lenitate morient, mediocres animi ægritudines sanari solent, &c. y De mor. fol. 57. Anamus ideo eos qui sunt faceti & jucundi.*

well

z Regi. smit.
part. 2. Not.
quod amicis
bonis, & dilecti-
m sociis, nar-
rationibus suis
jucundis supe-
rat omnem me-
lodiam.

a Lib. 21. cap.

27.

b Comment. in

4. Odyss.

c Lib. 26. c. 15.

+ Homerium

illud Nepen-

thes quod me-

rorem tollit, &

cuthimiam, &

hilaritatem pa-

rit.

* Plaut. Bacch.

d De agriud.

capit. 1. Omni

modo generet

letitiam in iis,

de iis quæ au-

diuntur & vi-

dentur, aut o-

dorantur, aut

gustantur, aut

quocumque modo

semiri possunt,

& aspectu for-

mationum muli-

decari & or-

nari, & nego-

tiatione jucun-

di, & blandi-

entibus ludis,

& promissis di-

strahantur co-

rum animi, de

re aliqua quam

timent & do-

lent.

e Utuntur co-

nationibus lu-

dis, jocis, ami-

corum conserti-

is, quæ non fi-

nunt animum

turbare, vino

& cantu & so-

ci mutatio, &

biberis, & gau-

dio, ex quibus

præcipue dele-

antur.

f Piso ex fabu-

lis & ludis quærenda delectatio. Hæ versetur qui maxime grati sunt, cantus & chorea ad letitiam prosunt. g Præcipue valet

ad expellendam melancholiam stare in cantibus ludis, & sonis, & habitare cum familiaribus, & præcipue cum puellis jucundis.

+ Par. 5. de avocamentis lib. de absolendo lusu. h Corporum complexus, cantus, ludi, formæ, &c. i Circa hortos Epicuri

frequentes. + Dynosop. lib. 10. Coronavit florido serio incensens odores, in culcitra plumæ collocavit dulciculam potionem

propinans psaltriam adduxit, &c. * Ut reclinat suavitatem in lectum puellæ &c.

well they deserve it, being that as *Magninus* holds, a merry companion is better then any musick, and as the saying is, *comes jucundus in viâ pro vehiculo*, as a wagon to him that is wearied on the way. *Jucunda consabulatio, sales, joci*, pleasant discourse, jests, conceits, merry tales, *melliti verborum globuli*, as *Petronius*, *a Pliny*, *b Spondanus*, *c Calius*, and many good Authors plead, are that sole *Nepenthes* of *Homer*, *Helena's boule*, *Venus girdle*, so renowned of old † to expell grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,

* *Amor, voluptas, Venus, gaudium,*

Focus, ludus, sermo suavis, suaviatio,

are the true *Nepenthes*. For these causes our physicians generally prescribe this as a principal engine, to batter the walls of melancholy, a chief antidote, and a sufficient cure of it self. By all means (saith *d Mesue*) procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements, and fair promises, the sight of excellent beauties, attires, ornaments, delightful passages, to distract their minds from fear and sorrow, and such things on which they are so fixed and intent. *c* Let them use hunting, sports, playes, jests, merry company, as *Rhasis* prescribes, which will not let the minde be molested, a cup of good drinke now and then, hear musick, and have such companions with whom they are especially delighted; *f* merry tales or toyes, drinking, singing, dancing, and whatsoever else may procure mirth: and by no means, saith *Guianerius*, suffer them to be alone. *Benedictus Victorius Faventinus*, in his *Empericks*, accompts it an especial remedy against melancholy, *g* to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows, and fair maids. For the beauty of a woman cheareth the countenance, *Ecclus 36.22.* † Beauty alone is a sovereign remedy against fear, grief, and all melancholy fits; a charm, as *Peter de la Seine* and many other writers affirme, a banquet it self; he gives instance in discontented *Menelaus* that was so often freed by *Helena's* fair face: and *h Tully, 3. Tusc.* cites *Epicurus* as a chief patron of this Tenent. To expell grief, and procure pleasure, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, *quibus oculi jucundè moventur & animi*, are most powerfull means, *obvia forma*, to meet, or see a fair maid pass by, or to be in company with her. He found it by experience, and made good use of it in his own person, if *Plutarch* belie him not; for he reckons up the names of some more elegant pieces, *i Leontia, Boedina, Hedieia, Nicedia*, that were frequently seen in *Epicurus* garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credit to † *Athenus*, he practised it upon others. For when a sad and sick Patient was brought unto him to be cured, he laid him on a down-bed, crowned him with a garland of sweet-smelling flowers, in a fair perfumed closet delicately set out, and after a portion or two of good drink, which he administered, he brought in a beautiful young **wench* that

could play upon a Lute, sing and dance, &c. Tully 3. Tusc. scoffes at, Epicurus for this his prophane physick (as well he deserved) and yet Phavorinus and Stobæus highly approve of it; most of our looser Physicians in some cases, to such parties especially, allow of this; and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, & incitandos ad Venerem, as * Rodericus à Fonseca, will, aspectu & contactu pulcherrimarum feminarum, to be drawn to such consorts; whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. Dulce est in disipere in loco, to play the fool now and then, is not amiss, there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret belies him; so would old Cato, † Tully by his own confession, and the rest. Xenophon in his Sympos. brings in Socrates as a principal Actor, no man merrier then himself, and sometimes he would ride a cock-horse with his Children,

— equitare in arundine longa, (Though Alcibiades scoffed at him for it) and well he might; for now and then (saith Plutarch) the most vertuous, honest and gravest men will use feasts, jests, and toys, as we do sauce to our meats. So did Scipio and Lælius,

* Qui ubi a vulgo & scenâ in secreta remorant,
Virtus Scipiada & mitis sapientia Læli,
Nugari cum illo, & discincti ludere, donec
Decoqueretur olus, soliti —

Valorous Scipio and gentle Lælius,
Removed from the scene and rout so clamorous,
Were wont to recreate themselves their robes laid by,
Whilst supper by the cook was making ready.

Machiavel in the 8 book of his Florentine history, gives this note of Cosmus Medices; the wisest & gravest man of his time in Italy, that he would now and then play the most egregious fool in his carriage, and was so much given to jesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly & lightness on the other, would surely say, there were two distinct persons in him. Now methinks he did well in it, though^h Salisburienſis be of opinion, that Magistrates, Senators, & grave men, should not descend to lighter sports, ne reſpub. ludere videatur. But as Themistocles, still keep a stern & constant carriage. I commend Cosmus Medices, & Castrucius Castrucanus, then whom Italy never knew a worthier Captain, another Alexander, if Machiavel do not deceive us in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cushion dance) he told him again, qui sapit interdum, vix unquam noctu desipit, he that is wise in the day, may do a little in the night. Paulus Jovius relates as much of Pope Leo Decimus, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether † unfit or mis-beseeming the gravity of such a man, if that Decorum of time, place, and such circumstances be observed: i Misce stultitiam consiliis brevem; and as^k he said in an Epigram to his wife, I would have every man say to himself, or to his friend,

L 1

Moll,

f Hominibus fac-
cetis, & ludis
puerilibus ultra
modum deditus
adeo ut sciri in
eo tam gravi-
tatem, quam
levitatem con-
siderare liberet,
duas personas
distinctas in eo
esse diceret.
g De nugis cu-
vial. lib. 1. cap. 4
Magistratus &
viri graves, &
ludi levioribus
arcendi.
h Machiavel
vina ejus. Ab a-
mico reprehen-
sus, quod præ-
ter dignitatem
tripudiiſ ope-
ram daret, re-
sponder, &c.
† There is a
time for all
things, to
weep, laugh,
mourn, dance,
Eccles. 3. 4.
i Hor.
k Sir John Har-
rington,
Epigr. 50.

Moll, once in pleasant company by chance,
 I wist that you for company would dance :
 Which you refus'd, and said, your years require,
 Now, Matron-like, both mauners and attire.
 Well Moll, if needs you will be matron-like,
 Then trust to this, I will thee matron like :
 Tet so to you my love may never lesson,
 As you for Church, house, bed, observe this lesson :
 Sit in the Church as solemn as a Saint,
 No deed, word, thought, your due devotion taint :
 Vaile if you will your head, your soul reveal
 To him that only wounded soules can heal :
 Be in my house as busie as a Bee,
 Having a sting for every one but me ;
 Buzzing in every corner, gath'ring hony :
 Let nothing waste, that costs or yeldeth mony.
 † And when thou see'st my heart to mirth incline,
 Thy tongue, wit, blood, warm with good cheere and wine :
 Then of sweet sports let no occasion scape,
 But be as warton, toying as an Ape.

Those old ^l Greeks had their *Lubentiam Deam*, goddesses of Pleasance, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui sacrificare*, after their wars especially, and in times of peace, which was used in *Thes-saly*, as it appears by that of ^m *Apuleius*, who was made an instrument of their laughter himself: ⁿ Because laughter and merriment was to season their labours and modester life. ^o *Risus enim divinum atq; hominum est æterna voluptas*. Princes use jesters, players, and have those masters of revels in their Courts. The *Romans* at every supper (for they had no solemn dinner) used Musick, Gladiators, Jestors, &c. as ^{*} *Suetonius* relates of *Tiberius*, *Dion* of *Commodus*, and so did the *Greeks*. Besides Musick, in *Xenophons Sympos*. *Philippus ridendi artifex*, *Philip*, a Jester, was brought to make sport. *Paulus Jovius* in the eleventh book of his history, hath a pretty digression of our English customes, which howsoever some may misconster, I for my part, will interpret to the best, ^{*} *The whole nation beyond all other mortal men, is most given to banquetting and feasts ; for they prolong them many houres together, with dainty cheere, exquisite musick, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night*. *Volateran* gives the same testimony of this *Island*, commending our jovial manner of entertainment, and good mirth, and me thinks he saith well, there is no harm in it, long may they use it, and all such modest sports. *Ctesias* reports of a *Persian* king, that had 150 maids attending at his table, to play, sing and dance by turns; and *PLil. Geraldus* of an *Ægyptian* prince, that kept nine *Virgins* still to wait upon him, and those of the most excellent feature, and sweet voices, which afterward gave occasion to the *Greeks* of that fiction of the nine *Muses*. The King of *Æthiopia* in *Africk*, most of our *Asiatick* Princes have done so and do; those *Sophies*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their *Queens* and *Concubines*, *quæ jucundioris oblectamenti causa* (†saith mine author) *coram rege psallere & saltare*

† *Lucretia toto sis licet usq; die, Thaida no- de volo.*

^l *Lil. Givaldus hist. deor. Syn- tag. 1.*

^m *Lib. 2. de aur. as.*

ⁿ *Et quod ri- sus esset laboru- & modesti vi- tæ condimen- tum.*

^o *Calceag. epig. * Cap. 61. in deliciis habuit curras & adu- latores.*

^{*} *Universa gens supra mor- tales ceteros conviviorum studiosissima.*

Ea enim per- varias & ex- quisitas dapes, interpositu mu- sicæ & joculari- toribus, in mul- tas sæpius ho- ras extrahunt,

ac subinde pro- ducta choreis & amoribus

feminarum in- dulgent, &c. p Syntag. de Musis.

† *Atheneus lib. 12. & 14. assidu- mulierum*

vocibus, cantu- que symphonice Palatium Per- sarum regu to- tum personabat.

Jovius hist. lib. 18.

18.

tare consueverant, taking great pleasure to see and hear them sing and dance. This and many such means, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

*q Utere convivis, non tristibus utere amicis,
Quos nuga & risus, & joca salsa juvant.*

Feast often, and use friends not still so sad,
Whole jests and merriments may make thee glad.

Use honest and chaste sports, scenical shews, playes, games;

r Accedant juvenumq; Chori, mistæq; puellæ.

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good Students, *Live merrily* O my friends, free from cares, perplexity, anguish, grief of mind, live merrily, lætitiæ cœlum vos creavit: *t* Again and again I request you to be merry, if any thing trouble your hearts, or vex your souls, neglect and condemn it, *u* let it passe. *x* And this I enjoin you, not as a Divine alone, but as a Physician, for without this mirth, which is the life and quintessence of Physick, medicines, & whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. *Dum fata sinunt, vivite læti* (*Seneca*) I say be merry.

** Nec lusibus virentem*

Viduemus hanc juventam.

the Prophets counsel to y *Menippus*, that travelled all the world over, even down to hell it self to seek content, and his last farewell to *Menippus*, to be merry. *z* Contemn the world (saith he) and count that is in it vanity and toys, this only covet all thy life long; be not curious, or over-solicitous in any thing, but with a well composed & contented estate to enjoy thy self, and above all things to be merry.

Si Numerus uti censet sine amore jocisque,

Nil est jucundum, vivas in amore jocisque.

Nothing better, (to conclude with *Solomon*, *Eccles. 3. 22.*) then that a man should rejoyce in his affairs. 'Tis the same advice which every Physician in this case rings to his Patient, as *Capivaccinus* to his, *a* avoid over-much study and perturbations of the minde, and as much as in thee lies, live at hearts ease: *Prosper Calenus* to that melancholy Cardinal *Cæsius*, *b* amidst thy serious studies and business, use jests and conceits, playes and toys, and whatsoever else may recreate thy minde. Nothing better then mirth and merry company in this malady. *c* It begins with sorrow (saith *Montanus*) it must be expelled with hilarity.

But see the mischief; many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their business, and in another extreme, spend all their dayes among good fellows in a Tavern or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-worms, men-fishes, or water snakes, ** Qui bibunt solum ranarum more, nihil comedentes*, like so many frogs in a puddle. 'Tis

q Eobanus Hes-

sui.

r Fracastorius.

f Vivite ergo

læti, O amici,

procul ab angus-

tiâ, vivite

læti.

r Iterum precor

& obsecro, vi-

vite læti: illud

quod cor urit,

negligite.

u Læti in præ-

sens animæ

quod ultra odo-

rit curare. Hor.

He was both

Sacerdos &

Medicus.

x Hæc autem

non tam ut Sa-

cerdos, amici,

mando vobis,

quam ut medi-

cus; nam absq;

hac una tan-

quam medici-

narum vita,

medicine om-

nes ad vitam

producendam

adhibite mori-

untur: vivite

læti.

** Locheus A-*

nacreon.

y Lucii Neryo-

mantia. Tom. 2.

z Omnia mun-

dana nugæ æ-

stima. Hoc solu

tota vita perse-

quere, ut præ-

sensibus bene

composita, mi-

nime curiosus,

aut nulla in re

solicitus, quam

plurimum potes

vitam hilarem

trahere.

a Hildeheim

ssicel. 2. de Mi-

nia fol. 161. Stu-

dia literarum

& animi perturbationes fugiat, & quantum potest jucundè vivat. *b* Lib. de atra bile. Gravioribus curis ludos & facietas aliquando interpone, jocos, & quæ solent animum relaxare. *b*. Confil. 30. mala valetudo aucta & contrahitur est tristitia, ac propterea exhilaratione animi removenda. ** Athen. dypnosoph. lib. 1.*

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their sole exercise to eat, and drink ; to sacrifice to *Volupia, Ruminà, Edulica, Potina, Mellona*, is all their religion. They wish for *Philoxenus* neck, *Jupiters trinoctium*, and that the Sun would stand still as in *Joshua's* time, to satisfie their lust, that they might *dies noctesq; pergræcari & bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every rogues company, to take Tobacco and drink, to roare and sing scurrile songs in base places.

d Juven. sat. 8.

d *Invenies aliquem cum percussore jacentem,
Permistum nautis, aut furibus, aut fugitivis.*

Which *Thomas Erastus* objects to *Paracelsus*, that he would lie drinking all day long with Car-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note : like *Timocreon* of *Rhodes*, *multa bibens, & multa vorans, &c.* They drown their wits, seeth their brains in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropies, calentures, tremor, get swollen juglars, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies ; for drink drowns more then the Sea and all the rivers that fall into it, (meer Funges and Casks) confound their souls, suppress reason, go from *Scylla* to *Charybdis*, and use that which is an help, to their undoing.

e Flor.

† *Eroffard. hist. lib. 1. Hispani cum Anglorum vires ferre non possent, infugam se dederunt, &c. Præcipites in fluvium se dederunt, ne in hostium manus venirent.*

c *Quid refert morbo an ferro pereamve ruinâ ?*
† When the black Prince went to set the exil'd king of *Castle* into his kingdome, there was a terrible battel fought betwixt the *English* and the *Spanish* : at last the *Spanish* fled, the *English* followed them to the river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is between drowning and killing ? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripides*, *malæ mulieres me fecerunt malam*, Evil company marr'd her, may they justly complain, bad companions have been their bane. For, † *malus malum vult ut sit sui similis* ; one drunkard in a company, one thief, one whoremaster, will by his good will, make all the rest as bad as himself,

f Ter.

g Hor.

g Et si

Nocturnos jures te formidare vapores,

h H πιδι n
α πιδι.

be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as they do ; yea, though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter ; and for a little vain merriment, shall find a sorrowful reckoning in the end.

S E C T. 3.

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M E M B. I. SUBSEC. I.

A Consolatory Digression containing the Remedies of all manner of discontents.



BECAUSE in the precedent Section, I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose. I confess, many have copiously written of this subject, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*: and some of late, *Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, If our barren wits were dried up, they might be copiously irrigated from those well-springs: And I shall but *actum agere*; yet because these tracts are not so obvious and common, I will Epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek. And although (as *Cardan* said of his book *de consol.*) *i know before hand, this tract of mine many will condemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them unsufficient to ease their grieved minds, and comfort their misery*: Yet I will go on; for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend & consider of this, it cannot choose but give some content and comfort. *k 'Tis true, no medicine can cure all diseases; some affections of the mind are altogether incurable; yet these helps of Art, Physick & Philosophy must not be contemned.* *Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Insana stultæ mentis hæc solatia.* Words adde no courage, (which *Catiline* once said to his souldiers) *a Captains Oration doth not make a coward a valiant man*: And as *Job* feelingly said to his friends, *you are but miserable comforters all*. 'Tis to no purpose in that vulgar phrase to use a company of obsolete sentences, and familiar sayings: As *Plinius Secundus* being now sorrowful and heavy for the departure of his dear friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audiui, quæ legi omnia, tanto do-*

i Lib. de lib. propriis. Nos libros scio multos spernere, nam felices huius se non indigere putant, infelices ad solatium nemine miserie non sufficere. Et tamen felicibus moderationem, dum inconstantiam humanæ felicitatis docent, præstant; infelices si omnia rectè estimare velint, felices reddere possunt.
k Nullum, medicamentum omnes sanare potest; sunt affeetus animi qui prorsus sunt insanabiles; non tamen artis opus sperni debet, aut medicinæ, aut philosophiæ.
** Salust. Verba virtutem non addunt, nec imperatoris oratio facit timido fortem.*
+ Job cap. 16.
+ Epist. 13. lib. 1.

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1 For.

m Lib. 2. Effays cap. 6.

n Alium paupertas, alium

orbitas, hunc morbi, illum timor,

alium injuriæ, hunc infidia, illum uxor,

filii distrahant, Cardan.

o Boethius, l. i. met. 5.

p Apuleius 4. florid. Nihil ho-

mini tam prosperè datum di-

vinitur, quin ei

admixtum sit

aliquid difficul-

tatis, in amplif-

simâ quâq; læ-

titiâ subest

quædam queri-

monia, conjugatione quâdam

mellis & fellis.

q Si omnes pre-

marantur, qui tu

es qui solus e-

vadere cupis ab

eâ lege quæ no-

minè præterit?

cur te non mor-

talem fectum

de universis or-

bis regem fieri

non doles?

r Puteanus ep.

75. Neg; cui-

quam præcipue

dolendum eo

quod accidit u-

niversis.

f Lorchan. Gal-

lobelgicus lib. 3

lore superantur, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, trivial consolations, ordinary speeches, and known perswasions in this behalf will be of small force; what can any man say that hath not been said? To what end are such parænetical discourses? you may as soon remove mount *Caucasus*, as alter some mens affections. Yet sure I think they cannot choose but do some good, comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. 1 *Non meus hic sermo*, 'tis not my speech this, but of *Seneca*, *Plutarch*, *Epietetus*, *Austin*, *Bernard*, *Christ* and his *Apostles*. If I make nothing, as m *Mountaigne* said in like case, I will marr nothing; 'tis not my doctrine but by study, I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so *Tully*, *Cardan*, and *Boethius* wrote *de consol.* as well to help themselves, as others; be it as it may, I will essay.

Discontents and grievances are either generall or particular; generall are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole Kingdoms, Territories, Cities: or peculiar to private men, n as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, o *homines quatinus fortune salo*. No condition free, *quisque suos patimur manes*. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as p he saith, our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* infers, q *who art thou that hopest to go free? Why dost thou not grieve, thou art a mortall man, and not governor of the world?* Ferre quam sortem patiuntur omnes, Nemo recuset? r *If it be common to all, why should one man be more disquieted then another?* If thou alone wert distressed, it were indeed more irksome, and less to be indured; but when the calamity is common, comfort thy self with this, thou hast more fellows, *Solamen miseris socios habuisse doloris*, 'tis not thy sole case, & why shouldst thou be so impatient? s *I, but alas we are more miserable then others, what shall we do?* Besides private miseries, we live in perpetuall fear, and danger of common enemies; we have *Bellona's* whips, and pittifull out-cries, for *Epithalamiums*; for pleasant musick, that fearful noise of Ordnance, Drums, and warlike Trumpets still sounding in our eares; instead of nuptiall Torches, we have firing of Townes, and Cities; for triumphs, lamentations; for joy, teares. t *So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocal course, joyes and sorrows are annexed, and succeed one another. It is inevitable, it may not be avoided, & why then shouldst thou be so much troubled?* Grave *nihil est homini quod fert necessitas*, as u *Tully* deems

fo,

10, then comfort thy self in this, *x That whether thou wilt or no, it must be indured* : make a vertue of necessity, and conform thy self to undergo it.

y Si longa est, levis est ; si gravis est, brevis est. If it be long, 'tis light ; if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will wear it out, custome will ease it ; *z oblivion* is a common medicine for all losses, injuries, griefes, and detriments whatsoever, *a and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us* : *b Atque hæc olim meminisse juvabit, the privation and want of a thing many times makes it more pleasant and delightfome then before it was.* We must not think the happiest of us all to escape here without some misfortunes,

— *c Usq; adeò nulla est sincera voluptas, Solicitumq; aliquid lætis intervenit.* —

Heaven and earth are much unlike ; *d Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions : but men are urged with many difficulties, and have divers hindrances, oppositions, still crossing, interrupting their endeavours and desires, and no mortal man is free from this law of nature.* We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuò est bona.* And as

Minutius Felix the Roman Consul told that insulting *Coriolanus*, drunk with his good fortunes, look not for that success thou hast hitherto had ; *e It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse.* Even so it fell out to him as he foretold. And so to others, even to that happiness of *Augustus* ; Though he were *Jupiters* Almoner, *Pluto's* Treasurer, *Neptunes* Admiral, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalvus*, and most famous mens, that as ** Jovius* concludes, *it is almost fatal to great Princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously.* 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatam,*

There's no perfection is so absolute,

That some impurity doth not pollute.

Whatsoever is under the Moon is subject to corruption, alteration ; and so long as thou livest upon the earth look not for other. *f Thou shalt not here finde peaceable and chearefull dayes, quiet times, but rather clouds, storms, calumnies, such is our fate.* And as those errant planets in their distinct orbes, have their severall motions, sometimes direct, stationary, Retrograde, in *Apogeo*, *Perigeo*, orientall, occidentall, combust, ferall, free, and as our Astrologers will, have their fortitudes and debilities, by reason of those good and bad irradiations, conferred to each others site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from our selves as others.

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x Cardan lib. 1. de consol. Est consolationis genus non leve, quod à necessitate fit ; sive feras, sive non feras, ferendum est tamen.
y Seneca.
z Omni dolori tempus est medicina ; ipsum ludum extinguit, injurias delet, omni mali oblivio nem adfert.

a Habet hoc quoq; commodum omni infelicitas, suaviorem vitam cum abierit relinquit.
b Virg.
c Ovid.
d Lovchan. Sunt namq; infera superi, humanæ terrenæ longe disparity. Etenim beatæ mentes feruntur libere, & sine ullo impedimento, stellæ, æthereiq; orbes cursus & conversiones suas jam sæculum innumerabilibus constantissime conficiunt : verum homines magnis angustis. Neq; hæc natura lege est quissquam mortalium solutus.

*e Dionysius Halicar. lib. 8. non enim unquam contigit, nec post homines natos invenies quendam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversa. * Vit.*

Gonsalvi lib. ult. ut ducibus fatale sit clarissimis à culpa sua, secus circumveniri cum malitia & invidia, imminuatque dignitate per contumeliam mori. f In terris purum illum ætherem non invenies, & ventos serenos ; nimbos potius, procellas, calumnias. Lips. cen. misc. ep. 8.

Yea,

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Yea, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thy self. Yet if as *Socrates* said,

g *Si omnes homines sua mala suasque curas in unum cumulum conferrent, æquis divisuri portionibus, &c.*

g *All the men in the world should come and bring their grievances together, of body, minde, fortune, sores, ulcers, madnes, epilepsies, agues, and all those common calamities of beggery, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion, or be as thou art? Without question thou wouldst be as thou art. If some Jupiter should say, to give us all content,*

h *Hor. ser. lib. 1.*

h *Jam faciam quod vultis; eris tu qui modò miles, Mercator; tu consultus modo rusticus; hinc vos, Vos hinc mutatis discedite partibus; eia Quid statis? nolunt.*

Well be't so then: you master souldier
Shall be a merchant; your sir Lawyer
A country Gentleman; go you to this,
That side you; why stand ye? It's well as 'tis.

i *Quod unusquisque propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet.* Cardan. lib. 3. de consol. Plutarch de consol. ad Apollonium.
k *Quom multos putas qui se celo proximios putarent, totidem regulos, si de fortuna tue reliquias pars iis minima contingat.* Boeth. de consol. lib. 2. prof. 4

i *Every man knowes his own, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes, not to examine or consider other mens, not to confer themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go before, but not on those infinite numbers that come after.* k *Whereas many a man would think himself in heaven, a petty Prince, if he had but the lest part of that fortune which thou so much repineest at, abhorrest and accountest a most vile and wretched estate. How many thousands want that which thou hast? how many myriades of poor slaves, captives, of such as work day and night in cole-pits, tin-mines, with sore toil to maintain a poor living, of such as labour in body and minde, live in extreme anguish, and pain, all which thou art free from? O fortunatos*

*nimum bona si sua norint; Thou art most happy if thou couldst be content, and acknowledge thy happiness; Rem carendo, non fruendo cognoscimus, when thou shalt hereafter come to want, that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past thou wilt say thou werst most happy: and after a little misse, with with all thine heart, thou hadst the same content again, might'st lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, rest satisfied, desine, intuensque in aliorum infortunia solare mentem, comfort thy self with other mens misfortunes, and as the mold-warpe in *Æsop*e told the fox, complaining for want of a tail, and the rest of his companions, tacete, quando me oculis captum videtis, you complain of toyes, but I am blinde, be quiet. I say to thee be thou satisfied. It is recorded of the hares, that with a generall consent they went to drown themselves, out of a feeling of their misery; but when they saw a company of frogs more fearfull then they were, they began to take courage, & comfort again. Confer thine estate with others. Similes aliorum respice casus, mitius ista feres. Be content and rest satisfied, for thou art well in respect of others; be thankfull for that thou hast, that God hath done*

i *Hesiod. Esto quod es; quod sunt alii, sine querilibet esse; Quod non es, noli; quod potes esse, velis.* in *Æsopi fab.*

for

for thee, he hath not made thee a monster; a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. *Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may chuse whether he will desire that which he hath not: Thy lot is false, make the best of it. *If we should all sleep at all times*, (as *Endymion* is said to have done) *who then were happier then his fellow?* Our life is but short, a very dream, and while we look about *Immortalitas adest*, eternity is at hand: *Our life is a pilgrimage on earth, which wise men pass with great alacrity*. If thou be in wo, sorrow, want, distresse, in pain, or sicknesse, think of that of our Apostle, *God chastiseth them whom he loveth: They that sow in teares, shall reap in joy*, Psal. 126. 6. *As the furnace proveth the potters vessell, so doth temptation try mens thoughts*, Eccl. 25. 5. 'tis for thy good, *Periisses nisi periisses*: Hadst thou not been so visited, thou hadst been utterly undone; *as gold in the fire*, so men are tried in adversity. *Tribulatio ditat*: And which *Camerarius* hath well shadowed in an Embleme of a thresher and corn,

Si tritura absit paleis sunt abdita grana,

Nos crux mundanis separat à paleis:

As threshing separates from straw the corn,

By crosses from the worlds chaffe are we born.

'Tis the very same which *Chrysostome* comments, *hom. 2. in 3. Mat. Corn is not separated but by threshing, nor men from worldly impediments but by tribulation*. 'Tis that which *Cyprian* ingeminates, *Ser. 4. de immort.* 'Tis that which *Hierom*, which all the Fathers inculcate, *so we are catechised for eternity*. 'Tis that which the proverb insinuates, *Nocumentum documentum*. 'Tis that which all the world rings into our ears. *Deus unicum habet filium sine peccato, nullum sine flagello*: God, saith *Austin*, hath one son without sin, none without correction. *An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in temptation & misery*. *Basil. hom. 8*. We are sent as so many souldiers into this world, to strive with it, the flesh, the devil; our life is a warfare, and who knows it not? *Non est ad astra mollis è terris via: uand therefore peradventure this world here is made troublesome unto us, that, as Gregory notes, we should not be delighted by the way, and forget whither we are going.*

x Ite nunc fortes, ubi celsa magni

Ducit exempli via, cur inertes

Terga nudatis? superata tellus

Sydera donat.

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances: on the other side you have many pleasant sports, objects, sweet smells, delightful tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, condemned, yet comfort thy self, as it was said to *Agar* in the wilderness, *God sees thee, he takes notice of thee*: There is a God above that can vindicate thy cause, that can relieve thee. And surely *Seneca* thinks he takes delight in seeing thee. *The gods are well pleased when they see great men contending with adversity*, as we are to see men fight, or a man with a beast. But these are toys in respect, *Behold*, saith he, *a spectacle worthy of God: A good man contented with his estate*. A tyrant is the best sacrifice to *Jupiter*, as the ancients held, & his best object a conten-

n *Seneca.*
o *Si dormirent semper omnes, nullus alio salior esset.* Card.
p *Seneca de ira.*
q *Plato, Axiocho. An ignovavitam hanc peregrinationem, &c. quam sapientes cum gaudio percurrunt.*
r *Sic expedit; medicus non dat quod patiens vult, sed quod ipse bonum scit.*
* *Fruentium non egreditur nisi tritum, &c.*
† *Non est pena damnanti sed flagellum corrigenti.*

* *Ad hareditatem eternam sic erudimur.*
† *Confess. 6.*
† *Naclerū tempestas, athletam stadium, ducem pugna, magnanimum calamitas, christianū vero tentatio probat & exornat.*
† *Sen. Herc. fur.*
u *Ideo Deus asperū fecit iter, ne dum delectatur in via, obliuiscantur eorum quae sunt in patria.*
u *Boethius l. 5. met. ult.*
y *Boeth. pro. ult.*
Manet spectator cunctorum de super praescius deus, bonū premia, malū supplicia dispensans.
* *Lib. de provid. voluntatē capiunt dii si quando magnos viros colluctantes cum calamitate vident.*
† *Ecce spectaculum Deo dignū. Vir fortis malae fortunae compo-*

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21 Pet. 5. 7.
Psal. 55. 22.

ted mind. For thy part then rest satisfied, cast all thy care on him, thy burden on him, rely on him, & trust on him, & he shall nourish thee, care for thee, give thee thine hearts desire; say with David, God is our hope & strength, in troubles ready to be found, Psal. 46. 1. For they that trust in the Lord shall be as mount Sion, which cannot be removed, Psal. 124. 1, 2. As the mountains are about Jerusalem, so is the Lord about his people, from henceforth & for ever.

M E M B. 2.

Deformity of body, sickness, baseness of birth, peculiar discontents.



Articular discontents and grievances, are either of body, minde, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antidote of good counsell and perswasion may be eased or expelled.

Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operation of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not but that thou maist be a good, a wise, upright honest man.

a Raro sub eodem late honestas & forma habitant.

* Josephus Mussus viri ejus.

† Romuncio brevis, macilentus, umbra hominis, &c.

Ad stuporem ejus eruditio nem & eloquentiam admirati sunt.

b Nox habet suas voluptates.

† Lib. 5. ad finem, cæcus potest esse sapiens & beatus, &c.

c In Convivio lib. 25.

a Seldome, saith Plutarch, honesty and beauty dwell together, and oftentimes under a thread-bare coat lies an excellent understanding, *sapè sub attritâ latitat sapientia veste*. * Cornelius Mussus that famous preacher in Italy, when he came first into the pulpit in Venice, was so much contemned by reason of his outside, a little, lean, poore, dejected person, † they were all ready to leave the church; but when they heard his voice they did admire him, & happy was that Senator could enjoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, then he that struts it out *Ampullis jactans*, &c. *grandi gradiens*, and is admired in the worlds opinion: *Vilis sæpe cadus nobile nectar habet*, The best wine comes out of an old vessel. How many deformed princes, kings, emperours could I reckon up, philosophers, orators? Hannibal had one eye, Appius Claudus, Timoleon, blinde, Muleasses king of Tunis, John king of Bohemia, and Tiresias the prophet. b The night hath his pleasure; and for the losse of that one sense such men are commonly recompensed in the rest; they have excellent memories, other good parts, musick, and many recreations; much happines, great wisdom, as Tully well discourseth in his Tusculan questions: Homer was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? Democritus was blinde, yet as Laertius writes of him, he saw more then all Greece besides, as Plato concludes, *Tum sanè mentis oculus acutè incipit cernere, quum primum corporis oculus deflorescit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and Divines have evirated themselves, and put out their eyes voluntarily the better to cõtemplate. Angelus Politianus had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. Æsop was crooked, Socrates purblind, long-legged, hairy; Democritus withered, Seneca lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: Horace a little blear-eyed contemptible fellow, yet who so sententious & wise? Marcellus Picinus, Faber Stapulensis, a couple of dwarfs, * Melancthon a short hard favoured man,

parvus

* Joachimus Camerarius vii. ejus.

parvus erat, sed magnus erat, &c. yet of incōparable parts all three. † *Ignatius Loiola* the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarre* in *Spaine*, unfit for wars and lesse serviceable at court, upon that accident betook himself to his beads, & by those means got more honour then ever he should have done with the use of his limbs, and propernes of person; *Vulnus non penetrat animum*, a wound hurts not the soul. *Galba* the Emperour was crook backed, *Epiſtetus* lame; that great *Alexander* a little man of stature, * *Augustus Caesar* of the same pitch: *Agessilaus despicabili formā*; *Boccharis* a most deformed Prince as ever *Egypt* had, yet as † *Diodorus Siculus* records of him, in wisdom and knowledge far beyond his predecessours. *A. Dom. 1306.* *Uladestaus Cubitalis* that pigmy king of *Poland* reigned and fought more victorious battels, then any of his long-shanked predecessours. *Nullam virtus respuit staturam*, Vertue refuseth no stature; and commonly your great vast bodies, & fine features, are sottish, dull, and leaden spirits. What's in them? * *Quid nisi pondus iners stolidaq; ferocia mentis*, What in *Osus* and *Ephialles* (*Neptunes* sons in *Homer*) nine akers long?

* *Qui ut magnus Orion,*

Cum pedes incedit, medii per maxima Nerei

Stagna, viam findens humero supereminet undas,

What in *Maximinus*, *Ajax*, *Caligula*, and the rest of those great *Zanzumins*, or giganticall *Anakims*, heavie, vast, barbarous lubbers?

— *si membra tibi dant grandia Parcæ,*

Mentis eges? Their body, saith † *Lemnius*, is a burden to them, and their spirits not so lively, nor they so erect and merry: *Non est in magno corpore mica salis*: a little diamond is more worth then a rocky mountain: Which made *Alexāder Aphrodisens* positively conclude, *The lesser, the twiſer, because the soul was more cōtracted in such a body*. Let *Bodine* in his 5. c. *method. hist.* plead the rest: the lesser they are, as in *Asia*, *Greece*, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, I grant, — *caput inter nubila condunt*; but *belli pusilli*, little men are pretty; *Sic si bellus homo est Cotta pusillus homo est*.

Sickness, diseases, trouble many, but without a cause; *It may be 'tis for the good of their souls*: *Pars sati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putteth us in minde of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know our selves. *h. Pliny* calls it, the sum of philosophy, *If we could but perform that in our health, which we promise in our sickness. Quum infirmi sumus, optimi sumus*; for what sick-man (as † *Secundus* expostulates with *Rufus*) was ever lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lyes & tales, &c. And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse then tigers, wolves, & lions: who should keep them in awe? princes, masters, parents, magistrates, judges, friends, enemies, fair or foul meanes cannot contain us, but a little sickness (as † *Chrysostome* observes) will correct and amend us. And therefore with good discretion, * *Jovianus Pontanus* caused this short sentence to be

lulus, servire superbū domini, jugum ferre superstitionis, quos habet charos sepelire, &c. condimenta vitæ sunt.

engraven

† *Riber. vit. c. 14.*

† *Macrobius.*

* *Sueton. c. 7. 9.*

† *Lib. 1. Corpore*

exili & despe-

cto, sed ingenio

& prudentia

longe ante se

reges ceteros

præveniens.

c *Alexander*

Gaguinus hist.

Polandia. Cor-

pore parvus

eram, cubito

via altior uno.

Sed tamen in

parvo corpore

magnus eram.

* *Ovid.*

* *Vir. Ænei. 10.*

† *Lib. 2. cap. 20.*

oneri est illa

corporis moles,

& spiritus mi-

nus viridi.

† *Corpore bre-*

ves prudentio-

res quum coar-

ctata sit anima.

Ingenio pollet

cui vim natura

negavit.

g *Multis ad*

salutem animæ

profuit corporis

ægritudo, Pe-

trarch.

h *Lib. 7. Sum-*

ma est totius

Philosophiæ, s-

tales, &c.

† *Plinius epist.*

7. lib. *Quem*

infirmitas libi-

do sollicitat,

aut avaritia,

aut honores?

nemini invidet,

neminem mira-

tur, neminem

despicit ser-

mone maligno

non alitur.

† *Non terret*

principes, magi-

ster, patres, fu-

des; at ægritu-

do superveni-

ens, omnia

corregit.

* *Nat. Chytra-*

za Europ. deli-

ciis. Labor, do-

lor, ægritudo,

engraven on histombe in Naples: Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life. If thy disease be continuat and painfull to thee; it will not surely last: and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory, 2 Cor. 4. 17. bear it with patience: women endure much sorrow in child-bed, and yet they will not contain; and those that are barren, wish

i Non tam mari
quàm prælio
virtutis, etiam
lento exhibetur:
vincetur aut
vincet; aut tu
febrem relin-
gues, aut ipsa
te. Seneca.

† Tullius lib. 7.
fam. ep. Vesica
morbo laborans,
& uina mit-
tenda difficul-
tate tantâ, ut
vix incrementum
caperet; repellebat hæc
omnia animi
gaudium ob
memoriam in-
ventorum.

k Boeth. lib. 2.
pr. 4. Huic sen-
sus exuperat,
sed est pudori
degener san-
guis.

for this pain: be couragious; ⁱ there is as much valour to be shewed in thy bed, as in an army, or at a sea-fight: aut vincetur, aut vincet, thou shalt be rid at last. In the mean time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus*, Senator to *Charles* the fifth, ruled all Germany, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the lesse it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality. † That famous philosopher *Epicurus*, being in as miserable paine of stone and collick, as a man might endure, solaced himself with a conceit of immortality; the joy of his soul for his rare inventions, repelled the pain of his bodily torments.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, & come to promotion in a Common-wealth; then (as ^k he observes) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness, to have such beggarly beginnings. *Simon* in *Lucian*, having now got a little wealth, changed his name from *Simon* to *Simonides*, for that there were so many beggars of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means screw themselves into ancient families, falsifying pedegrees, usurping scutchions, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of out-fides, & such honour attributed unto it, as amongst ^l *Germans*, *Frenchmen*, and *Venetians*, the gentry scorn the commonalty, and will not suffer them to match with them; they depreffe, & make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascall, and the like: Whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities & fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth?

Tantane vos generis tenuit fiducia vestri?

l *Gasspar* Ens
polit. thes.
m Alii pro pecunia emunt
nobilitatem, alii
illam lenocinio,
alii veneficiis
alii parricidiis;
multis perditio
nobilitate conciliat, plerique a-
dulatione, de-
tractione, calu-
niis, etc. *Agrip-
pæ* vanit. scien.
n Ex homicidio
sæpe orta nobi-
litas et strenua
carnificina.
o Plures ob pro-
stitutis filias,
uxores, nobiles
facti; multos
venationes, rap-
inae, cedes,
perestigia, &c. a bawd, a pander to some great man, a parasite, a slave, o prostituted himself,

It is *non ens*, a mear flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. ^m Oppression, fraud, cosening, usury, knavery, baudery, murther and tyranny, are the beginning of many ancient families; ⁿ One hath been a bloud-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor-widow, & for that he is made a Lord or an Earl, and his posterity gentlemen for ever after. Another hath been

his

his wife, daughter, to some lascivious prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so one calls it) by flattery or cosening; search your old families, and you shall scarce find of a multitude (as *Aeneas Sylvius* observes) *qui sceleratum non habent ortum*, that have not a wicked beginning; *Aut qui vi & dolo eo fastigii non ascendunt*, as that plebian in *p Machiavel* in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. They are commonly able that are wealthy; vertue and riches seldome settle on one man: who then sees not the base beginning of nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh, &c. One makes a fool of himself to make his Lord merry, another dandles my yong master, bestowes a little nag on him, a third marries a crackt piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The Poet answers,

q Aut Pastor fuit, aut illud quod dicere nolo.

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married woman are all honest; thou art his sons sons son, begotten & born *infra quatuor maria, &c.* Thy great great great grandfather was a rich citizen, & then in all likelihood a usurer, a lawyer, & then a — a courtier, & then a — a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his vertues, fortunes, titles; so then, what is your gēry, but as *Hierom* saith, *Opes antiquae, inveteratae divitiae*, anciēt wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? *It began* (saith *A-* grippa) *with strong impiety, with tyranny, oppression, &c.* & so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those *Roman* knights were so called, if they could dispend *per annum* so much. In the kingdome of *Naples* and *France*, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, ** nobiliorem ex censu judicant*, our Nobles are measured by their means. And what now is the object of honour? What maintains our gentry but wealth? *Nobilitas sine re projecta vilior algā*, Without means gentry is naught worth, nothing so contemptible and base. *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith *Newisanus* the lawyer, to dispute of gentry without wealth, is (saving your reverence) to discusse the originall of a mard. So that it is wealth alone that denominates, money which maintains it, gives esse to it, for which every man may have it. And what is their ordinary exercise? *fit to eat, drink, lie down to sleep, and rise to play*: wherein lies their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombs, churches, mens sleeves, &c. *x If he can hawk and hunt, ride on horse, play at cards and dice, swagger, drink, swear, take tobacco with a*

† Sat. Menip.
p Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiis vero raro virtutis sunt comites, quis non videt orum nobilitatis degenerem? hunc usura ditant, illum spolia, proditio- nes; hic veneficiis ditatus, ille adulationibus, huic adulteria lucrum praebent, nonnulli mendacia, quidam ex con- iuge questum faciunt, plerique ex natu, &c.
Florent. hist. lib. 3.
q Furven.

x Robusta improbitas a tyrannide incepta, &c.
† Gasser Ens thesuro polit.
** Gresserus Invenar. fol. 266.*
t Hor.
u Syl. nup. lib. 4. num. III.
† Exod. 32.
x Omnium nobilium sufficientia in eo probatur, si venetica noverint, si aleam, si corporis vires ingentibus poculis commontrent, si naturae robur numerosa venere probent, &c.

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y Difficile est,
ut non sit fu-
geret dives,
Austm. ser. 24.
z Nobilitas ni-
hil aliud nisi
improbitas, fu-
ror, rapina, la-
trocinium, ho-
micidium, lu-
cus, venatio,
violentia, &c.
† The fool
took away my
lord in the
mask, 'twas
apposite.

† De miser. cu-
riat. Miseri
sunt, inepti,
sunt, turpes
sunt, multi ut
parietes ad-
ium suarum
speciosi.
a Mirari au-
reas vestes, e-
quos, canes, or-
dinem famule-
rum, lautas
mensas, edes,
villas, prædia,
piscinas, syl-
vas, &c. hæc
omnia sultus
assequi potest.
Pandalus no-
ster lenocinio
nobilitatus est,
Æneas Syl-
vius.
b Bellonius ob-
serv lib. 2.
c Mat. Riccius
lib. 1. cap. 3.
Ad regendam
rem. soli do-
ctores, aut li-
centiati adscif-
cuntur, &c.
† Lib. 1. hist.
conditione ser-
vus, ceterum
acer bello, &
animi magni-
tudine maxi-
morum regum
nemini secun-
dus: ob hæc à
Mameluchis in
regem electus.

grace, lince, dance, wear his clothes in fashion, court, and please his mistress, talk big fastian, y insult, scorn, strut, contemn others, and use a little minical and apish complement above the rest, he is a compleat, (*Egregiam verò laudem*) a well qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but as ^z Agrippa defines it, a sanctuary of knavery and naughtines, a cloke for wickedness & execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety: A nobleman therefore in some likelihood, as he concludes, is an Atheist, an oppressor, an Epicure, a gull, a disard, an illiterate idiot, an out side, a glo-worm, a proud fool, an arrant ass, *Ventris & inguinis mancipiū*, a slave to his lust & belly, *solaq; libidine fortis*. And as *Salvianus* observed of his countrymen the *Aquitanes* in France, *sicut titulis primi fuere, sic & vitiiis; & Cabinet du Roy*, their own writer distinctly of the rest; The Nobles of *Berry* are most part leachers, they of *Tourraine* thieves, they of *Narbone* covetous, they of *Guyenne* coyners, they of *Province* Atheists, they of *Rhemes* superstitious, they of *Lions* treacherous, of *Normandy* proud, of *Picardy* insolent, &c. we may generally conclude, The greater men, the more vicious. In fine, as [†] *Æneas Sylvius* adds, they are most part miserable, sottish & filthy fellows, like the walls of their houses, fair without, foul within. What dost thou vaunt of now? What dost thou gaze & wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he, and he that accounts him a better man, a Nobleman for having of it, he is a fool himself. Now go & brag of thy gentility. This is it belike, which makes the ^b *Turkes* at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the *Ragusan* Commonwealth, *Switzers*, and the united Provinces, in all their Aristocrasies, or Democratical Monarchies, (if I may so call them) exclude all these Degrees of hereditary honours, & will admit of none to bear office, but such as are learned, like those *Athenian Arcopagites*, wise, discreet, and well brought up. The ^c *Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers and Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, vertuous noble; *nobilitas ut olim ab officio, non à naturâ*, as in *Israel* of old, and their office was to defend and govern their Country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their *Loy-si*, *Manderini*, *literati*, *licentiati*, & such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; & why then should any that is otherwise of worth, be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancestors? nay why not more? for *plures solem orientē*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his vertues, then of his birth? *Cathesbeius* Sultan of *Egypt* and *Syria*, was by his condition a slave, but for worth, valour & manhood second to no King, and for that cause (as [†] *Jovius* writes) elected Emperour of the *Mameluches*. That poor Spanish *Pizarro* for his valour made by *Charles* the fifth Marquess of *Anatillo*; The *Turkie Bassa's* are all such. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*,

lus, &c. from common souldiers, became Emperours. *Cato, Cincinnatus, &c.* Consuls. *Pius secundus, Sixtus quintus, Johan. secundus, Nicholas quintus, &c.* Popes. *Socrates, Virgil, Horace, libertino parte natus.* ^d The Kings of Denmark fetch their pedigree, as some say, from one *Ulfo*, that was the son of a bear. † *E tenui casa sapè vir magnus exit*, many a worthy man comes out of a poor cottage. *Hercules, Romulus, Alexander*, (by *Olympia's* confession) *Themistocles, Jugurtha*, king *Arthur, William the Conqueror, Homer, Demosthenes, P. Lombard, P. Comestor, Bartholus, Adrian the fourth Pope, &c.* bastards; and almost in every kingdom, the most ancient families have bin at first Princes bastards; their worthiest captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base. † *Cardan* in his subtilities, gives a reason why they are most part better able then others, in body and mind, and so *per consequens*, more fortunate. *Castrucci* *Castrucanus* a poor childe, found in the field, exposed to misery, became prince of *Lake & Senes* in *Italy*, a most compleat souldier, and worthy captain; *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderfull thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents. A most memorable observation, * *Scaliger* accompts it, & non prætereundum, maximorum virorum plerumque; patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them, every kingdome, every province will yeeld innumerable examples: and why then should baseness of birth be objected to any man? who thinks worse of *Tully* for being *Arpinas*, an upstart? Or *Agathocles* that *Sicilian* king for being a potters son? *Iphicrates* and *Marinus* were meanly born. What wise man thinks better of any person for his nobility? as he said in * *Machiavel*, omnes eodem patre nati, Adams sons, conceived all and born in sin, &c. We are by nature all as one, all alike, if you see us naked; let us wear theirs & they our clothes, & what's the difference? To speak truth as * *Bale* did of *P. Schalichius*, I more esteem thy worth, learning, honesty, then thy nobility; honour thee more that thou art a writer, a Doctor of divinity, then Earl of the *Hunnes*, Baron of *Skradine*, or hast title to such & such provinces, &c. Thou art more fortunate and great (so *Jovius* writes to *Cosmus Medices* then Duke of *Florence*) for thy vertues, then for thy lovely wife, and happy children, friends, fortunes, or great dutchy of *Tuscany*. So I accompt thee; and who doth not so indeed? *Abdolominus* was a gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be born of mean parentage, & to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, & politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of employment, in country and common-wealth, war and peace, then to be *Degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service? † *Udalricus* Earl of *Cilia* upbraided *John Huniades* with the baseness of his birth, but he replied, *in te Ciliensis Comitatus turpiter extinguitur, in me gloriose Bistri-*

Olavus Magnus lib. 18.

Saxo Grammaticus, à quo rem Sueno & cetera Danorum regum stemmata.

† *Seneca de Contro. Philos. epist.*

† *Corpora sunt & animo fortiores spiritus, plerumque ob amoris vehementiam, semina crass.*

etc.

Vita Castrucci. Nec præter rationem minum videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem,

qui in hoc terrarum orbe res præstantiores aggressi sunt, atque inter ceteros ævi sui heroes excelluerunt, aut obscuri, aut abjecto loco editi,

& prognatos fuisse abjectis parentibus. Eorum ego Catalogum infinitum recensere possem.

* *Exercit. 255.*

† *Flor. hist. l. 3.*

Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c.

* *De merito dicam, quod simpliciter sentiam, Paulum Schalichium*

scriptorem, & doctorem, pluris facio quam comitem Hunorum, & Baronem Skradinum; Encyclopædiam tuam, & orbem disciplinarum omnibus provinciis antefero. Balæus epist. nuncupat. ad 5. cent. ultimam script. Brit. † Præfat. hist. lib. 1. virtute tua major, quam aut Hetrusci imperii fortuna, aut numerosa & decora prolis felicitate beatior evadis. f Curtius. † Bodino de rep. lib. 3. cap. 8. † Aeneas Sylvius. lib. 2. cap. 29.

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stricensis exoritur, thine Earldome is consumed with riot, mine begins with honour and renown. Thou hast had so many noble ancestors;

g If children be proud, haughty, foolish, they defile the nobility of their kindred, Eccl. 22. 8.

† *Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest.* y Send them both to some strange place naked ad ignotas, as *Aristippus* said, you shall see the difference. *Bacon's Essays.* * *Familie splendor nihil opis attulit, &c.*

what is that to thee? *Vix ea nostra voco*,^g when thou art a disard thy self: *quod predest Pontice. longo stemmate censerit*? &c. I conclude, hast thou a sound body, and a good soul, good bringing up? art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, although born of *Thersites*, — *dum modo tu sis* — *Æacide similis, non natus, sed factus*, noble *κατ' ἐξ ἑαυτοῦ*, † for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himselfe can take thy good parts from thee. Be not ashamed of thy birth then, thou art a gentleman all the world over, & shalt be honoured, when as he, strip him of his fine clothes, & dispossess him of his wealth, is a funge (which * *Polynices* in his banishment found true by experience. Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be contemned. Once more, though thou be a *Barbarian*, born at *Tontontecac*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepeuc*, he a French *monseigneur*, a Spanish *don*, a *senior of Italy*, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

Let no *terre filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truly vertuous and noble: I do much respect and honour true Gentry and Nobility; I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concernes me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happines, honours, &c. they have their period, are brittle and unconstant. As; he said of that great river *Danubius*, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vaniseth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will expresse it in his conditions.

— *nee enim feroces*

Progenerant aquilæ columbas.

And although the nobility of our times be much like our coins, more in number and value, but less in waight and goodnes, with finer stamps, cuts, or outsidings, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroically & generous spirit, then that *vulgus hominū*, those ordinary boores & peasants, *qui adeo impræbi, agrestes, et inculti plerumq; sunt, ne dicā malitiosi, ut nemini ullum humanitatis*

i *Fluvius hic illustris, humanarum rerum imago quæ parvis ducta sub initis, in immensum crescunt, & subito avanescent.* Exilis hic primo fluvius, in admirandam magnitudinem crevit, tandemq; in mari Euxino evanescit. I. *Struckius peregr. mar. Euxini.*

nitatis officium præstent, ne ipsi Deo si advenierit, as kome observes of them, a rude brutish, uncivil, wilde, a curriish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which *Lemnius* the Physician said of his travel into *England*, the comon people were silly, fullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officii paratissima*, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely favor of the stock whence he came, and that innate rusticity can hardly be shaken off.

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k *Sabinus in 6.*
Ovid. *Met. fab.*

4.
1 *Lib. 1. de 4.*
Complectionibus.

* *Hor. ep. Od. 2.*

* *Licet superbus ambulet pecunia,*

Fortuna non mutat genus.

And though

by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descryed, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer then ordinary in his diet, and as * *Hierome* well describes such a one to his *Nepotian*; *An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornful, imperious, insulting, insolent, then another man of his rank: *Nothing so intolerable as a fortunate fool*, as † *Tully* found long since out of his experience;

* *Lib. 2. ep. 15.*
Natus sordido tuguriolo & paupere domo, qui vix multo rugientem ventrem, &c.

† *Nihil fortunato insipiente intolerabilius.*

Asperius nihil est humili cum surgit in altum,

set a beggar on horseback, and he will ride a gallop a gallop, &c.

— *m deservit in omnes*

Dum se posse putat, nec bellua savior ulla est.

Quam servi rabies in libera colla furentis;

m *Claud. l. 9. in Eutrop.*

he forgets what he was, domineers, &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors & obliquities are on both sides, noble, ignoble, *factis, natis*; yet still in all callings, as some degenerate, some are well deserving, & most worthy of their honours. And as *Busbequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politice nobiles*, & well deserve it. Many of our Nobility so born (which one said of *Hephæstion*, *Ptolemæus*, *Seleucus*, *Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes. And I am so far forth of * *sefellius* his mind, that they ought to be preferred (if capable) before others, *As being nobly born, ingeniously brought up, & from their infancy trained to all manner of civility*. For learning & virtue in a Noble-man is more eminent, and as a Jewel set in gold, is more precious, and much to be respected, such a man deserves better then others, and is as great an honour to his family as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, virtue, valour, integrity; excellent members and pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly born, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

* *Lib. 1. de Rep. Gal. Quoniam & commodiore uruntur conditione, & honestiore loco nati, jam inde à parvulis ad morum civilitatem educati sunt, & assuescunt.*

Memb.

Against poverty and want, with such other adversities.



n Nullum pau-
pertate gravi-
us onus.

o Ne quis ite
divinæ judi-
um putaret, aut
paupertas exo-
sa foret. Quali-
in sup. 2. ver.
18. Lucæ.
p Inter proceres
Thebanos nu-
meratus, lectum
habuit genus,
frequens famu-
litarum, domus
amplas, &c.
Aruleius Flo-
rid. l. 4.
q P. Blesensis
ep. 72. & 232.
oblatus respui
honores eo o-
nere metiens;
motus ambit o-
sos rogatus non
ivi, &c.
r Sudat pauper
foras in opere,
dives in cogita-
tione; hic os a-
perit oscitatio-
ne, ille ruidati-
one; gravius ille
fastidio, quam
hic inedia cru-
ciatur. Ber. for.
† In Hysperche.
Natura aqua
est, puerosq; vi-
demus mendico-
rum nulla ex
parte regum si-
liis dissimiles,
plerumq; sa-
niores.
‡ Gullo Tom. 2.
‡ Et de contuber-
nio sedi atque
olidi ventris
mors tandem
educit. Seneca
ep. 103.

Ne of the greatest miseries that can befall a man, in the worlds esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death it self. *ἰδὲν πένις βαρύτερον ἐστὶν ἐπιβίῃ*, no burden (saith n Menander) so intolerable as poverty: it makes men desperate, it erects and dejects, *census honores, census amicitias*; many makes, but poverty mars, &c. and, all this in the worlds esteem: yet if considered aright, it is a great blessing in it self, an happy estate, and yields no such cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, *lest any man should make poverty a judgement of God, or an odious estate*. And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor (*Act. 3. Silver & gold have I none*) As sorrowing (saith Paul) & yet alway rejoicing; as having nothing, & yet possessing all things, 1 Cor. 6. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. *Crates Thebanus* was adored for a god in Athens, & a nobleman by birth, many servants he had, an honorable attendance, much wealth, many Manors, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the sea, & renounced his estate. Those *Curii & Fabritii* will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many Kings and Queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toys; & many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are Gods good gifts, and blessings; and *honor est in honorante*, honours are from God; both rewards of vertue, and fit to be sought after, sued for, and may well be possessed: yet no such great happiness in having, or misery in wanting of them. *Dantur quidem bonis*, saith *Austin*, *ne quis mala æstimet: malis autem ne quis nimis bona*, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the godly. But & conferre both estates, for natural parts they are not unlike; and a beggars child, as † *Cardan* well observes, is no whit inferior to a Princes, most part better; and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or misery in the other. He is rich, wealthy, fat; what gets he by it? pride, insolency, lust, ambition, cares, feares, suspicion, trouble, anger, emulation, and many filthy diseases of body and minde. He hath indeed variety of dishes, better fare, sweet wine, pleasant sawce, dainty musick, gay clothes, Lords it bravely out, &c. and all that which *Misillus* admired in † *Lucian*, but with them he hath the gout, dropsies, apoplexies, palsies, stone, pox, rhumes, chatarrs, crudities, oppilations, † *Melancholy*, &c. lust enters in, anger, ambition, ac-
cording

According to * Chrysostome, the sequel of riches is pride, riot, intemperance, arrogancy, fury, and all irrational courses.

— † turpi fregerunt sæcula luxu

Divitiæ molles —

with their variety of dishes, many such maladies of body and mind get in, which the poor man knows not of. As Saturn in u Lucian, answered the discontented commonalty, (which because of their neglected Saturnal feasts in Rome, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches; x you see the best (said he) but you know not their several gripings and discontents: they are like painted wals, fair without, rotten within: diseased, filthy, crasie, full of intemperate effects; y And who can reckon half? if you but knew their fears, cares, anguish of mind and vexation, to which they are subject, you would hereafter renounce all riches.

† O si pateant pectora divitum,

Quantos intus sublimis agit

Fortuna metus? Brutia Coro

Pulsante freinum mitior unda est.

O that their breasts were but conspicuous,

How full of fear within, how furious?

The narrow Seas are not so boisterous.

Yea, but he hath the world at wil that is rich, the good things of the earth; suave est de magno tollere acervo, he is a happy man, z adored like a God, a Prince, every man seeks to him, applauds, honours, admires him. He hath honours indeed, abundance of all things: but (as I said) withal a pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth; for his intemperance he hath aches, crudities, gowts, and as fruits of his idleness, and fulness, lust, surfeiting and drunkenness, all manner of diseases: pecuniis augetur improbitas, the wealthier, the more dishonest. b He is exposed to hatred, envy, peril & treason, fear of death, of degradation, &c. 'tis lubrica statio & proxima præcipitio, and the higher he climbs, the greater is his fall.

— c celsæ graviora casu

Decidunt turres, feriuntque summos

Fulgura montes,

the lightning commonly sets on fire the highest towers; d in the more eminent place he is, the more subject to fall.

Rumpitur innumeris arbor uberrima pomis,

Et subito nimia præcipitantur opes.

As a tree that is heavy laden with fruit, breaks her own boughs, with their own greatness they ruine themselves: which Joachimus Camerarius hath elegantly expressed in his 13. Embleme, cent. 1. Inopem se copia fecit. Their means is their misery, though they do apply themselves to the times, to lye, dissemble, collogue and flatter their leiges, obey, second his will and commands, as much as may be, yet too frequently they miscarry, they fat themselves like so many hogs, as * Æneas Sylvius observes, that when they are full fed, they may be devoured by their Princes, as Seneca by Nero was served, Sejanus by Tiberius, & Haman by Ahasuerus: I resolve with Gregory, petestas culminis, est tempestas mentis, & quo dignitas altior, casus gravior, honour is a tempest, the higher they are elevated, the more grievously depressed. For the rest of his prerogatives wch wealth affords,

* Divitiarum sequela, lucus, intemperies, arrogantia, superbia, furor injustus, omnisque irrationabilis morus.

† Inven. Sat. 6. u Saturn. Epist. x Vos quidem divites putatis felices, sed ne scitis eorum miseria.

y Et quota pars hæc eorum quæ istos discruciant? si nossetis metus & curæ, quibus obnoxii sunt, planè fugiendas vobis divitias existimaretis.

† Seneca in Herc. Oeteo.

z Et diis similes stulta cogitatio facit.

a Flamma simul libidinis ingreditur; ira, furor & superbia,

divitiarum sequela. Chryf.

b Omnium oculis, odio, infidiis expostus, semper sollicitus, fortune ludibrium.

c Flor. 2. l. od. 10

d Quid me felicem toties iactastis amici?

Qui cecidit, stabili non fuit ille loco. Boetib.

* Ut postquam impinguati fuerint, devorentur.

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as he hath more, his expences are the greater. *When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes* Eccles. 4. 10.

* Hor.

* *Millia frumenti tua triverit arca centum,*

Non tuus hinc capiet venter plus quam meus —

an evil sickness Solomon calls it, and reserved to them for an evil, 12. verse. They that will be rich fall into many fears & temptations, into many foolish and noisome lusts, which drown men in perdition. 1 Tim. 6. 9. gold and silver hath destroyed many. Ecclus. 8. 2. *divitiæ sæculi sunt laquei diaboli*: so writes Bernard; Worldly wealth is the devils bait; and as the Moon when she is fuller of light is still farthest from the Sun, the more wealth they have, the farther they are commonly from God. (If I had said this of my self, rich men would have pulled me a pieces, but hear who saith, & who seconds it, an Apostle) therefore St James bids them, weep & howl for the miseries that shall come upon them; their gold shall rust & canker, & eat their flesh as fire,

e cap. 6 de cur-
st. græc. affect.
cap. de provi-
dentiâ; quoties-
cunq; divitiis
affluentem ho-
minem vide-
mus, cumq; pes-
simum ne quæ-
sivimus hunc beatis-
simum putemus,
sed infelicem
censeamus, &c.
¶ Hor. l. 2. od. 9.

Jain. 5. 1, 2, 3. I may then boldly conclude with Theodoret, *quotiescunq; divitiis affluentem &c.* As often as you shall see a man abounding in wealth, *qui gemmis bibit & serrano dormit in ostro, & naught withal,* I beseech you call him not happy, but esteem him unfortunate, because he hath many occasions offered to live unjustly: on the other side, a poor man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him.

Non possidentem multa vocaveris

Recte beatum; rectius occupat

Nomen beati, qui deorum

Muneribus sapienter uti,

Duramq; callet pauperiem pati,

Pejusq; lætho flagitium timet.

He is not happy that is rich,

And hath the world at will,

But he that wisely can Gods gifts

Possess and use them still:

That suffers and with patience

Abides hard poverty,

And chuseth rather for to dye;

Then do such villany.

Wherein now consists his happiness? what priviledges hath he more then other men? Or rather what miseries, what cares and discontents hath he not more then other men?

g Hor. lib. 2.

¶ *Non enim gazæ, neque consularis*

Summovet lætor miseros tumultus

Mentis, & curas laqueata circum

Tecta volantes.

Nor treasures, nor majors officers remove

The miserable tumults of the mind:

Or cares that lie about, or flye above

Their high-roofed houses, with huge beams combin'd.

'Tis not his wealth can vindicate him, let him have *Jobs* inventory, *sint Cræsi et Crassi licet, non hos Pactolus aureas undas agens, eripat unquã è miseriis, Cræsus* or rich *Crasus* cannot now command health, or get himself a

stomack

stomach.^h His worship, as *Apuleius* describes him, in all his plenty and great provision, is forbidden to eat, or else hath no appetite (sick in bed, can take no rest, sore grieved with some chronick disease, contracted with full diet and ease, or troubled in mind) when as in the mean time, all his household are merry, and the poorest servant that he keeps, doth continually feast. 'Tis *Bracteata felicitas*, as ¹*Seneca* terms it, tin-foil'd happiness, *infelix felicitas*, an unhappy kind of happiness, if it be happiness at all. His gold, guard, clattering of harness, and fortifications against outward enemies, cannot free him from inward fears and cares.

*Reveraue metus hominum, curaue sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacterq; inter reges, regumq; potentes
Versantur, neque fulgorem reuerentur ab auro.*

Indeed men still attending fears and cares,
Nor armours clashing, nor fierce weapons fears:
With Kings converse they boldly, and Kings Peers,
Fearing no flashing that from gold appears.

Look how many servants he hath, and so many enemies he suspects; for liberty, he entertains ambition; his pleasures are no pleasures; & that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude.^k A Country man may travel from kingdom to kingdom, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our *China* kings, of *Bornay*, & *Tartarian Chams*, those *aurea mancipia*, are said to do, seldom or never seen abroad, *ut major sit hominum erga se observantia*, which the * *Persian* Kings so precisely observed of old. A poor man takes more delight in an ordinary meals meat, which he hath but seldom, than they do with all their exotic dainties, and continual Viands, *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, drank puddle water to quench his thirst, and it was pleasanter, he swore, than any wine or Mede. All excess as * *Epistemon* argues, will cause a dislike; Sweet will be sour, which made that temperate *Epicharmus* sometimes voluntarily fast. But they being alwaies accustomed to the same^l dishes (which are nastily dressed by slovenly cooks, that after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; *Nectars* self grows loathsome to the, they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuff; the other in gold, silver, and precious stones; but with what success? *in auro bibitur venenum*, fear of poison in the one, security in the other. A poor man is able to write, to speak his mind, to do his own business himself; *locuples mittit parasitum*, saith * *Philostatus*, a rich man imploies a parasite, and as the Mayor of a City, speaks by the Town-clerk, or by Mr. Recorder, when he cannot express himself. † *Nonius* the Senator had a purple coat as stiff with Jewels, as his mind is full of vices, rings on his fingers worth 20000 sesterces, and as * *Perox* the *Persian* King,

^h Florid. lib. 4.
Dives ille cibo
interdicitur, &
in omni copia
sua cibum non
accipit, cum in-
terea totum e-
jus servitium
hilare sit, atque
epuletur.
¹ Epist. 115.

^k Hor. Et mihi
curto ire licet
mulo, vel si li-
bet usque Ta-
rentum.

* Brissonius.

* Si modum ex-
cesseris, suavis-
sima sunt mo-
lesta.

^l Et in cupediis
gula, coquus &
pueri illotis
manibus ab ex-
operatione ven-
tris omnia tra-
stant, &c. Cay-
dan. l. 8. cap. 46.
de rerum vari-
etate.

* Epist.

† Plin. lib. 57.
cap. 6.

* Zonaras 3.
anal.

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† *Plutarch. vit. ejus.** *Hor. Ser. lib. 1. Sat. 2.*† *Cap. 30. Nul- lam vestem bis induit.*m *Ad generum Cereris sine ca- de & sanguine pauci Descen- dunt reges; & sicca morte ty- ranni.*n *God shall de- liver his soul from the power of the grave, Psal. 49. 15.** *Contempl. 1. diot. Cap. 37. Divitiarum ac- quisitio magni laboris, possessio magni timoris, amissio magni doloris.*† *Boethius de consol. phil. l. 3.*o *Austia in Ps.*76. *Omnis Phi- losophia magi- stra, ad cælum via.*p *Bone mentis soror paupertas.*q *Pædagogia pie- tatis, sobria, pia mater, cultu simplex, habitu secura, consilio benefuadâ. Apul.*

King, an union in his ear worth 100 pound weight of gold: † *Cleopatra* hath whole boars and sheep served up to her table at once, drinks Jewels dissolved 40000 sesterces in value; but to what end?

* *Num tibi cum fauces urit sitis, aurea quaris**Pocula? —*

Doth a man that is a dry, desire to drink in gold? Doth not a cloth suit become him as well, and keep him as warm, as all their silks, fattins, damasks, taffaties and tissues? Is not home-spun cloth as great a preservative against cold, as a coat of *Tartar* Lambs wooll, died in grain, or a gown of Giants beards? *Nero*, saith † *Sueton*, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sick, the other sound: such is the whole tenor of their lives, and that which is the consummation and upshot of all, death it self makes the greatest difference. One like an hen feeds on the dunghil all his daies, but is served up at last to his Lords table, the other as a Falcon is fed with Partridge and Pigeons, & carried on his masters fist, but when he dies, is flung to the muckhil, and there lies. The rich man lives like *Dives*. jovially here on earth, *temulentus divitiis*, make the best of it; and boasts himself in the multitude of his riches, *Psa. 49. 6, 11.* he thinks his house called after his own name, shall continue for ever; but he perisheth like a beast, *v. 12.* his way utters his folly, *v. 13.* *malè parta, malè dilabuntur*, like sheep they lye in the grave, *14.* *Puncto descendunt ad infernum*, They spend their daies in wealth, and go suddenly down to Hell, *Job 21. 13.* For all Physicians and medicines inforcing nature, a sowing wife, families complaints, friends tears, Dirges, Masses, *paniacs*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, hereses, heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if hee have them at least, m he like a hog, goes to hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse: his memory stinks like the snuff of a candle when it is put out; scurril libels, and infamous obloquies accompany him. When as poor *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his Mothers lap, and hath a company of n Angels ready to convey his soul into *Abraham's* bosome, he leaves an everlasting and a sweet memory behinde him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Crasus* for his end, *Solomon* for his wisdom. In a word, * to get wealth is a great trouble, anxiety to keep, grief to lose it.

† *Quid dignum stolidis mentibus imprecer?**Opes, honores ambient:**Et cum falsa gravi mole paraverint,**Tum vera cognoscant bona.*

But consider all those other unknown, concealed happineses, which a poor man hath (I call them unknown, because they be not acknowledged in the worlds esteem, or so taken) O fortunatas nimium bona si sua norint: happy they are in the mean time, if they would take notice of it, make use or apply it to themselves. A poor man wise, is better than a foolish King, *Ecel. 2. 13.* o Poverty is the way to heaven, p the mistress of philosophy, q the mother of religion, virtue, sobriety, sister of innocency, and an upright mind. How many such encomiums might I add out of the Fathers, Philosophers, Orators? It troubles many that are poor, they account of it as a great plague, curse

curse, a sign of Gods hatred, *ipsum scelus*, damn'd villany it self, a disgrace, shame and reproach; but to whom, or why? † *If fortune hath envied mee wealth, theeves have robbed mee, my Father have not left, mee such revenues as others have*, that I am a younger brother, basely born,

† Cardan. Op-
probrium non
est paupertas:
quod latro cri-
pit, aut pater
non reliquit, cur
mihi vitio da-
retur, si fortu-
na divitias in-
vidit: non aquila,
non, &c.
* Tully.
† Epist. 74. Ser-
vus summe ho-
mo; servus sum,
immo contuber-
nalis; servus
sum, at humilis
amicus, immo
confervus si
cogitaveris.

— *Cui sine luce genus, surdumq; parentum* — *nomen*,
of mean parent age, a dirt-daubers son, am I therefore to be blamed? an
Eagle, a Bull, a Lion, is not rejected for his poverty; and why should a man? 'Tis
* *fortune telam, non culpa*, fortunes fault, not mine. Good Sir, I am a servant
(to use † *Seneca's* words) howsoever your poor friend; a servant, and yet your
chamber-fellow, and if you consider better of it, your fellow-servant. I am thy
drudge in the worlds eyes, yet in Gods sight peradventure thy better, my
soul is more precious, and I dearer unto him. *Etiam servi diis curæ sunt*,
as *Evangelus* at large proves in *Macrobius*, the meanest servant is most
precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art
many parafanges before mee in means, favour, wealth, honour, *Claudius* his
Narcissus, *Nero's Massa*, *Domitians Parthenius*, a favourite, a golden slave;
thou coverest thy floors with marble, thy roofs with gold, thy walls with
statues, fine pictures, curious hangings, &c. what of all this? *calcas opes*,
&c. what's all this to true happiness? I live and breathe under that
glorious Heaven, that August Capitol of nature, enjoy the brightness of
stars, that clear light of Sun and Moon, those infinite creatures, plants,
birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all
that art and *opulentia* can give. I am free, and which † *Seneca* said of *Rome*,
culmen liberos texit, sed marmore & auro postea servitus habitavit, thou hast
Amalthea cornu, plenty, pleasure, the world at will, I am despicable and
poor; but a word over-shot, a blow in choler, a game at tables, a loss at
Sea, a sudden fire, the Princes dislike, a little sickness, &c. may make us e-
qual in an instant; howsoever take thy time, triumph and insult a while,
cinis aequat, as * *Alphonsus* said, death will equalize us all at last. I live spa-
ringly, in the mean time, am clad homely; fare hardly; is this a reproach?
am I the worse for it? am I contemptible for it? am I to be reprehended?
A learned man in *Nevifanus* was taken down for sitting amongst Gentle-
men, but he replied, *my nobility is about the head, yours declines to the tail*,
and they were silent. Let them mock, scoff and revile, 'tis not thy scorn,
but his that made thee so; *Hee that mocketh the poor, reproacheth him that*
made him, Prov. 11. 5. and hee that rejoyceth at affliction, shall not be un-
punished. For the rest, the poorer thou art, the happier thou art, *ditior est*,
at non melior, saith *Epicetus*, hee is richer, not better than thou art, not
so free from lust, envy, hatred, ambition.

† Epist. 66. &
90.

* Panormitan.
rebus gestis
Alph.
† Lib. 4. Nuns.
218. Quidam
reprehensus
quod sederet lo-
co nobilium,
mea nobilitas,
ait, est circa
caput, vestra
declinat ad
caudam.

† Tanto beator
es, quanto col-
lection.

† Non amori-
bus inservit,
non appetit ho-
nores, & quid-
litercumque re-
lictus satis ha-
bet, hominem se
esse meminit,
invidet nemini,
neminem despi-
cit, neminem
miratur, sermo-
nibus malignis
non attendit
aut alitur.
Plinius.

Beatus ille qui procul negotiis

Paterna rura bobus exercet suis.

Happy he, in that he is freed from the tumults of the world, he seeks no
honours, gapes after no preferment, flatters not, envies not, temporizeth
not, but lives privately, and well contented with his estate;

Nec spes corde avidas, nec curam pascit inanem,

Securus quò fata cadant.

Hee is not troubled with state matters, whether Kingdoms thrive better
by succession, or election; whether Monarchies should be mixt, temperate,
or absolute; the house of *Ottomons* and *Austria* is all one to him; hee en-
quires

quires not after Colonies or new discoveries; whether *Peter* were at *Rome*, or *Constantines* donation be of force; what comets or new stars signifie, whether the earth stand or move, there be a new world in the Moon, or infinite worlds, &c. Hee is not touched with fear of invasions, factions or emulations.

* Politianus in
Rufico.

γ Gyges regno
Lydiae inflatus
seiscitatum mi-
sit Apollinem an-
quis mortalium
se felicior esset.
Aglaum Arcadum pauperri-
mum Apollo
pretulit, qui
terminos agri
sui nunquam
excesserat, rure
suo contentus.
Val. lib. 1. c. 7.
* Hor. Hæc est
Vita solutorum
misera ambitio-
ne, gravique.
† Amos 6.
* Priefat. lib. 7.
Odit naturam
quod infra deos
sit; irascitur
diis quod quis
illi antecedar.
† De ira cap.
31. lib. 3. Etsi
multum acce-
perit, injuriam
putat plura non
accepisse, non
agit pro tribu-
natis gratias,
sed queritur
quod non sit ad
præturam per-
ductus, neque
hæc gratas, si de-
sit consularis.

† Lips. admir.

* Of some
90000 inha-
bitants now.

* *Felix ille animi, diviſque ſimillimus ipſis,
Quem non mordaci reſplendens gloria fuco
Solicitat, non faſtoſi mala gaudia luxus,
Sed tacitos ſinit ire dies, & paupere cultu
Exigit innocuæ tranquilla ſilentia vitæ.*

An happy Soul, and like to God himſelf,
Whom not vain glory macerates or ſtrife,
Or wicked joyes of that proud ſwelling pelf,
But leads a ſtill, poor and contented life.

A ſecure, quiet, bliſſful ſtate he hath, if he could acknowledge it. But here is the miſery, that hee will not take notice of it; hee repines at rich mens wealth, brave hangings, dainty fare, as * *Simonides* objecteth to *Hieron*, he hath all the pleaſures of the world, † *in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur*, hee knows not the affliction of *Joſeph*, ſtretching himſelf on Ivory beds, and ſinging to the ſound of the Viol; And it troubles him that he hath not the like; there is a difference (he grumbles) between *Lapſolly* and *Pheſants*, to tumble i'th ſtraw, and lye in a down-bed, betwixt wine and water, a cottage and a palace. He hates nature (as * *Pliny* characterizeth him) that ſhe hath made him lower than a God, and is angry with the gods that any man goes before him, and although he hath received much, yet (as † *Seneca* follows it) he thinks it an injury that he hath no more, and is ſo far from giving thanks for his Tribuneship, that he complains he is not Pretor, neither doth that pleaſe him, except he may be Conſul. Why is he not a Prince, why not a Monarch, why not an Emperour? Why ſhould one man have ſo much more than his fellows, one have all, another nothing? Why ſhould one man be a drudge or ſlave to another? One ſurfeit, another ſtarve, one live at eaſe, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not conſidering that inconfſtancy of humane affairs, judicially conſerring one condition with another, or well weighing their own preſent eſtate. What they are now, thou mayeſt ſhortly be; and what thou art, they ſhall likely be. Expect a little, confer future and times paſt with the preſent, ſee the event, & comfort thy ſelf with it. It is as well to be diſcerned in Commonwealths, Cities, Families, as in private mens eſtates. *Italy* was once Lord of the world, *Rome*, the Queen of Cities, vaunted her ſelf of two † myriads of Inhabitants; now that all-commanding Country is poſſeſſed by petty Princes, * *Rome*, a ſmall Village in reſpect. *Greece*, of old the ſeat of civility, mother of ſciences and humanity; now forlorn, the nurſe of barbariſm, a den of theeves. *Germany* then, ſaith *Tacitus*, was incult and horrid; now full of magnificent Cities: *Athens*, *Corinth*, *Carthage*, how flouriſhing Cities? now buried in their own ruines: *Corvorum*, *ſerarum*, *aprorum* & *beſtiarum luſtra*, like ſo many wilderneſſes, a receptacle of wilde beaſts. *Venice*, a poor fiſher-town, *Paris*, *London*, ſmall Cottages in *Cæſars* time; now moſt noble *Emporiyms*. *Valois*, *Plantagenet*, and *Scaliger*, how fortunate

fortunate families, how likely to continue? now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheel: to morrow in prison, worse than nothing, his son's a begger. Thou art a poor servile drudge, *Fax populi*, a very slave, thy son may come to be a Prince, with *Maximinus*, *Agathocles*, &c. a Senator, a General of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an alms of him: stay but a little, and his next heir peradventure shall consume all with riot, be degraded, thou exalted, and hee shall beg of thee. Thou shalt be his most honorable Patron, hee thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with ^a *Frisgobald* and *Cromwel*, it may be for thee. Citizens devour country Gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returns to the City again.

^a Read the story at large in *John Fox* his *Acts and Monuments*.
† *Hor. Sat. 2. ser. lib. 2.*

—† *Novus incola venit, Nam propria telluris herum natura neq; illum, Nec me, nec quenquam statuit, nos expulit ille, Illum aut nequities, aut vafri inscitia juris.*

A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his; so things go round, ebb and flow.

Nunc ager Umbreni, sub nomine nuper Ofelli

Dictus erat, nulli proprius, sed sedit in usum

Nunc mihi, nunc aliis; — as hee said then, *ager cuius, quot*

habes Dominos? So say I of land, houses, moveables and mony, mine to day, his anon, whole to morrow: *In fine* (as ^{*} *Machiavel* observes) *virtue and prosperity beget rest, rest idleness, idleness riot, riot destruction: From which we come again to good Laws; good Laws engender virtuous actions; virtue glory, and prosperity; and it is no dishonour then* (as *Guicciardine* adds) *for a flourishing man, City, or State, to come to ruine, nor infelicity to be subject to the Law of nature.*

Ergo terrena calcanda, sitienda, caelestia, therefore (I say) *scorn this transitory state, look up to Heaven, think not what others are, but what thou art:*

^{*} *Quâ parte locatus es in re:* and what thou shalt be, what thou mayest be.

Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great *Casars*, mighty Monarchs, *Tetrarchs*, *Dynasts*, *Princes* lived in his daies, in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what *Provinces & Cities*, ample territories, fields, rivers, fountains, parks, forests, lawnes, woods, cells, &c: Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, hee could not be ignorant, he could not erre in his choice, he contemned all this, he chose that which was safer, better and more certain, and less to be repented, a mean estate, even poverty it self, and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So do thou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruine, thou shalt not do amiss. Whatsoever thy fortune is, bee contented with it, trust in him, relye on him, refer thy self wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed misere-*

rentis Dei, it is not as men, but as God will. *The Lord maketh poor, and maketh rich, bringeth low, and exalteth.* (1 Sam. 2. v. 7: 8) hee lifteth the poor

^{*} *Florent. hist. Virtus quietem parat, quies otium, otium porro luxum generat, luxus interitum, a quo iterum ad saluberrimas, &c. Guicciard. in Hiponess. Nulla infelicitas subjectum esse legi naturæ, &c. Persius.*

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from the dust, and raiseth the begger from the dunghill, to set them amongst Princes, and make them inherit the seat of glory; 'tis all as hee pleaseth, how, and when, and whom; hee that appoints the end (though to us unknown) appoints the means likewise subordinate to the end.

Yea, but their present estate crucifies and torments most mortal men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc anget*, their present misfortunes grinde their souls, and an envious eye which they cast upon other mens prosperities, *Vicinumq; pecus grandius uber habet*, how rich, how fortunate, how happy is hee? But in the mean time hee doth not consider the others miseries, his infirmities of body and mind, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas, if the matter were duly examined, ^b hee is in no distress at all, hee hath no cause to complain.

— *c* tolle querelas,

Pauper enim non est cui rerum suppetit usus, hee is not poor, hee is not in need. ^d Nature is content with bread and water, and hee that can rest satisfied with that, may contend with Jupiter himself for happiness. In that golden age, [†] *somnos dedit umbra salubres, potum quoq; lubricus amnis*, the trees gave wholesome shade to sleep under, and the clear Rivers drink. The *Israelites* drank water in the wilderness; *Sampson*, *David*, *Saul*, *Abrahams* servant when he went for *Isaacs* wife, the *Samaritan* woman, and how many besides might I reckon up, *Aegypt*, *Palestina*, whole countries in the ^{*} *Indies*, that drink pure water all their lives: [†] The *Persian* Kings themselves drank no other drink than the water of *Chaspeis*, that runs by *Susa*, which was carried in bottles after them, whithersoever they went. *Jacob* desired no more of God, but bread to eat, and clothes to put on in his journey. *Gen. 28. 20.* *Bene est cui deus obtulit Parca quod satis est manu*, bread is enough ^e to strengthen the heart. And if you study Philosophy aright, saith ^f *Mandarensis*, what soever is beyond this moderation, is not useful, but troublesome. ^g *Agellius* out of *Euripides*, accounts bread and water enough to satisfie nature, of which there is no surfeit, the rest is not a feast, but riot. ^h *S. Hierome* esteems him rich, that hath bread to eat, and a potent man, that is not compelled to bee a slave: hunger is not ambitious, so that it have to eat, and thirst doth not prefer a cup of gold. It was no *Epicurean* speech of an *Epicure*, Hee that is not satisfied with a little, will never have enough: And very good counsel of him in the [†] Poet, O my son, *Mediocrity of means agrees best with men; too much is pernicious.*

Divitia grandes homini sunt vivere parè,

Aquo animo, —

And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. 'Tis all one to bee hanged in a chain of gold, or in a rope, to be filled with dainties, or courser meat. [†] *Si ventri bene, si lateri, pedibusq; tuis, nil*

Divitia poterunt regales addere majus.

If belly, sides and feet, bee well at ease,

A Princes treasure can thee no more please.

Socrates in a Fair, seeing so many things bought and sold, such a multitude of people convened to that purpose, exclaimed forthwith, *C* see gods, what a sight of things do not I want? It is thy want alone that keeps thee

in

^b Omnes divites qui caelo & terra frui possunt.
^c Hor. lib. 1. Epist. 12.

^d Seneca Epist. 15. Panem & aquam natura desiderat, & hæc qui habet, ipso cum Jove de felicitate contendat. Ci-

buis simplex famem sedat, vestis tenuis frigus arcet. Seneca. Epist. 8.

[†] Boetius.
^{*} Maffius & ali.

[†] Brissonius.
^e Psal. 84.

^f Si recte Philosophemini, quicquid aptam moderationem supergreditur, oneri potius quam usui est. ^g Lib. 7. 16.

Cereris munus & aqua poculum mortales querunt habere, & quorum satieties nunquam est; luxur autem sunt cetera, non opule.

^h Satis est dives qui pane non indiget; minimum potens qui servire non cogitur. *Arbitriosa* non est famel, &c.

[†] Euripides Menalip. O fili, mediocres divitiæ hominibus conveniunt, nimia vero, moles perniciofa.

^{*} Hor.

in health of body and mind, and that which thou persecutest and abhorrest as a feral plague, is thy Physician and ^kchiefeft friend, which makes thee a good man, an healthful, a sound, a virtuous, an honest and happy man. For when *Virtue* came from Heaven (as the Poet feigns) rich men kicked her up, wicked men abhorred her, Couriers scoffed at her, Citizens hated her, * and that shee was thrust out of doors in every place, shee came at last to her sister Poverty, where shee had found good entertainment: Poverty and Virtue dwell together.

———^l *O vita tuta facultas*
Pauperis, angustique lares, ô munera nondum
Intellecta deum.

how happy art thou if thou couldest be content? *Godliness is great gain, if a man can be content with that which hee hath,* ¹ Tim. 6. 6. And all true happiness is in a mean estate. I have a little wealth, as hee said, ^m *sed quas animus magnas facit*, a Kingdome in conceit: ———ⁿ *nil amplius opto*

Maiâ nate, nisi ut propria hac mihi munera faxis;

I have enough, and desire no more.

† *Dii bene fecerunt inopis me quodq; pusilli*
Fecerunt animi———

it is very well, and to my content. * *Vestem & fortunam concinnam potius quam laxam proto*, let my fortune and my garments be both alike, fit for mee. And which † *Sebastian Foscarinus* sometime Duke of Venice, caused to be engraven on his Tomb in Saint Marks Church, *Hear, O yee Venetians, and I will tell you which is the best thing in the world: To contemn it.* I will engrave it in my heart, it shall bee my whole study to contemn it. Let them take wealth, *Stercora stercus amet.*, so that I may have security; *bene qui latuit, bene vixit*; though I live obscure, ° yet I live clean and honest; and when as the lofty Oak is blown down, the silly Reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have hear tseafe. *Duc me O Jupiter & tu fatam,* * &c. Lead mee, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envy at their wealth, titles, offices;

Stet quicunq; volet potens
Aula culmine lubrico,

Me dulcis saturet quies, let mee live quiet and at ease. P *Erimus fortasse* (as he comforted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish:

———† *dant perennes*
Stemmata non peritura Musæ.

Let him be my Lord, Patron, Baron, Earl, and possess so many goodly Castles, it is well for mee ^a that I have a poor house, and a little wood, and a Well by it, &c.

His me consolor victurum suavius, ac si

Questor avus pater atq; meus, patruusq; fuissent.

I live, I thank God, as merrily as he, and triumph as much in this my mean estate, as if my Father and Uncle had been Lord Treasurer, or my Lord Mayor. He feeds of many dishes, I of one; ^r *qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat*, what care I of what stuff my excrements be made? *Hee that lives according to nature, cannot be poor, and*

^k *O noctes cœneque deum.*
^{*} *Per mille fraudes doctosque dolos ejicitur, apud sociam Paupertatem ejusq; cultores divertens in eorum sinu & tutela deliciatur.*

^l *Lucan.*

^m *Lip. Miscell. Ep. 40.*

ⁿ *Sat. 6. lib. 2.*

† *Hor. Sat. 4.*

^{*} *Apuleius.*

† *Chyrenus in*

Europa deliciis.

Accipite cives Veneti

quod est opti-

mun in rebus

humanis, res

humanas con-

temnere.

^o *Vah, vivere*

etiam nunc li-

bet, as Democ.

said, Adelp.

Act. 4. Quam

multis non ego,

quam multa

non desidero,

ut Socrates in

pompâ, ille in

nundinis.

^{*} *Epictetus 77.*

cap. Quo sum

destinatus, &

sequar alaer-

ter.

^p *Puteanus Ep.*

62.

† *Marullus.*

^q *Hoc erit in*

votis, modus a-

gri non ita par-

vus, Hortus ubi

& recto vici-

nus jugis aquæ

fons, Et paulum

sylvæ, &c. Hor.

Sat. 6. lib. 2.

Ser.

^r *Hieronym.*

^s *Seneca consil.*

ad Albinum c.

^{11.} *Qui conti-*

net se intra na-

turæ limites,

paupertatem

non sentit; qui

excedit, cum in

opibus pauper-

tas sequitur.

hee

hee that exceeds can never have enough, *totus non sufficit orbis*, the whole world cannot give him content. A small thing that the righteous hath, is better than the riches of the ungodly, Psal. 37. 19. And better is a poor morsel with quietness, than abundance with strife, Prov. 17. 7.

Be content then, injoy thy self, and as * Chrysostome adviseth, be not angry for what thou hast not, but give God hearty thanks for what thou hast received.

† *Si dat oluscula
Mensa minuscula
pace referta,
Ne pete grandia,
Lautaque prandia
lite repleta.*

But what wantest thou, to expostulate the matter? or what hast thou not better than a rich man? * Health, competent wealth, children, security, sleep, friends, liberty, diet, apparel, and what not, or at least maigest have (the means being so obvious, easie, and well known) for as he inculcated to himself,

† *Vitam qua faciunt beatiores,
Fecundissime Martialis, hac sunt;
Res non parva labore, sed relictis,
Lis nunquam, &c.*

I say again thou hast, or at least mayest have it, if thou wilt thy self, and that which I am sure he wants, a merry heart. *Passing by a village in the territory of Millan, saith S. Austin, I saw a poor begger that had got, belike, his belly full of meat, jesting and merry; I sighed, and said to some of my friends that were then with mee, What a deal of trouble, madnes, pain and grief do we sustain and exaggerate unto our selves, to get that secure happiness, which this poor begger hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small peeces of silver, a temporal happiness, and present hearts ease, I cannot compass with all my careful windings, and running in and out. * And surely the begger was very merry, but I was heavy: hee was secure, but I timorous. And if any man should ask mee now, Whether I had rather be merry, or still so solicitous and sad, I should say, Merry. If hee should ask mee again, Whether I had rather be as I am, or as this begger was, I should sure chuse to be as I am, tortured still with cares and fears; but out of peevishness, and not out of truth. That which S. Austin said of himself here in this place, I may truly say to thee; thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, 'tis not want, but peevishness which is the cause of thy woes; settle thine affection, thou hast enough.*

† *Deniq; sit finis quarendi, quoq; hateas plus,
Pauperiem metuas minus, & finire laborem
Incipias; parto, quod avebas, utere.*

Make an end of scraping, purchasing this Manor, this field, that house, for this and that childe; thou hast enough for thy self and them;

† *Quod petis hic est,
Est Ulubris, animus si te non deficit aquas,*

'Tis at hand, at home already, which thou so earnestly seekest, But

† *O si angulus ille
Proximus accedat, qui nunc denormat agellum,*

O that

* Hom. 12. Pro
his quæ accipi-
sti gratias age,
noli indignare
pro his quæ non
accepisti.

† Nat. Chyrenus
deliciis Europ.

Gustonii in a-
dibus Hubianis
in conaculo è
regione mense.

* Quid non ha-
bet melius pau-
per quam dives?
vitam, valétu-
dinem, cibum,

somnum, liber-
tatem, &c. Card.
† Martial. l. 10.

epig. 47. read it
out thy self in
the author.

† Confess. lib. 6.

Transiens per
vicum quen-
dam Mediola-
nens. m, ani-
madverti pau-

perem quendam
mendicum, jam
credo satum,

jocantem atq;
ridentem, & in-
gemui & locu-
tus sum cum a-

micis qui me-
cum erant, &c.
* Et certe ille
letabatur, ego

anxius, securus
ille, ego trepi-
dus. Et si per-

contaretur me
quispiam an ex-
ultare mallet,
aut metuere, re-

sponderem, ex-
ultare: & si
rursus interio-
raret an ego

talis essem, an
qualis nunc
sum, me ipsis

curis confectum
eligerem; sed
perveritate,
non veritate.

† Hor. Ep. lib. 1.

O that I had but that one nook of ground, that field there, that pasture,
O si venam argenti fors quis mihi monstret — O that I could
 but finde a pot of mony now, to purchase, &c. to build me a new house, to
 marry my daughter, place my son, &c. ² *O if I might but live a while longer*
to see all things settled, some two or three year, I would pay my debts, make all
 my reckonings even; but they are come and past, and thou hast more
 business than before. *O madnes to think to settle that in thine old age when*
thou hast more, which in thy youth thou canst not now compose, having but a little.
 † *Pyrrhus* would first conquer *Africa*, and then *Asia*, & *tum suavitur agere*,
 and then live merrily, and take his ease: but when *Cyneas* the Orator
 told him he might do that already, *id jam posse fieri*, rested satisfied, con-
 demning his own folly. *Si parva licet componere magnis*, thou maist do the
 like, and therefore be composd in thy fortune. Thou hast enough; hee
 that is wet in a bath, can be no more wet if he be flung into *Tiber*, or into
 the *Ocean* it self; and if thou hadst all the world, or a solid masse of
 gold, as big as the world; thou canst not have more than enough; enjoy
 thy self at length, and that which thou hast; the mind is all; be con-
 tent, thou art not poor, but rich, and so much the richer, as * *Censorinus*
 well writ to *Cerellius*, *quanto pauciora optas, non quo plura possides*, in wish-
 ing less, not having more. I say then, *Non adjice opes, sed minue cupidi-*
tates ('tis † *Epicures* advice) add no more wealth, but diminish thy de-
 sires; and, as * *Chrysostome* well seconds him, *Si vis ditari, contemne*
divitias, that's true plenty, not to have, but not to want riches,
non habere, sed non indigere, vera abundantia, 'tis more glory to contemn,
 than to possess; & *nihil egere, est decorum*. How many deaf, dumb, halt,
 lame, blinde, miserable persons, could I reckon up that are poor, and
 withall distressed, in imprisonment, banishment, gally-slaves, condemned
 to the mines, quarries, to galls, in dungeons, perpetual thraldome, than
 all which thou art richer, thou art more happy, to whom thou art able to
 give an alms, a Lord, in respect, a petty Prince? ² be contented then I
 say, repine and mutter no more, *for thou art not poor indeed, but in opinion.*

Yea, but this is very good counsel; and rightly applied to such as have
 it, and will not use it, that have a competency, that are able to work and
 get their living by the sweat of their brows, by their trade, that have
 something yet, he that hath birds, may catch birds, but what shall we do
 that are slaves by nature, impotent, and unable to help our selves, meer
 beggars, that languish and pine away, that have no means at all, no hope
 of means, no trust of delivery, or of better success? as those old *Britans*
 complained to their Lords & Masters the *Romans*, oppressed by the *Picts*,
mare ad Barbaros, Barbari ad mare, the *Barbarians* drove them to the sea, the
 sea drove them back to the *Barbarians*; our present misery compels us to
 cry out and howl, to make our moan to rich men; they turn us back with
 a scornful answer to our misfortune again, and will take no pity of us;
 they commonly overlook their poor friends in adversity; if they
 chance to meet them, they voluntarily forget, and will take no notice of
 them; they will not, they cannot help us. Instead of comfort, they threa-
 ten us, mis-call, scoff at us, to aggravate our misery, give us bad language,
 or if they do give good words, what's that to relieve us? According to
 that of *Thales*, *Facile est alios monere*, who cannot give good counsel? 'tis
 cheap,

² *O si nunc mo-*
rerer, inquit,
quanta & qua-
lia mihi imper-
fecta maner-
ent: sed si
mensibus decem
vel octo super-
vixero, omnia
redigam ad li-
bellam, ab omni
debito creditoq;
me explicabo;
praterunt in-
terim menses
decem, & octo,
& cum illis an-
ni, & adhuc re-
stant plura
quam prius;
quid igitur spe-
ras, O insane,
finem quem
rebus tuis non
inveneras in
juventa, in se-
necta imposi-
turum? O de-
mentiam, quum
ob curas & ne-
gotia tuo judi-
cio sis infelix,
quid putas fu-
turum quum
plura superer-
int? Cardan.
lib. 8. cap. 40.
de rer. var.
 † *Plutarch.*
 * *Lib. de nata.*
li. cap. 1.
 † *Apud Stobe-*
um ser. 17.
 * *Hom. 12. in*
2 Cor. 6.
^a *Non in pau-*
pertate, sed in
paupere (Senec.)
non re sed opi-
nione labores.

* *Vopiscus Aurelianus.* Sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, coercere valent.

^b One of the richest men in Rome.

† *Serm.* Quidam sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patiantur inopiam; sunt et alii mites, quamdiu dicitur et agitur ad eorum arbitrium, &c.

* *Nemo paupertatem commendaret nisi pauper.*

† *Petronius* Catalec.

* *Ovid.*

† *Ovid.*

* *Plutarch. vit. Crass.*

cheap, it costs them nothing. It is an easie matter when ones belly is full to declame against fasting, *Qui satur est plenus laudat jejunia ventre;* Doth the wilde Ass bray when he hath grass, or loweth the Oxe when he hath fodder? Job 6.5. * *Neq; enim populo Romano quidquam potest esse latius,* No man living so jocond, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, neither shame, nor laws, nor arms, nor Magistrates could keep them in obedience. Seneca pleadeth hard for poverty, and so did those lazy Philosophers: but in the meantime ^b he was rich, they had wherewithall to maintain themselves; but doth any poor man extol it? There are those (saith † Bernard) that approve of a mean estate, but on that condition they never want themselves; and some again are meek, so long as they may say or do what they list; but if occasion be offered, how far are they from all patience? I would to God (as he said) * *No man should commend poverty, but he that is poor, or he that so much admires it, would relieve, help, or ease others.*

† *Nunc si nos audis, atque es divinus Apollo,*

Dic mihi, qui nummos non habet, unde petat.

Now if thou hear'st us, and art a good man,

Tell him that wants, to get means, if you can.

But no man hears us, wee are most miserably dejected, the skum of the world;

* *Vix habet in nobis jam nova plaga locum,*

Wee can get no relief, no comfort; no succour,

† *Et nihil inveni quod mihi ferret opem.*

We have tried all means, yet finde no remedy: No man living can expresse the anguish and bitterness of our souls, but we that endure it; we are distressed, forsaken, in torture of body and mind, in another hell: and what shall we do? When * *Crassus* the Roman Consul warred against the *Parthians*, after an unlucky battel fought, he fled away in the night, and left four thousand men sore sick and wounded in his tents, to the fury of the enemy, which when the poor men perceived, *clamoribus & ululatibus omnia complerunt*, they made lamentable moan, and roared down-right, as loud as *Homers Mars* when he was hurt, which the noise of 10000 men could not drown, and all for fear of present death. But our estate is far more tragical and miserable, much more to be deplored, and far greater cause have we to lament, the devil and the world persecute us; all good fortune hath forsaken us, we are left to the rage of beggery, cold, hunger, thirst, nastiness, sickness, irksomeness, to continue all torment, labour and pain, to derision and contempt, bitter enemies all, and far worse than any death; *Death alone we desire; death we seek, yet cannot have it, and what shall we do?*

Quod male fers; assuesce; feres bene —

accustome thy self to it, and it will be tolerable at last. Yea, but I may not, I cannot,

In me consumpsit vires fortuna nocendo,

I am in the extremity of humane adversfity; and as a shadow leaves the body when the Sun is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra, non habet unde cadat;* Comfort thy self with this yet, thou art at the worst, and before it be long, it will either overcome thee, or thou it. If it bee violent, it cannot endure, *aut solvetur, aut solvet.* Let the devil himself

himself and all the plagues of *Egypt* come upon thee at once,

Ne tu cede malis, sed contra audentior ito,

bee of good courage; Misery is virtues whetstone.

* *Serpens, sitis, ardor, arena,*

* *Lucan. lib. 9.*

Dulcia virtuti, as *Cato* told his souldiers marching in the desarts of *Lybia*, thirst, heat, sands, serpents, were pleasant to a valiant man; honourable enterprizes are accompanied with dangers and dammages, as experience evinceth; they will make the rest of thy life rellish the better. But put case they continue, thou art not so poor as thou wast born, and as some hold, much better to be pittied, than envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as *Job*; yet tell me (saith *Chrysostome*) was *Job* or the devil the greater conquerour? Surely *Job*; The † devil had his goods, he sate on the muck-hill, & kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his money, but he kept his confidence in God, which was better than any treasure. Do thou then as *Job* did, triumph as *Job* did,* and be not molested as every fool is. Sed qua ratione potero? How shall this be done? *Chrysostome* answers, facile, si cœlum cogita veris, with great facility, if thou shalt but meditate on Heaven.* *Hanna* wept sore, and troubled in mind, could not eat; but, why weepest thou? said *Elkanah* her husband, and why eatest thou not? why is thine heart troubled? am not I better to thee than ten sons? and she was quiet. Thou art here vexed in this world; but say to thy self, Why art thou troubled, O my soul? Is not God better to thee than all temporalities, and momentary pleasures of the world? be then pacified. And though thou beest now peradventure in extreme want, it may be 'tis for thy further good, to try thy patience, as it did *Job's*, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbred, that God is a spectator of all thy miseries, he sees thy wrongs, woes and wants,* 'Tis his good will and pleasure it should be so, and he knows better what is for thy good, than thou thy self. His providence is over all, at all times; he hath set a guard of Angels over us, and keeps us as the apple of his eye, *Pf. 17.8.* Some he doth exalt, prefer, bless with worldly riches, honours, offices and preferments, as so many glistering stars hee makes to shine above the rest: some hee doth miraculously protect from theeves, incursions, sword, fire, and all violent mischances, and as the † Poet feigns of that *Lycian Pandarus*, *Lycaons* son, when he shot at *Menelaus* the *Gracian* with a strong arm, and deadly arrow, *Pallas*, as a good mother, keeps flies from her childes face asleep, turned by the shaft, and made it hit on the buckle of his girdle; so some hee solicitously defends, others hee exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgement, and all for our good. The Tyrant took the City (saith † *Chrysostome*) God did not hinder it; led them away captives, so God would have it; he bound them, God yeilded to it; flung them into the furnace, God permitted it; heat the Oven hotter, it was granted: and when the Tyrant had done his worst, God shewed his power, and the childrens patience, he freed them: so can he

† An quum super primo sedit *Job*, an cum omnia abstulit diabolus, &c. pecuniis privatus fiduciam deo habuit omnium thesaurorum preciosiorem.

* Hec videntes spiritus philosophemini, nec insipientium afflictibus agitemur.

* 1 Sam. 1. 8.

c James 1. 2.

My brethren,

count it an exceeding joy,

when you fall into divers

temptations.

† Afflictio dat intellectum;

quos Deus diligit castigat.

Deus optimum quemque aut

mala valetudine aut luctu afficit. Seneca,

c Quam sordet mihi terra

quum cœlum intueor!

* Senec. de providentia cap. 2.

Diis ita visum;

dii melius norunt quid sit in commodum meum.

† Hom. Iliad. 4.

† Hom. 9. Voluit urbem tyrannus evertere, &c.

Deus non prohibuit; voluit captivos ducere, non impedivit; voluit ligare, concessit, &c.

¹ Psal. 113. De
terra inopem,
de stercore eri-
git pauperem.

² Micah 8. 7.

³ Preme, preme,
ego cum Pinda-
ro, ἀβάνισος
ἐμὸς ὁς αὐλὸς
ἀδμα, im-
mersibilis sum
sicut super su-
per maris sep-
tum. Lipsius.

⁴ Hic ure, hic
seca, ut in eter-
num parcas,
Austina.

Diis fruitur
iratis, superat
et crescit ma-
lis. Mutium
ignis, Fabrici-
um paupertas,
Regulum tor-
menta, Socra-
tem venenum
superare non po-
tuit.

† Hor. Epist.
18. lib. 1.

† Hom. 5. Au-
feret pecunias?
at habet in cœ-
lis: patriâ deji-
ciet? at in cœ-
lestem civita-
tem mittet:
vincula injici-
et? at habet so-
lutam consci-
entiam: corpus
interficiet, at
iterum resur-
get; cum umbra
pugnat qui cum
iusto pugnat.

† Leonides.

* Modo in pres-
sura, in tenta-
tionibus, erit
postea bonum
tuum requies,
eternitas, im-
mortalitas.

¹ Dabit Deus
bis quoque si-
nem.

² Seneca.

³ Nemo despe-
ret meliora lap-
sus.

† Theocritus.

he thee, and can^f help in an instant, when it seems to him good. ² Rejoyce
not against mee, O my enemy; for though I fall, I shall rise: when I sit in dark-
ness, the Lord shall lighten mee. Remember all those Martyrs what they
have endured, the utmost that humane rage and fury could invent, with
what^h patience they have born, with what willingness imbraced it.
Though he kill mee, saith Job, I will trust in him. *Fustus* ¹ *inexpugnabilis*, as
Chrysostome holds, a just man is impregnable, and not to be overcome.
The gout may hurt his hands, lameness his feet, convulsions may torture
his joynts, but not *rectam mentem*, his soul is free.

† nempe pecus, rem,

Lectos, argentum tollas licet, in mancis &

Compedibus sivo teneas custode

† Take away his money, his treasure is in Heaven; banish him his Country; hee is
an Inhabitant of that heavenly Jerusalem; cast him into bonds, his conscience
is free; kill his body, it shall rise again; he fights with a shadow that contends
with an upright man: Hee will not be moved.

Si fractus illabatur orbis,

Impavidum ferient ruina,

Though Heaven
it self should fall on his head, he will not be offended. He is impenetrable,
as an Anvile hard, as constant as Job.

† Ipse deus simulatq; volce me solvet opinor.

Be thou such a one; let thy misery be what it will, what it can, with pa-
tience endure it, thou mayest be restored as he was. *Terris proscriptus, ad
cælum properas; ab hominibus desertus, ad deum fuge.* The poor shall not al-
waies be forgotten, the patient abiding of the meek shall not perish for ever,
Psal. 10. 18. vers. 9. The Lord will be a refuge of the oppressed, and a defence
in the time of trouble.

Servus Epictetus multilati corporis, Irus

Pauper: at hac inter charus erat superis,

Lame was Epictetus, and poor Irus,

Yet to them both God was propitious.

Lodovicus Vertomannus, that famous traveller, indured much misery, yet
surely, saith Scaliger, he was *vir deo charus*, in that he did escape so many
dangers, God especially protected him, he was dear unto him: *Modo in e-
gestate, tribulatione, convulle deplorationis, &c.* Thou art now in the vale of
misery, in poverty, in agony, * in temptation; rest, eternity, happiness, immor-
tality shall be thy reward, as Chrysostome pleads, if thou trust in God, and
keep thine innocency. *Non si male nunc, & olim sic erit semper*; a good hour
may come upon a sudden, ^k expect a little.

Yea, but this expectation is it which tortures me in the mean time;
¹ *futura expectans presentibus angor*, whilst the grass grows, the horse
starves; ^m Despair not, but hope well,

† Spere Batte, tibi melius lux craftina ducet;

Dum spiras spera—

Chear up, I say, be not dismayd;

Spes alit agricolæ; he that sows in tears, shall reap in joy, Psal. 126. 7.

Si fortune me tormente,

Esperance me contente,

hope

hope refresheth, as much as misery depresseth, hard beginnings have many times prosperous events, and that may happen at last, which never was yet. *A desire accomplished delights the soul*, Prov. 13. 19.

* *Grata superveniet quæ non sperabitur hora.*

* Ovid.

Which makes m'enjoy my joyes long wish'd at last,

Welcome that hour shall come when hope is past :

a louring morning may turn to a fair afternoon,

† *Nube solet pulsâ candidus ire dies.*

* Ovid.

the hope that is deferr'd, is the fainting of the heart, but when the desire cometh, it is a tree of life, Prov. 13. 12. ⁿ *suavissimum est voti compos fieri.* Many men are both wretched and miserable at first, but afterwards most happy, and oftentimes it so falls out, as ^o *Machiavel* relates of *Cosmos Medices*, that fortunate and renowned Citizen of Europe; that all his youth was full of perplexity, danger and misery, till forty years were past, and then upon a sudden, the Sun of his honour brake out as thorow a cloud. *Hunniades* was fetched out of prison, and *Henry the third of Portugal* out of a poor Monastery, to be crowned Kings.

ⁿ *Thales.*

^o *Lib. 7. Flor. hist. Omnium felicissimus, & locupletissimus, &c. incarcerationis sæpe adolescentiam periculo mortis habuit, solitudinis & discriminis plenam, &c.*

Multa cadunt inter calicem supremaque labra,

beyond all hope and expectation many things fall out, and who knows what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, All the Suns are not yet set, a day may come to make amends for all. *Though my Father and Mother forsake mee, yet the Lord will gather mee up*, Psal. 27. 10. *Wait patiently on the Lord, and hope in him*, Psal. 37. 7. *Be strong, hope and trust in the Lord, and hee will comfort thee, and give thee thine hearts desire*, Psal. 27. 14.

Sperate & vosmet rebus servate secundis.

Fret not thy self because thou art poor, contemned, or not so well for the present, as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable and rich, art now distressed and poor, a scorn of men; a burden to the world, irksome to thy self and others, thou hast lost all: *Miserum est fuisse felicem*, and as *Boethius* calls it, *Infelicissimum genus infortunii*; this made *Timon* half mad with melancholy, to think of his former fortunes, and present misfortunes; this alone makes many miserable wretches discontent. I confess it is a great misery to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured, ^p *Security* succeeds, and to a judicious man a far better estate. The loss of thy goods and mony is no loss; ^q *thou hast lost them, they would otherwise have lost thee.* If thy mony be gone, ^r *thou art so much the lighter*, and as *Saint Hierome* perswades *Rusticus* the Monk, to forsake all, and follow *Christ*: *Gold and silver are too heavy metals for him to carry, that seeks Heaven.*

^p *Lætiior successit securitas quæ simul cum divitiis cohabitare nescit. Camden.*

^q *Pecuniam perdidisti, fortassis illa te perderet manens. Seneca.*
^r *Expediit es ob pecuniarum jacturam. Fortuna opes auferre, non animum potest. Seneca.*

† *Vel nos in mare proximum,*

Gemmas & lapides, aurum & inutile;

Summi materiam mali

Mittamus, scelerum si bene pœnitet.

[†] *Hor. Jube me post hac fortuna expeditius Philoſophari.*

Zeno the Philosopher lost all his goods by shipwrack, he might like of it, fortune had done him a good turn, *Opes à me, animum auferre non potest*: She can take away my means, but not my mind. Hee set her at defiance

† In frag. *Qui-
rites, multa mi-
hi pericula do-
mi, militia multa
adversa fue-
re, quorum alia
toleravi, alia
deorum auxilio
repuli, & virtu-
te mea: nun-
quam animus
negotio defuit,
nec decretis la-
bor, nulla res
nec prospera nec
adversa in-
genium muta-
bant.*

* *Qualis mun-
di status supra
lunam, semper
serenus.*

* *Bona mens
nullum tristitia-
ris fortunæ re-
cipit incursum,
Val. lib. 4. c. 1.
Qui nil potest
spere, despe-
ret nihil.*

u Hor.

* *Aquam me-
mento rebus in
arduis servare
mentem.*

lib. 2. Od. 3.

† *Epict. c. 18.*

† *Ter. Adel. act.*

4 Sc. 7.

* *Unaquæque
res duas habet
ansas, alteram
que teneri, al-
teram que non
potest, in manu
nostrâ quam vo-
lumus accipere.*

2 Ter. And.

Act. 4. sc. 6.

* *Epictetus. In-
vitatus ad con-
vivium, que
apponuntur co-
medis, non que-
ris ultra; in
mundo multa
rogitas que dii
negant.*

a *Cap. 6. de pro-
videntia. Mor-
tales cum sint
rerum omnium
indigi, ideo de-
us aliis diviti-
as, aliis pauper-
tatem distribuit,*

fiance ever after, for she could not rob him that had nought to lose: for he was able to contemn more than they could possess or desire. *Alexander* sent an hundred talents of gold to *Phocion* of *Athens* for a present, because he heard he was a good man: but *Phocion* returned his talents back again with a *permitte me in posterum virum bonum esse*, to bee a good man still; let mee be as I am.

Non mi aurum posco, nec mi precium —

That *Theban Crates* flung of his own accord his mony into the Sea, *alite nummi, ego vos mergam, ne mergar à vobis*, I had rather drown you, than you should drown mee. Can *Stoicks* and *Epicures* thus contemn wealth, and shall not wee that are *Christians*? It was *mascula vox & praelara*, a generous speech of *Cotta* in † *Salust*, *Many miseries have happened unto mee at home, and in the wars abroad, of which, by the help of God, some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designs, nor industry to my intents: presperity or adversity could never alter my disposition.* A wise mans mind, as *Seneca* holds, * is like the *State of the world above the Moon*, ever serene. Come then what can come, befall what may befall, *infractum invictumq; † animum opponas*: *Rebus angustis animosus atque fortis appare*; (*Hor. Od. 11. lib. 2.*) *Hope* and *Patience* are two sovereign remedies for all, the surest reposals, the softest cushions to lean on in adversity;

"Durum, sed levius fit patientiâ,

Quicquid corrigere est nefas.

If it cannot be helped, or amended, * make the best of it; † *necessitati quæ se accommodat, sapit*, he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

† *Ita vita est hominum quasi cum ludas tesseris,*

Si illud quod est maxime opus jactu non cadit,

Illud quod cecidit fortè, id arte ut corrigas;

If thou canst not sling what thou wouldest, play thy cast as well as thou canst. Every thing, saith * *Epictetus*, hath two handles, the one to be held by, the other not: 'tis in our choice to take and leave whether we will (all which *Simplicius* his Commentator, hath illustrated by many examples) and 'tis in our own power, as they say, to make or mar our selves. Conform thy self then to thy present fortune, and cut thy coat according to thy cloth, *2 Ut quimus (quod alunt) quando quod volumus non licet*, Be contented with thy loss, state and calling whatsoever it is, and rest as well satisfied with thy present condition in this life:

Esto quod es; quod sunt alii, sine quemlibet esse;

Quod non es, nolis; quod potes esse, velis.

Bee as thou art, and as they are, so let

Others bee stil; what is and may be, cover.

And as he that is invited * to a feast, eats what is set before him, and looks for no other, enjoy that thou hast, and ask no more of God, than what he thinks fit to bestow upon thee. *Non cuius contingit adire Corinthum*, wee may not be all *Gentlemen*, all *Catoes*, Or *Lalii*, as *Tully* telleth us, all honourable, illustrious and serene, all rich; but because mortal men want many things, *2 Therefore*, saith *Theodore*, hath God diversly distributed his

ut qui opibus pollent, materiam subministrant, qui vero inopes, exercitatas artibus manus admoveant.

gifs,

Sifts, wealth to one, skill to another, that rich men might incourage and set poor men a work, poor men might learn several trades to the common good. As a peece of Arras is composed of several parcels, some wrought of silk, some of gold, silver, crewel of divers colours, all to serve for the exornation of the whole; Musick is made of divers discords and keyes; a total summ of many small numbers: so is a Common-wealth of several unequal trades and callings. ^b If all should be *Crafi* and *Darii*, all idle; all in fortunes equal, who should till the land? As ^c *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly; and the rest of the members: Who should build houses, make our several stuffs for raiments? Wee should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in all other things. The earth yeelds nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers: so God would have it. All things then being rightly examined, and duly considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it self, but in our mind, as wee moderate our passions, and esteem of things. *Nihil aliud necessarium ut sis miser* (saith ^a *Cardan*) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith divine ^{*} *Seneca*) *in villâ hilari & amenâ maestor, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem*. I have seen men miserably dejected in a pleasant Village, and some again, well occupied, and at good ease in a solitary desert; 'Tis the mind, not the place, causeth tranquillity, and that gives true content. I will yet add a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicate acies pampered every day, in their well furnished houses, live at less hearts ease, with more anguish, more bodily pain, and through their intemperance more bitter hours, than many a prisoner or gally-slave; *Mæcenas in plumâ, æquè vigilat ac Regulus in dolio*: or those poor starved *Hollanders* whom [†] *Bartison* their Cap. left in *Nova Zembla*, *An. 1595*. or those ^{*} eight miserable Englishmen that were lately left behinde, to winter in a stove in *Greenland* in 77. deg. of lat. 1630. so pitifully forsaken and forced to shift for themselves in a vast dark and desert place, to strive and struggle with hunger, cold, desperation, and death it self. 'Tis a patient and quiet mind (I say it again and again) gives true peace and content. So for all other things, they are, as old ^c *Chremes* told us, as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias,

Hæc perinde sunt ac illius animus qui ea possidet;

Qui uti scit, ei bona; qui utitur non recte, mala.

Parents, friends, fortunes, country, birth, alliance, &c. ebb and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisq; fortunæ suæ*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo leditur nisi a seipso*, and which *Seneca* confirms out of his judgement and experience; [†] *Every mans mind is stronger than fortune, and leads him to what side he will; a cause to himself each one is, of his good or bad life.* But will we, or nill we, make

^b Si sint omnes
æquales, necesse
est ut omnes fa-
me pereant;
quis aratro ter-
ram sulcaret,
quis sementem
faceret, quis
plantas sereret,
quis vinum ex-
primeret?
^c Liv. lib. 1.

^a Lib. 3. de
conf.

^{*} Seneca.

[†] Vide Isaacum
Pontanum de-
script. Amster-
dam. lib. 2. c. 22.
^{*} Vide Ed. Pel-
hams book edit.
1630.
^c Heautontim.
Act. 1. Sc. 2.

[†] Epist. 98. Om-
ni fortunâ va-
lentior ipse a-
nimus, in u-
tramque par-
tem res suas dx-
cit, beatæque ac
miseræ vitæ si-
bi causa est.

‡ *Fortuna quem
nimium fovet
stultum facit.*

Pub. Mimius.
* *Seneca de be-
at. vit. cap. 14.*
*Miseri si dese-
rantur ab ea,
miseriores si ob-
ruantur.*

† *Plutarch.*
vit. ejus.

* *Hor. epist. l. i.*
ep. 18.

make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely prefer before prosperity; of two extremes, it is the best. *Luxuriant animi rebus plerumque secundis*, men in prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane: * miserable, if fortune forsake them, but more miserable if she tarry and overwhelm them: for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes, as *Nero, Otho, Vitellius, Heliogabalus* (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannical oppressors, &c. they cannot moderate themselves, they become monsters, odious, harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt*: 'twas † *Cato's* note, they cannot contain. For that cause belike,

* *Eutrapilus cuicunq; nocere volebat,
Vestimenta dabat pretiosa: beatus enim jam,
Cum pulchris tunicis sumet nova consilia & spes,
Dormiet in lucem scorto, postponit honestum
Officium* —

Eutrapilus when hee would hurt a knave,
Gave him gay clothes and wealth to make him brave:
Because now rich, hee would quite change his minde,
Keep whores, fly out, set honesty behinde.

On the other side, in adversity many mutter and repine, despair, &c. both bad I confess,

‡ *Hor.*

— § *ut calceus olim*

Si pede major erit, subvertet: si minor, uret.

As a shoe too big, or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*. If Adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore Adversity is to be preferred; *hac fræno indiget illa solatio: illa fallit, hæc instruit*: The one deceives, the other instructs: the one miserably happy, the other happily miserable: and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversity then is not so heavily to be taken, & we ought not in such cases so much to macerate our selves: there is no such odds in poverty and riches. To conclude in *Hieroms* words, *I will ask our magnificoes, that build with marble, and bestow a whole Manor on a thred, what difference betwixt them and Paul the Ermit, that bare old man: they drink in jewels, he in his hand: he is poor, and goes to Heaven, they are rich, and go to hell.*

† *Epist. lib. 3.*
vit. Paul. Er-
emit. Libet eos
nunc interroga-
re qui domus
marmoribus ve-
stiunt, qui uno
silo villarum
ponunt precia,
huic seni modo
quid unquam
defuit? vos
gemma bibitis,
ille concavis
manibus natu-
ra satifecit;
ille pauper pa-
radisum capit,
vos avaros ge-
benna suscipiet.

MEMB. 4.

Against servitude, loss of liberty, imprisonment, banishment.



Servitude, loss of liberty, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiours: Gentlemen serve Nobles, and Nobles subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselves are Gods servants, *Reges in ipsos imperium est Fovis*. They are subject to their

their own Laws, and as the Kings of *China*, indure more than slavish imprisonment, to maintain their state and greatness, they never come abroad. *Alexander* was a slave to fear, *Cæsar* of pride, *Vespasian* to his money, (*nihil enim refert, rerum sis servus an hominum.*) *Heliogabalus* to his gut; and so of the rest. Lovers are slaves to their Mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as *Evangelus* well discourseth in † *Macrobius*, and * *Seneca* the Philosopher, *asiduum servitutem extremam & ineluctabilem*, hee calls it, a continual slavery, to bee so captivated by vices; and who is free? Why then dost thou repine? *Satis est potens*, *Hierom* saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sick, and what wouldest thou have? But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we injoyed to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul, that we may not go. A Citizen of ours, saith^k *Cardan*, was sixty years of age, and had never been forth of the walls of the City *Mil-lan*; the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, hee earnestly desired, and being denied, *dolore confectus mortem obiit*, he died for grief.

What I have said of servitude, I say again of imprisonment. We are all prisoners. What's our life but a prison? We are all imprisoned in an Island. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would fain go see what is done in the Moon. In^m *Muscovy*, and many other northern parts, all over *Scandia*, they are imprisoned half the year in stoves, they dare not peep out for cold. Atⁿ *Aden* in *Arabia* they are penned in all day long with that other extreme of heat, and keep their markets in the night. What is a ship but a prison? And so many Cities are but as so many hives of Bees, Ant-hills; but that which thou abhorrest, many seek: Women keep in all winter, and most part of summer, to preserve their beauties, some for love of study: *Demosthenes* shaved his beard, because he would cut off all occasion from going abroad: how many Monks and Friers, Anchorites, abandon the world? *Monachus in urbe, piscis in arido*. Art it prison? Make right use of it, and mortifie thy self; ° *Where may a man contemplate better than in solitariness*, or study more than in quietness? Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publick good by their excellent meditation. * *Ptolomeus* King of *Egypt*, *cum viribus attenuatis infirmâ valetudine laboraret, miro discendi studio affectus, &c.* Now being taken with a grievous infirmity of body, that he could not stir abroad, became *Strato's* scholar, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion, (as mine Author adds) *pulcherimum regia opulentia monumentum, &c.* to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* never writ so elegantly, as in prison. *Paul* so devoutly, for most of his Epistles were dictated in his bonds: *Joseph*, saith^p *Austin*, *got more credit in prison, than when hee distributed corn*, and was Lord of *Pharaoh's* house. It brings many a lewd riotous fellow home, many wandering rogues it fet-

† *Satur. l. ii.*
Alius libidini
servit; alius
ambitioni, om-
nes spei, omnes
timori.

* *Nat. lib. 3.*

^k *Consol. l. 5.*

^l *o generose,*
quid est vita
nisi carcer a-
nimi?

^m *Herbastein.*

ⁿ *Vertomonius*
navig. l. 2. c. 4.
Commercia in
mundinis noctu
hora secunda,
ob nimios qui
serviunt inter-
dux astus, exer-
cent.

^o *ubi verior*
contemplatio
quam in solitu-
dine? ubi studi-
um solidius
quam in quiete?
* *Alex. ab Alex.*
gez. diæ. lib. I.
cap. 2.

^p *In Psa. 76.*
Non ita lauda-
tur Joseph cum
frumenta distri-
bueret, ac quam
carcerem habi-
taret.

tles, that would otherwise have been like raving Tygers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria, &c. & patria est ubicunque bene est*, That's a man's Country where he is well at ease. Many travel for pleasure to that City, saith *Seneca*, to which thou art banished, and what a part of the Citizens are strangers born in other places? *Incolentibus patria*, 'tis their Country that are born in it, and they would think themselves banished to go to the place, which thou leavest, and from which thou art so loath to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. † *The rain is a stranger to the earth, rivers to the Sea, Jupiter in Egypt, the Sun to us all. The Soul is an alien to the Body, a Nightingale to the air, a Swallow in an house, and Ganymede in Heaven, an Elephant at Rome, a Phoenix in India*; and such things commonly please us best, which are most strange, and come farthest off. Those old *Hebrews* esteemed the whole world *Gentiles*; the *Greeks* held all *Barbarians* but themselves; our modern *Italians* account of us as dull *Transalpines* by way of reproach, they scorn thee and thy Country, which thou so much admirest. 'Tis a childish humour to hane after home, to be discontent at that which others seek, to prefer, as base *Islanders* and *Norwegians* do, their own ragged Island before *Italy* or *Greece*, the Gardens of the world. There is a base Nation in the North, saith * *Pliny*, called *Chauci*, that live amongst rocks and sands by the sea side, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profecto* (as he concludes) *multis fortuna parcat in pœnam*; So it is, Fortune favours some to live at home, to their further punishment; 'tis want of judgement. All places are distant from Heaven alike, the Sun shines happily as warm in one City, as in another, and to a wise man there is no difference of climes: friends are every where to him that behaves himself well, and a Prophet is not esteemed in his own Country. *Alexander, Caesar, Trajan, Adrian*, were as so many land-leapers, now in the East, now in the West, little at home, and *Paulus Venerus, Lod. Vertomannus, Pinxonus, Cadamustus, Columbus, Americus Vespasianus, Vascus Gama, Drake, Candish, Oliver A-nort, Schoutien*, got all their honour by voluntary expeditions. But you say such mens travel is voluntary; we are compelled, and as malefactors must depart: yet know this of * *Plato* to be true, *ultori Deo summa cura peregrinus est*, God hath an especial care of strangers, and when hee wants friends and allies, hee shall deserve better, and finde more favour with God and men. Besides the pleasure of peregrination, variety of objects will make amends; and so many Nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as have been banished, will give sufficient credit unto it. Read *Peter Alcionius* his two books of this subject.

MEMB. 5.

Against sorrow for death of friends, or otherwise, vain fear, &c.



Eath and departure of friends are things generally grievous, *Omnia quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terrour, most irksome and troublesome unto

† Boethius.

† *Philostratus in deliciis. Peregrini sunt imbres in terra & fluvii in mari, Jupiter apud Ægyptos, sol apud omnes, hospes anima in corpore, luscinia in aere, hirundo in domo, Ganymedes caelo, &c.*

* *Lib. 16. cap. 1. Nullam frugem habent, potus ex imbri: Et hæ gentes se vincantur, &c.*

* *Lib. 5. de legibus. Cumque cognatis careat & amicis, majorem apud deos & apud homines misericordiam meretur.*

† *Cardan. de Consol. lib. 2.*

unto us. † *Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternal happiness, after these painful and miserable daies, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with † *Metexuma* that *Indian* Prince, *Bonum est esse hic*, they had rather be here. Nay, many generous spirits, and grave staid men otherwise, are so tender in this, that at the loss of a dear friend, they will cry out, roar, and rear their hair, lamenting some months after, houlings, O *Hone*, as those *Irish* women, and † *Greeks* at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine onely brother's dead, to whom shall I make my moan? O me miserum!

Quis dabit in lacrymas fontem, &c.

What shall I do?

‡ *Sed totum hoc studium luctu fraterna mihi mors
Abstulit, hei misero frater adempte mihi!*

My brother's death my study hath undone,

Woe's mee, alas my brother he is gone!

Mezentius would not live after his son:

* *Nunc vivo, nec adhuc homines lucemque relinquo,
Sed linquam* —

And *Pompey's* wife cried out at the news of her husbands death,

† *Turpe mori post te solo non posse dolore,
Violenta luctu & nescia tolerandi,*

as † *Tacitus* of *Agrippina*, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring down right.

— *Subitus misera color ossa reliquit,
Excussi manibus radii, revolutaque pensa:
Evolat infelix & fæmineo ululatu
Scissa comam* —

Another would needs run upon the sword's point after *Euryalus* departure,

‡ *Figite me, si qua est pietas, in me omnia tela
Conjicite ô Rutili,* —

O let me dye, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrows overshadowed him, saith *Homer*. *Jacob* rent his clothes, put sack-cloth about his loins, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, *Gen.* 37.37. Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves, but others. *Scaliger* saith of himself, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: ‡ *Austin* shed tears when he read the destruction of *Troy*. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wife, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should bee so dear unto us? or that wee should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence,

† *Seneca.*

† *Benzo.*

* *Summo mane
ululatum ori-
untur, pectora
percutientes,
&c. miserabi-
le spectaculum
exhibentes. Or-
telius in Gra-
cia.
Casullus.*

* *Virgil.*

† *Lucan.*

† 3 *Annal.*

‡ *Virg. Æn. 10.*

‡ *Confess. lib. 1.*

presence, feasting, hawking, hunting, brooks, woods, hills, musick, dancing, &c. all this is but vanity and loss of time, as I have sufficiently declared.

† Juvenalis.

† *Dum bibimus, dum sarta, unguenta puellas*

Poscimus, obrepit non intellecta senectus.

Whilst we drink, prank our selves, with Wenches dally,
Old age upon's at unawares doth fally.

As *Alchymists* spend that small modicum they have to get gold, and never finde it, we lose and neglect eternity, for a little momentany pleasure, which we cannot enjoy, nor shall ever attain to in this life. Wee abhor death, pain and grief, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. ^b *The lascivious prefers his whore before his life, or good estate; an angry man, his revenge; a parasite, his gut; ambitious, honours; covetous, wealth; a thief, his booty; a souldier, his spoil; wee abhor diseases, and yet we pull them upon us.* We are never better or freer from cares, than when we sleep, and yet, which we so much avoid and lament, death is but a perpetual sleep, and why should it, as ^{*} *Epicurus* argues, so much affright us? When wee are, death is not: but when death is, then wee are not: our life is tedious and troublesome unto him that lives best, † 'tis a misery to be born, a pain to live, a trouble to dye; death makes an end of our miseries, and yet we cannot consider of it, a little before ^{*} *Socrates* drank his potion of *Cicuta*, he bid the *Citizens* of *Athens* chearfully farewell, and concluded his speech with this short sentence, *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.* For there is no pleasure here, but sorrow, is annexed to it, repentance follows it. † *If I feed liberally, I am likely sick, or surfeit; If I live sparingly, my hunger and thirst is not allayed; I am well neither full nor fasting; If I live honest, I burn in lust; If I take my pleasure, I tire and starve my self, and do injury to my body and soul. † Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great misery?* 'Tis both waies troublesome to mee, to rise, and go to bed, to eat and provide my meat, cares and contentions attend mee all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries; *Omibus una meis certa medela malis;*

Why shouldest not thou then say with old *Simeon*, since thou art so well affected, Lord, now let thy servant depart in peace: or with *Paul*, I desire to be dissolved, and to be with Christ: *Beata mors qua ad beatam vitam adiitum aperit,* 'tis a blessed hour that leads us to a blessed life, and blessed are they that dye in the Lord. But life is sweet, and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horreur, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. † *Servetus* the heretick, that suffered in *Geneva*, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo vis igne tam horrendum exclamavit, ut universum populum perterrefecerit,* roared so loud, that hee terrified the people. An old *Stoick* would have scorned this. It troubles some to be unburied, or so:

^b *Amator scortum vite præparat, iracundus vindictam, parasitus guttam, ambitiosus honores, avarus opes, miles rapinam, fur priedam, morbos adimus & accersimus.* Card.
^{*} *Seneca.* Quum nos sumus mors non adest; cum vero mors adest, tum nos non sumus.

† *Bernard.* c. 3. med. *Nasci miserum, vivere parum, angustia moveri.*

^{*} *Plato Apol. Socratis.* Sed jam hora est hinc abire, &c.
^c *Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; Venereas delicias sequor, hinc morbus, lassitudo, &c.*

† *Bern.* c. 3. med. *De tantilla latitia, quantula tristitia; post tantam voluptatem quam gravis miseria?*
^a *Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad premium, de agone ad bravium.*

† *Vaticanus* vita ejus.

— non te optima mater

Condet humi, patriove onerabit membra sepulchro;

Alitibus linguere feris, & gurgite mersum

Unda feret, piscesq; impasti vulnera lambent:

Thy gentle Parents shall not bury thee,

Amongst thine Ancestors entomb'd to be,

But feral fowl thy carcass shall devour,

Or drowned corps hungry fish maws shall scour.

As *Socrates* told *Crito*, it concerns mee not what is done with mee when I am dead; *Facilis jactura sepulchri*: I care not so long as I feel it not; let them set mine head on the pike of *Teneriffa*, and my quarters in the four parts of the world,

— *Pascam licet in cruce corvos,*

let Wolves or Bears devour mee;

— *Cælo tegitur qui non habet urnam,*

* *Luc.*

The Canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then dost thou lament, as those do whom *Paul* tax'd in his time, *1 Thes. 4. 13. that have no hope?* 'Tis fit there should be some solemnity:

† *Sed sepelire decet defunctum, pectore forti,*

† *Il. 9. Homer.*

Constantes, unumq; diem fletui indulgentes.

Jobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him.

When *Jupiter* himself wept for *Sarpedon*, what else did the Poet insinuate, but that some sorrow is good:

* *Quis matrem nisi mentis inops in funere nati*

Flere vetat:

— who can blame a tender mother, if she weep for her children? Beside, as † *Plutarch* holds, 'tis not in our power not to lament, *Indolentia non cuius contingit*, it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. I know not how (saith *Seneca*) but sometimes 'tis good to be miserable in misery: and for the most part all grief evacuates it self by tears,

— *est quædam flere voluptas,*

Expletur lachrymis egeriturq; dolor:

yet after a daies mourning or two, comfort thy self for thy heaviness, *Eccles. 38.*

17. † *Non decet defunctum ignavo questu prosequi;* 'twas *Germanicus's* advice

of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's *indolentia*

ars, a *medium* to be kept: we do not (saith * *Austin*) forbid men to grieve,

but to grieve overmuch. I forbid not a man to be angry, but I ask for what cause

he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid?

I require a moderation, as well as a just reason. † The *Romans* and most ci-

vil Commonwealths have set a time to such solemnities, they must not

mourn after a set day, or if in a family a childe be born, a daughter or son mar-

ried, some state or honour be conferred, a brother be redeemed from his bands, a

friend from his enemies, or the like, they must lament no more. And 'tis fit

it should be so; to what end is all their funeral pomp, complaints and

tears? When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some

others, were weeping by him, which hee perceiving, asked them what

they meant: *for that very cause hee put all the women out of the room, upon*

which

* *Ovid.*

† *Consol. ad Apolon.* Non est liberare nostra positum non dolere misericordiam abolet, &c.

* *Ovid. 4. Trist.*

† *Tacitus lib. 4.*

* *Lib. 9. cap. 9.*

de civitate Dei.

Non quero cum

irascatur sed

cur, non utrum

sit tristis sed

unde, non utrum

timeat, sed quid

timeat.

† *Festus verbo*

minuitur. Lu-

ctui dies indi-

cebatur cum

liberi nascan-

tur, cum fra-

ter abijt, amicus

ab hospite cap-

tivus domum

redeat, puella

desponsetur.

§ Ob hanc cau-

sam mulieres

ablegaram ne

talia facerent;

nos hæc audien-

tes erubimus

& destitimus

lachrymis.

† Lib. 1. class. 8.
de clarif. Juris-
consultis Pata-
vinis.

* 12. Inuptæ
puellæ amictæ
viridibus pan-
nis, &c.

h Lib. de consol.

i Preceptis phi-
losophiæ confir-
matus adversus

omnem fortune
vim, & te con-
secratâ in cœ-
lunq; receptâ,

tantâ affectus
letitiâ sum ac

voluptate, quan-
tam animo ca-
pere possum, ac

exultare plane
mibi videor, vi-
ctorq; de omni

dolore & fortu-
nâ triumphare.

† ut lignum u-
ri natum, arista
secari, sic homi-
nes mori.

* Boeth. lib. 2.

met. 3.

† Boeth.

l Nic. Hensel.

Breslag. fol. 47.

m Twenty then

present.

n To Magda-

len the daugh-

ter of Charles

the seventh of

France.

Obeunt noctes-

que diesque, &c.

* Assyriorum

regio funditus

deleta.

† Omnium quas

unquam Sol as-

pexit urbium

maxima.

* Ovid.

† Arcad. lib. 8.

† Prefat. To-

pogr. Constanti-

nop.

which words of his they were abashed, and ceased from their tears. Lodovicus Cortesius, a rich Lawyer of Padua (as † Bernardinus Scardeonius relates) commanded by his last will, and a great mulct if otherwise, to his heir, that no funeral should be kept for him, no man should lament: But as at a wedding, musick and minstrels to be provided; and instead of black mourners, he took order, * that twelve Virgins clad in green should carry him to the Church. His will and testament was accordingly performed, and he buried in S. Sophies Church. h Tully was much grieved for his daughter Tulliola's death at first, until such time that he had confirmed his mind with some Philosophical precepts, i then hee began to triumph over fortune and grief, and for her reception into Heaven, to bee much more joyed than before hee was troubled for her loss. If an Heathen man could so fortifie himself from Philosophy, what shall a Christian from Divinity? Why dost thou so macerate thy self? 'Tis an inevitable chance, the first statute in Magna Charta, an everlasting Act of Parliament, all must † die.

k Constat aternâ positumq; lege est,

Ut constet genitum nihil.

It cannot be revoked, we are all mortal, and these all-commanding gods and Princes die like men: †—*involvit humile pariter & celsum caput, æquatque summis infima.* O weak condition of humane estate, Sylvius exclaims: Ladislaus King of Bohemia, 18. years of age, in the flower of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many m Physicians, now ready to be n married, in 36 hours sickned and died. We must so be gone sooner or later all, and as Calliopeius in the Comedy took his leave of his Spectators and Auditors.

Vos valete & plaudite, Calliopeius recensui.

must we bid the world farewell, (Exit Calliopeius) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, data sunt ipsis quoque fata sepulchris, Kingdomes, Provinces, Towns and Cities have their periods, and are consumed. In those flourishing times of Troy, Mycenæ was the fairest City in Greece, Græcia cuncta imperitabat, but it alas, and that * Assyrian Ninive are quite overthrown: The like fate hath that Egyptian and Bæotian Thebes, Delos, commune Græcia conciliabulum, the common council-house of Greece, † and Babylon the greatest City that ever the Sun shone on, hath now nothing but walls, and rubbish left.

* Quid Pandionia restat nisi nomen Athenæ?

Thus † Pausanias complained in his times. And where is Troy it self now, Persepolis, Carthage, Cizicum, Sparta, Argos, and all those Grecian Cities? Syracuse and Agrigentum, the fairest Towns in Sicily, which had sometimes 700000 inhabitants, are now decayed: the names of Hieron, Empedocles, &c. of those mighty numbers of people, onely left. One Anacharsis is remembred amongst the Scythians; the world it self must have an end; And every part of it. Cætera igitur urbes sunt mortales, as Peter † Gillius concludes of Constantinople, hæc sane quamdiu erunt homines, futura mihi videtur immortalis; but 'tis not so: nor site, nor strength, nor Sea, nor land, can vindicate a City, but it and all must vanish at last. And as to a traveller, great mountains seem plains afar off, at last are not discerned at all; Cities, men, monuments, decay.

Nec solidis prodest sua machina terris, the names are
onely left, those at length forgotten, and are involved in perpetual night.

° *Returning out of Asia, when I sailed from Aegina toward Megara, I began* (saith *Servius Sulpitius*, in a consolatory Epistle of his to Tully) *to view the Country round about. Aegina was behinde mee, Megara before, Pyraeus on the right hand, Corinth on the left, what flourishing Towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with my self, Alas, why are wee men so much disquieted with the departure of a friend, whose life is much shorter? P When so many goodly Cities lye buried before us. Remember O Servius, thou art a man; and with that I was much confirmed, and corrected my self. Correct then likewise, and comfort thy self in this, that we must necessarily dye, and all dye, that we shall rise again: as Tully held: Fucundiorq; multo congressus noster futurus, quam in suavis & acerbus digressus, Our second meeting shall bee much more pleasant, than our departure was grievous.*

° *Epist. Tull. lib. 3.*

° *Quum tot oppidorum cada- vera ante oculis Projecta ja-cent.*

I but hee was my most dear and loving friend, my sole friend,

† *Quis desiderio sit pudor aut modus*

Tam chari capitis? — And who can blame my woe?

Thou mayest be ashamed, I say with *Seneca*, to confesse it, in such a *tempest* as this to have but one anchor, go seek another; and for his part thou dost him great injury to desire his longer life. *Wilt thou have him crazed and sickly still*, like a tired traveller, that comes weary to his Inn, begin his journey afresh, or to bee freed from his miseries? thou hast more need rejoyce that hee is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortal man ever had, so good a wife, but shee is now dead and gone, *lethaeoque jacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least ever was to be had, *Hee did either so finde, or make her; if he found her, he may as happily finde another, if he made her, as Critobulus in Xenophon did by his, hee may as good cheap inform another, & bona tam sequitur, quam bona prima fuit*; hee need not despair, so long as the same Master is to bee had. But was shee good? Had shee been so tried peradventure as that *Ephesian* widow in *Petronius*, by some swaggering souldier, shee might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; *and 'tis but a folly to love thy fetters, though they bee of gold*. Come into a third place, you shall have an aged Father fighting for a Son, a pretty Childe;

† *Impube pectus quale vel impia*

Molliret Thracum pectora.

— Hee now lyes asleep,

Would make an impious Thracian weep.

Or some fine daughter that died young, *Nondum experta novi gaudia prima tori*. Or a forlorn son for his deceased Father. But why? *Prior exiit, prior intravit*, hee came first, and hee must go first. * *Tu frustra pluis, henc &c.* What, wouldest thou have the Laws of nature altered, and him to live alwaies? *Fulius Caesar, Augustus, Alcibiades, Galen, Aristotle*, lost their Fathers young. And why on the other side shouldest thou so heavily take the death of thy little son?

† *Hor. lib. 1. Od. 24.*

° *De remed. fortuit.*

† *Erubescet tanta tempestate quod ad unam anchoram stabis.*

† *Vis aegrum, & morbidum, sitibundum — gaudet potius quod his malis liberatus sit.*

† *uxorem bonam aut invenisti, aut sic fecisti; si invenieris, aliam habere te posse ex hoc intelligamus: si feceris, bene speres, salvis est artifex.*

† *Stulti est compedes licet amare.*

† *Hor.*

* *Hor. lib. 1. Od. 24.*

* *Nunc*

* Vir. 4. Ed.

* Cap. 19. Si id

studet ut uxor,

amici, liberi

perpetuo vi-

vant, stultus es.

* Deus quos

diligat iuvenes

rapit. Menan.

† Consol. ad A-

pol. Apollonius

filius eius in

flore decessit,

ante nos ad æ-

ternitatem di-

gressus, tan-

quam è convi-

vio abiens, pri-

usquam in er-

rorem aliquem

è temulentia

incidit, quæ-

les in longa se-

nesta accidere

soleret.

† Tom. 1. Tract.

de luctu. Quid

me mortuum

miserum vocas,

qui te sum

multo felicior?

aut quid acerbis

tibi putas con-

tingisse? an quia

non sum malus

senex, ut iusta-

cie rugosus, in-

curvus, &c.

O demens, quid

tibi videtur in

vita boni? ni-

mirum amici-

tias, cenas,

&c.

Longe melius

non esurire

quam edere;

non scire, &c.

Gaude potius

quod morbos

& febres effu-

gerim, ango-

rem animi,

&c.

Ejelatus quid

prodest, quid

lachrymæ, &c.

† Virgil.

* Hor.

† Chyrenus de-

licis Europæ.

* Num quia nec fato, meritâ nec morte peribat,

Sed miser ante diem

hee died before his time per-

haps, not yet come to the solstice of his age, yet, was hee not mortal?

Hear that divine * Epictetus, If thou covet thy wife, friends, children, should

live alwaies, thou art a fool. Hee was a fine childe indeed, Dignus Apollineis

lachrymis, a sweet, a loving, a fair, a witty childe, of great hope, another

Eteoneus, whom Pindarus the Poet, and Aristides the Rhetorician so much

lament; but who can tell whether hee would have been an honest man?

Hee might have proved a thief, a rogue, a spendthrift, a disobedient son,

vexed and galled thee more than all the world beside, hee might have

wrangled with thee and disagreed, or with his brothers, as Eteocles and

Polynices, and broke thy heart; hee is now gone to eternity as another Ga-

nymede, in the * flower of his youth, as if he had risen, saith Plutarch, from

the midst of a feast, before he was drunk, the longer he had lived, the worse

he would have been, & quo vita longior (Ambrose thinks) culpa numerosior;

more sinful, more to answer he would have had. If he was nought, thou

mayest be glad he is gone, if good, bee glad thou hadst such a son. Or,

art thou sure he was good? It may be he was an hypocrite as many are,

and howsoever hee spake thee fair, peradventure hee prayed amongst the

rest that Icaro-Menippus heard at Jupiters whispering place in Lucian, for

his Fathers death, because he now kept him short; he was to inherit much

goods, and many fair Manors after his decease. Or put case he was very

good, suppose the best, may not thy dead son expostulate with thee, as

he did in the same * Lucian, Why dost thou lament my death, or call mee mis-

erable that am much more happy than thy self? what misfortune is befallen me?

Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost?

Some of your good chear, gay cloths, musick, singing, dancing, kissing, merry

meetings, thalami lubentias, &c. is that it? Is it not much better not to hun-

ger at all than to eat? not to thirst than to drink to satisfy thirst? not to be cold

than to put on clothes to drive away cold? You had more need rejoyce that I am

freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, en-

vy, malice, that I fear no more theeves, tyrants, enemies, as you do.

† Id cinerem & manes credis curare sepultos?

Do they concern us at all, think you, when we are once dead? Condole

not others then overmuch, wish not or fear their death,

* Summum nec optes diem nec metuas;

'tis to no purpose.

Excepsi è vitæ arumnis facilisq; lubensque,

Ne pejora ipsâ morte dehinc videam,

I left this irksome life with all mine heart,

Lest worse than death should happen to my part.

† Cardinal Brundusinus caused this Epitaph in Rome to bee inscribed on

his tomb, to shew his willingness to dye, and tax those that were so

loath to depart. Weep and howl no more then, 'tis to small purpose;

and as Tully adviseth us in the like case, Non quos amisimus, sed quantum luge-

re par sit cogitemus: Think what we do, not whom we have lost. So David

did, 2 Sam. 22. While the childe was yet alive, I fasted and wept, but being now

dead, why should I fast? Can I bring him again? I shall go to him, but he cannot

return

return to mee. He that doth otherwise is an intemperate, a weak, a silly, and undiscreeet man. Though Aristotle deny any part of intemperance to bee conversant about sorrow, I am of ^a Seneca's mind, *he that is wise, is temperate, and he that is temperate, is constant, free from passion, and he that is such a one, is without sorrow*: as all wise men should be. The ^a Thracians wept still when a childe was born, feasted and made mirth when any man was buried: and so should we, rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When Eteoneus that noble young Greek was so generally lamented by his friends, Pindarus the Poet feigns some god saying, *Silete homines, non enim miser est, &c.* bee quiet good folks, this young man is not so miserable as you think; hee is neither gone to Styx nor Acheron, *sed gloriosus & senii expers heros*, hee lives for ever in the Elisian fields. Hee now injoyes that happines, which your great Kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, wee must divert them by all means, by doing something else, thinking of another subject. The Italians most part sleep away care and grief, if it unseasonably seize upon them, Danes, Dutchmen, Polanders, and Bohemians drink it down, our Country-men go to playes: do something or other, let it not transpose thee, or by ^b premeditation make such accidents familiar, as Ulysses, that wept for his dog, but not for his wife, *quod paratus esset animo obfirmato*, (Plut. de anim. tranq.) accustome thy self, and harden before-hand by seeing other mens calamities, and applying them to thy present estate:

Prævisum est levius quod fuit ante malum.

I will conclude with [†] Epictetus, *If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: If thou lovest a son or wife, remember they were mortal, and thou wilt not be so impatient.* And for false fears, and all other fortuite inconveniences, mischances, calamities, to resist and prepare our selves, not to faint is best; ^{*} *Stultum est timere quod vitari non potest*, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

^c *Nam quisquis trepidus pavet vel optat,*

Abjecit clypeum, locoque; motus

Necit quâ valeat trahi catenam.

For hee that so faints or fears, and yeelds to his passion, flings away his own weapons, makes a cord to binde himself, and pulls a beam upon his own head.

MEMB. 6.

Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other affections.



Gainst those other ^a passions and affections, there is no better remedy, than as Mariners when they go to Sea, provide all things necessary to resist a tempest; to furnish our selves with Philosophical and Divine Precepts, other mens examples, [†] *Periculum ex aliis facere, sibi quod ex usu fiet*: To ballance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envy, livor, spleen, hatred, with their opposite virtues, as wee bend a crooked staff another way, to oppose sufferance to labour, patience to

^a Epist. 85.

^a Sardinus de mor. Gen.

^b Premeditatione facilem reddere quemque casum. Plutarchus consolatione ad Apollonium. Assuefacere nos casibus debemus. Tul. lib. 3. Tusculan. quest.

[†] Cap. 8. Si otiam diligas, memento te otiam diligere, non perturbaberis ea contraria; si filium aut uxorem, memento hominem a te diligere, &c.

^{*} Seneca.

^c Boeth. lib. 1. prof. 4.

^a Qui invidiam ferre non potest, ferre contemptum cogitur.

[†] Ter. Heaut. tox.

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† Epictetus c.

14 Si labor ob-
jectus fuerit to-
lerantiae, convi-
cium patientiae,
&c. si ita con-
sueveris, vitis
non obtempera-
bis.

† Ter. Phor.

reproach †, bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine our selves for what cause we are so much disquieted, on what ground, what occasion, is it just or feigned? And then either to pacifie our selves by reason, to divert by some other object, contrary passion or premeditation. † *Meditari secum oportet quo pacto adver- sam arumnam ferat, Pericla, damna, exilia, peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filiae, communia esse hac: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be less troublesome unto us, *In secundis meditare, quo pacto feras adversa;* or out of mature judge- ment to avoid the effect, or disannul the cause, as they do that are trou- bled with toothach, pull them quite out.

† Alciat. Embl.

† *Ut vivat castor, sibi testes amputat ipse;**Tu quoque si qua nocent, abjice, tutus eris.*

The Beaver bites off's stones to save the rest:

Do thou the like with that thou art oppress'd.

Or as they that play at wasters, exercise themselves by a few cudgels, how to avoid an enemies blows: let us arm our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the Proverb saith, *laqueo haud capitur*: an old Fox is not so easily taken in a snare: an old souldier in the world me thinks should not be disquieted, but ready to receive all fortunes, en- counters, and with that resolute Captain, come what may come, to make answer

* Virg. Aen.

* *non ulla laborum**O virgo nova mi facies inopinaque surgit,**Omnia percepi atq; animo mecum ante peregi.*

No labour comes at unawares to mee,

For I have long before cast what may bee,

— *non hoc primum mea pectora vulnus**Senferunt, graviora tuli* —

† Nat. Chytrens
deliciis Euro-
pe. Felix civi-
tas quæ tempo-
re pacis de bel-
lo cogitat.

The Common-wealth of † Venice, in their Armory have this inscription, *Happy is that City, which in time of peace thinks of war*, a fit Motto for every mans private house, happy is the man that provides for a future assault. But many times we complain, repine and mutter without a cause, we give way to passions, we may resist, and will not. *Socrates* was bad by nature, envious, as he confessed to *Zopirus* the Physiognomer, accusing him of it, froward and lascivious: but as he was *Socrates*, hee did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, and la- scivious, yet as thou art a Christian, correct & moderate thy self. 'Tis some- thing, I confess, and able to move any man, to see himself contemned, ob- scure, neglected, disgraced, undervalued, ^d left behinde, some cannot endure it, no not constant *Lipsius*, a man discreet otherwise, yet too weak and pas- sionate in this, as his words expresse, ^c *collegas olim, quos ego sine fremitu non intueor, nuper terra filios, nunc Mæcenates & Agrippas habeo, --- summo jam monte potitos.* But he was much to blame for it; to a wise staid man this is nothing, wee cannot all be honoured and rich, all *Cæsars*; if wee will bee content, our present state is good; and in some mens opinion to be prefer- red. Let them go on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and in-

^a Occupet ex-
tremum scabi-
es; mihi turpe
relinqui est.

Hor.

^c *Lipsius* epist.
quæst. l. 1. ep. 7.

indirect means, as too many do, by bribery, flattery, and parasitical insinuation, by impudence, and time-serving, let them climb up to advancement, in despite of virtue, let them go before, *cross mee on every side*, *me non offendunt modo non in oculos incurrant*, as hee said, correcting his former error, they do not offend mee; so long as they run not into mine eyes. I am inglorious and poor, *composita paupertate*, but I live secure and quiet: they are dignified, have great means, pomp and state, they are glorious; but what have they with it? *Envy, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first*. I am contented with my fortunes, *spectator è longinquo*, and love *Neptunum procul à terrâ spectare furem*: hee is ambitious, and not satisfied with his: *but what gets hee by it? to have all his life laid open, his reproaches seen; not one of a thousand, but he hath done more worthy of dispraise and animadversion, than commendation; no better means to help this, than to be private*. Let them run, ride, strive as so many fishes for a crum, scrape, climb, catch, snatch, cozen, colloque, temporize and fleer, take all amongst them, wealth, honour, and get what they can, it offends mee not: — *me mea tellus*

Lare secreto tutoq; tegat,

I am well pleased with my fortunes,

— *Visvo & regno simul ista relinquens.*

I have learned in

what state soever I am, therewith to be contented, Phil. 1. 11. Come what can come, I am prepared, *Nave ferar magna an parva, ferar unus & idem*. I am the same. I was once so mad to bussle abroad, and seek about for preferment, tire my self, and trouble all my friends, *sed nihil labor tantus profecit; nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lactant, dum alios ambio, hos capto, illis innotesco, atas perit, anni defluunt, amici fatigantur, ego deferor, & jam, mundi tæsus, humanaq; satur infidelitatis acquiesco*. And so I say still, although I may not deny, but that I have had some † bountiful patrons, and noble benefactors, *ne sim interim ingratus*, and I do thankfully acknowledge it, I have received some kindness, *quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis*, more peradventure than I deserve, though not to my desire, more of them than I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a *Suffenus* to my self; what I have said, without prejudice or alteration shall stand. And now as a mired horse that struggles at first with all his might and main to get out, but when hee sees no remedy, that his beating will not serve, lies still, I have laboured in vain, rest satisfied, and if I may usurp that of † *Prudentius*,

Inveni portum; spes & fortuna valete,

Nil mihi vobiscum, ludite nunc alios.

Mine Haven's found; fortune and hope adieu,
Mock others now, for I have done with you.

^f *Lippus epist. lib. 1. epist. 7.*
^g *Gloria comitem habet inviolam, prius ore premittit retinendo ac acquirendo.*

^h *Quid aliud ambitiosus sibi parat quam ut probra ejus pateant? nemo vivens qui non habet in vitâ plura vituperatione quam laude digna; his malis non melius occurritur quam si bene latueris.*

ⁱ *Et omnes fama per urbes garrula laudet.*
^k *Sen. Hec. fur.*
^l *Hor.*

† The right honourable Lady Francis Countess Dowager of Exeter. The Lord Berkley.

† *Distichon ejus in militem Christianum è Græco.*
Engraven on the tomb of Fr. Puccius the Florentine in Rom. Chytrens in deliciis.

*Against Repulse, Abuses, Injuries, Contempts, Disgraces,
Contumelies, Slanders, Scoffs, &c.*

Repulse.

*m Paderatus in
300 Lacedamo-
norum nume-
rum non electus
rist, gratulari
se dicens civi-
tatem habere
300 cives se
meliores.*

*n Kissing goes
by favour.*

** Aneas Syl.
de miser. curial.
Dantur honores
in curiis non
secundum hono-
res & virtutes,
sed ut quisque
ditior est atque
potentior eo ma-
gis honoratur.
† Sessellus lib.
2. de republ.*

*Gallorum. Fa-
vorem apud nos
& gratia ple-
rumque res agi-
tur; & qui com-
modum aliquem
nacti sunt in-
tercessorem, a-
ditum fere ha-
bent ad omnes
præfecturas.*

** Imperitus pe-
riti munus oc-
cupat, & sic a-
pud vulgus ha-
betur. Ille prosti-
tetur mille co-
ronatis, cum
nec decem me-
reatur; alius è
diverso mille
dignus, vix de-
cem consequi
potest.*

*† Epist. dedic.
disput. Zeubbeo
Bondemontio,
& Cosmo Ru-
celaio.*

*† Quum is qui
regnat, & reg-
nandi sit impe-
ritus.*

** Lib. 22. hist.
† Ministri lo-
cupetiores sunt
is quibus mi-
nistratur.*



May not yet conclude, think to appease passions, or quiet the mind, till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope; to point alone at some few of the chiefest, is that which I aim at.

Repulse and disgrace are two main causes of discontent, but to an understanding man not so hardly to be taken. *Cæsar* himself hath been denied, *m* and when two stand equal in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldest thou take it so grievously? It hath been a familiar thing for thee thy self to deny others. If every man might have what he would, we should all be deified, Emperours, Kings, Princes; if whatsoever vain hope suggests, unsatiable appetite affects, our preposterous judgement thinks fit, were granted, we should have another *Chaos* in an instant, a meer confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies given by desert or worth, but for love, affinity, friendship, affection, *n* great mens letters, or as commonly they are bought and sold. ** Honours in Court are bestowed, not according to mens virtues and good conditions* (as an old Courtier observes) *but as every man hath means, or more potent friends, so he is preferred.* With us in *France* († for so their own Country-men relates) most part the matter is carried by a favour and grace; hee that can get a great man to be his mediator, runs away with all the preferment. Indignissimus plerumque præfertur, *Vatinius Catoni, illaudatus laudatissimo;*

Servi dominantur; aselli

Ornantur phaleris, dephalerantur equi.

An illiterate fool sits in a mans seat, and the common people hold him learned, grave and wise: *One professeth* (** Cardan* well notes) *for a thousand Crowns, but hee deserves not ten, when as hee that deserves a thousand cannot get ten. Solarium non dat multis salem.* As good horses draw in Carts, as Coaches. And oftentimes, which *Machiavel* seconds; † *Principes non sunt qui ob insignem virtutem principatu digni sunt,* hee that is most worthy, wants imployment; hee that hath skill to bee a Pilot, wants a Ship; and hee that could govern a Common-wealth, a world it self, a King in conceit, wants means to exercise his worth, hath not a poor office to manage. And yet all this while hee is a better man that is fit to reign, *et si careat regno,* though hee want a Kingdome; † *than hee that hath one,* and knows not how to rule it; A Lion serves not alwaies his Keeper, but oftentimes the Keeper the Lion, and as ** Polydore Virgil* hath it, *multi reges ut pupilli ob inscitiam non regunt, sed reguntur.* *Hieron* of *Syracuse* was a brave King, but wanted a Kingdome; *Persus* of *Macedon* had nothing of a King, but the bare name and title, for hee could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more means, than the Masters whom they serve, which † *Epictetus* counts an eye-sore, and inconvenient. But who can help it? It is

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an ordinary thing in these daies to see a base impudent asse, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because hee looks big, can bustle in the world, hath a fair outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deserving man shall lye hid, or have a repulse. 'Twas so of old, and ever will be, and which *Tiresias* advised *Ulysses* in the † Poet,

— *Accipe quâ ratione queas ditescere, &c.*

† Hor. lib. 2.
Sat. 5.

is still in use, lye, flatter and dissemble: If not, as hee concludes,

— *Ergo pauper eris*, then go like a begger as thou art. *Erasmus*, *Melancthon*, *Lipsius*, *Budaus*, *Cardan*, liv'd and died poor. *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops, that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wildome, that prefers men; *The race is not to the swift, nor the battel to the strong*, but as the wise man said, ° *Chance*, and sometimes a ridiculous chance. * *Casus plerumq; ridiculus multos elevavit*. 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaim, *O misera virtus, ergo nihil quàm verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortuna*. Beleeve it hereafter, O my friends! Virtue serves fortune. Yet be not discouraged (O my well-deserving spirits) with this which I have said, it may be otherwise, though seldome I confesse, yet sometimes it is. But to your further content, Ile tell you a † tale. In *Moronia pia*, or *Moronia felix*, I know not whether, nor how long since, nor in what Cathedral Church, a fat Prebend fell void: The carcass scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to out-bid any man before he would lose it, every man supposed hee should carry it. The second was my Lord Bishops Chaplain (in whose gift it was) and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, hee had newly found out strange mysteries in Chymistry, and other rare inventions which he would detect to the publick good. The fifth was a painful Preacher, and he was commended by the whole Parish where he dwelt, he had all their hands to his Certificate. The sixth was the Prebendaries son lately deceased, his Father died in debt (for it, as they say) left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his Lordships gift. The eighth pretended great losses, and what hee had suffered for the Church, what pains hee had taken at home and abroad, and besides, hee brought Noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foreign Doctor, a late convert, and wanted means. The eleventh would exchange for another, hee did not like the formers site, could not agree with his neighbours and fellows, upon any terms, hee would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the University, but hee had neither means nor mony to compass it, besides, he hated all such courses, he could not speak for himself, neither had he any friends to solcite his cause, and therefore made no suit, could not expect, neither did he hope for, or look

° Solomon Eccl.
cl. 9. 11.
* Sat. Menip.

† Tale quid est
apud Valent.
Andream Apo-
logo manip. 5.
apoc. 39.

after it. The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountiful nature, gave it freely to the University student, altogether unknown to him but by fame; and to bee brief, the Academical Scholar had the Prebend sent him for a present. The news was no sooner published abroad, but all good students rejoiced, and were much cheared up with it, though some would not beleieve it; others as men amazed, said it was a miracle; but one amongst the rest, thanked God for it, and said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire.* You have heard my tale; but alas it is but a tale, a meer fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then; they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, and shift as he can; yet Cardan comforted himself with this, ° *The Star Fomahant would make him immortal*, and that † after his decease his Books should be found in Ladies studies. * *Dignum laude virum Musa vetat mori.*

But why shouldest thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a † childe that puts on his fathers shoes, hat, headpeece, breastplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other; so wouldest thou do by such an office, place, or Magistracy: Thou art unfit, *And what is dignity to an unworthy man*, but (as * *Salvianns* holds) a gold ring in a swines snout? Thou art a brute. Like a bad actor (so † *Plutarch* compares such men) in a Tragedy, *diadema fert, at vox non auditur*: Thou wouldest play a Kings part, but actest a Clown, speakest like an Ass. † *Magna petis Phaeton, & qua non viribus istis*, &c. as *James* and *Fohn* the sons of *Zebedy* did ask they knew not what; *nescis temerarie nescis*; thou dost, as another *Suffenus*, overween thy self; thou art wise in thine own conceit, but in other more mature judgements altogether unfit to manage such a business. Or be it thou art more deserving than any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldest have forgotten God and thy self, insulted over others, contemned thy friends, † been a block, a tyrant, or a demi-god, *sequiturq; superbia formam*: † Therefore, saith *Chrysostome*, good men do not alwaies finde grace and favour; lest they should be puffed up with turgent titles, grow insolent and proud.

Injuries, abuses, are very offensive; and so much the more in that they think, *veterem ferendo invitant novam*, by taking one, they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to bear, or quietly to put it up. If an Ass kick me, saith *Socrates*, shall I strike him again? and when † his wife *Xanippe* struck and misused him, to some friends that would have had him strike her again, he replied, that he would not make them sport, or that they should stand by and say, *Eia Socrates, eia Xanippe*, as we do when dogs fight; animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels; and sometimes at other mens procurements, with much vexation of spirit, and anguish of mind, all which with good advice, or mediation of friends might have been happily composed

• *Stella Fomahant immortalitatem dabit.*

† *Lib. de lib. propriis.*

* *Hor.*

† *Qui induit thoracem aut galeam, &c.*

* *Lib. 4. de gubern. Dei. Quid est dignus indigno, nisi circulus aureus in naribus suis?*

† *In Lysandro.*

† *Ovid. Met.*

• *Magistratus virum indicat. Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate jactantia, ne altitudo muneris negligentiores efficiat.*

• *Asian.*

fed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble it, to^x forget and forgive, ^y not seven but seventy times, as often as he repents, forgive him, Luk. 17. 3. as our Saviour enjoins us stricken, to turn the other side: as our^z Apostle perswades us, to recompense no man evil for evil, but as much as is possible to have peace with all men: not to avenge our selves, and we shall heap burning coals upon our adversaries head. For if you put up wrong (as Chrysostome comments) you get the victory, he that loseth his money, loseth not the conquest in this our Philosophy. If he contend with thee, submit thy self unto him first, yeeld to him. *Durum & durum non faciunt murum*, as the proverb is, two refractory spirits will never agree, the only means to overcome, is to relent, *obsequio vinces*. Euclide in Plutarch, when his brother had angered him, swore he would be revenged; but he gently replied, † *Let me not live if I do not make thee to love mee again*, upon which meek answer he was pacified.

* *Flectitur obsequio curvatus ab ardore ramus,*
Frangis si vires experire tuas.

A branch if easily bended yeelds to thee,
 Pull hard it breaks: the difference you see.

The noble family of the *Columni* in Rome, when they were expelled the City by that furious *Alexander* the sixth, gave the bending branch therefore as an Empress with this motto, *Flecti potest, frangi non potest*, to signify that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage, to the Kingdome of Naples, and were honourably entertained by *Frederick* the King, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou mayst win him, ^a *favore & benevolentia etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are so soonest overcome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emanuel* *Philibert* Duke of Savoy, and he was not mistaken in it, for

* *Quo quisq; est major, magis est placabilis ira,*
Et faciles motus meus generosa capit.

A greater man is soonest pacified,

A noble spirit quickly satisfied.

It is reported by ^b *Gualter Mapes*, an old Historiographer of ours (who lived 400 years since) that King *Edward Senior*, and *Leolin* Prince of Wales, being at an interview neer *Aust* upon *Severn* in *Glocestershire*, & the Prince sent for, refused to come to the King, hee would needs go over to him: which *Leolin* perceiving, went up to the arms in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly; And hereupon was reconciled unto him, and did his homage: If thou canst not so win him, put it up, if thou beest a true Christian, a good Divine, an Imitator of Christ, († *For he was reviled, and put it up, whipped, and sought no revenge*) thou wilt pray for thine enemies, and blest them that persecute thee, be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*; if he were a brangling knave, 'tis his fashion so to do, where is least heart, is

most

^x *Injuriarum remedium est oblivio.*
^y *Mat. 18. 22.*
^z *Mat. 5. 39.*
^a *Rom. 12. 17.*
[†] *Si toleras injuriam, victor evadis; qui enim pecunis privatus est, non est privatus victoria in hac Philosophia.*
[†] *Dispeream nisi te ultus fuero: dispeream nisi ut me deinceps ames effecero.*
^{*} *Joach. Camerarius Embt.*
^a *I. cent. I.*

^a *Heliodorus.*
[†] *Reipsa reperit nihil esse homini melius facilitate & clementia.* Ter. Adolph.
^{*} *Ovid.*
^b *Camden in Glouc.*
^c *usque ad pectus ingressus est aquam, &c. cymbam amplectens, sapientissime rex ait, tua humilitas meam vicit superbiam, & sapientia triumphavit ineptiam; collum ascendente quod contra te fatuus erexi, intrabis terram quam hodie fecit tuam benignitas, &c.*
[†] *Chrysostome.* *Contumelias affectus est, & eas pertulit; op-probriis, nec ultus est, verberibus casus, nec vicem reddidit.*
^a *Rom. 12. 14.*

354

c Pro.

f Contend not
with a greater
man,

Pro.

* Occidere pos-
sunt.† Non facile
aut tutum in-
eum scribere qui
potest proscri-
bere.† Arcana tace-
re, otium recte
collocare, inju-
riam posse fer-
re, difficilli-
mum.

E Plal. 45.

Rom. 12.

* Plal. 13. 12.

† Nullus tam
severè inimi-
cum suum ul-
cisci potest,
quam deus so-
let miserorum
oppressores.† Acturus in
Plaut.

* Hor. 3. Od. 2.

† Wisd. 11. 6.

* Juvenal.

most tongue; *quo quisq; stultior, eò magis insolecit*, the more sottish he is, still the more insolent: *c Do not answer a fool according to his folly*. If hee be thy superiour, *f bear it by all means, grieve not at it, let him take his course; Auitus and Melitus * may kill mee, they cannot hurt mee*: as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torn in peeces with wilde horses, broken on the wheel, pinched with fiery tongs, the Soul cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannize, to take what liberty they list, and who dare speak against? *Miserum est ab eo ladi, à quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: † and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard, I confess, to be so injur'd: One of *Chilo's* three difficult things: † *To keep counsel, spend his time well, put up injuries*; but be thou patient, and leave revenge unto the Lord. *g Vengeance is mine, and I will repay, saith the Lord. I know the Lord, saith * David, will avenge the afflicted, and judge the poor*. No man (as † *Plato* further adds) can so severely punish his adversary, as God will such as oppress miserable men.

† Iterum ille rem judicatam judicat,

Majoreq; multa mulctat.

If there be any Religion, any God, and that God be just, it shall be so, if thou beleevest the one, beleve the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *serò sed serò*, stay but a little and thou shalt see Gods just judgement overtake him.

* Raro antecedentem scelestum

Deseruit, pede pœna claudo.

Thou shalt perceive that verified of *Samuel* to *Agag*, *1 Sam. 15. 33. Thy sword hath made many women childless; so shall thy mother be childless amongst other women*. It shall be done to them, as they have done to others. *Conradinus* that brave *Suevian* Prince, came with a well prepared army into the Kingdome of *Naples*, was taken prisoner by King *Charls*, and put to death in the flower of his youth, a little after (*Ulionem Conradini mortis, Pandolphus Collinatus Hist. Neap. lib. 5. calls it*) King *Charls* his own son, with 200 Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisq; peccat in eo punietur*, † they shall be punished in the same kinde, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensigns displayed, let drums beat on, trumpets sound *Taratantarra*, let them sack Cities, take the spoil of Countries, murder infants, devour Virgins, destroy, burn, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

* Ad generum Cereris sine cade & sanguine pauci

Descendant reges & sic à morte tyranni,

Few Tyrants in their beds do die,

But stab'd or maim'd to Hell they hie.

Oftentimes too a base contemptible fellow is the instrument of Gods justice to punish, to torture and vex them, as an *Ichneumon* doth a *Crocodile*. They shall be recompenced according to the works of their hands, as *Ha-*

man

man was hanged on the gallows hee provided for *Mordechy*; They shall have sorrow of heart, and be destroyed from under the Heaven, *Thre. 3. 64, 65, 66.* Only be thou patient; *vincit qui patitur*: and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this, flesh and blood may not abide it; 'Tis grave, grave! no (*Chrysostome* replies) *non est grave ô homo*, 'tis not so grievous;† *neither had God commanded it, if it had been so difficult.* But how shall it be done? Easily, as hee follows it, if thou shalt look to Heaven, behold the beauty of it, and what God hath promised to such as put up injuries. But if thou resist and go about *vim vi repellere*, as the custom of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then, but a condign punishment; thou hast deserved as much: *A te principium, in te recidet crimen quod à te fuit; peccasti, quiesce*, as *Ambrose* expostulates with *Cain. lib. 3. de Abel & Cain.* ^k *Dionysius* of *Syracuse*, in his exile, was made stand without door, *patienter ferendum*, fortasse *nos tale quid fecimus, quum in honore essemus*, he wisely put it up, and laid the fault where it was, on his own pride and scorn, which in his prosperity hee had formerly shewed others. 'Tis † *Tullies* axiome, *ferre ea molestissimè homines non debent, quæ ipsorum culpâ contracta sunt*, self do, self have, as the saying is, they may thank themselves. For he that doth wrong, must look to be wronged again; *habet & musca splenem, & formica sua bilis inest*, The least fly hath a spleen, and a little Bee a sting. † An *As* overwhelmed a *Thissel* warps nest, the little bird pecked his gaul'd back in revenge; and the *Humble-bee* in the fable flung down the *Eagles* eggs out of *Jupiters* lap. *Bracidas* in *Plutarch*, put his hand into a *Moufe*-nest, and hurt her young ones, she bit him by the finger: * *I see now* (saith he) *there is no creature so contemptible, that will not be revenged.* 'Tis *lex Talionis*, and the nature of all things so to do: If thou wilt live quietly thy self, † do no wrong to others; if any be done thee, put it up, with patience endure it. For † *this is thank-worthy*, saith our *Apostle*, *if a man for conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if when ye be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God; for hereunto verily we are called.* *Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, Hee that cannot bear injuries witnesseth against himself that hee is no good man, as ^k *Gregory* holds. 'Tis the nature of *wicked men* to do injuries, as it is the property of all honest men patiently to bear them, *Improbitas nulla flectitur obsequio.* The *Wolf* in the † *Emblem* sucked the *Goat*, (so the *Shepherd* would have it) but he kept nevertheless a wolfs nature; * a knave will be a knave. † Injury is on the other side a good mans foot-boy, his *fidus Achates*, and as a lackey follows him wheresoever he goes. Besides, *miseræ est fortuna quæ caret inimico*; he is in a miserable estate that wants enemies: it is a thing not to be avoided, and therefore with more patience to be endured. *Cato Censorius*, that upright *Cato* of whom *Paterculus* gives that honourable *elogium*, *benè fecit quod aliter facere non potuit*, was † 50 times indited and accused by his fellow-citizens, and as * *Ammianus* well hath it, *Quis erit innocens si clam vel palam accusasse sufficiat*: if it be sufficient to accuse a man openly or in private, who shall be free? If there were no other respect than that of Christianity, Religion and the like, to induce men to be long-suffering and patient, yet me thinks the nature of injury it self is sufficient to keep

ⁱ *Apud Christi-
anos non qui
patitur, sed qui
facit injuriam
miser est. Leo
ser.*

† *Neque præce-
pisset deus si
grave fuisset:
sed qua ratione
potero? facile
si cælum su-
spexeris; &
cujus pulchritu-
dinem, & quod
pollicetur De-
us, &c.*

^k *Valer. lib. 4.
cap. 1.*

† *Ep. 2. frat.
† Camerarius
emb. 75. cen. 2.*

* *Pape, inquit;
nullum animal
tam pusillum
quod non cupi-
at ulcisci.*

† *Quod tibi fi-
eri non vis, al-
teri ne feceris.*

¹ *1 Pet. 2.*

^k *Siquidem ma-
lorum proprium
est inferre dam-
na, & bonorum
pedissequa est
injuria.*

† *Alciat. emb.
† Naturam ex-
pellas furca: li-
cet usque recur-
ret.*

¹ By many in-
dignities wee
come to digni-
ties.

*Tibi subdito
quæ sunt aliis,
furtum, convi-
tia, &c.*

*Et in his in te
admissis non
excandescas.*

Epiæctus.

† *Plutarch
quingages
Catonis dies
dicta ab inimi-
cis.*

* *Lib. 18.*

^m Hoc scio pro
certo quod si
cum fieret
certo, Vinco
sem vincer,
semper ego ma-
culor.
† Lip. 8. cap. 2.

keep them quiet, the tumults, uproars, miseries, discontents, anguish, loss, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go to the box; so falls it out to such as contend, the Lawyers get all; and therefore if they would consider of it, *aliena pericula cantos*, other mens misfortunes in this kinde, and common experience might detain them. ^m The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and Dragons conflict in † *Pliny*; the Dragon got under the Elephants belly, and sucked his blood so long, till hee fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd. 'Tis an Hydra's head, contention; the more they strive, the more they may: and as *Praxitiles* did by his glass, when hee saw a scurvy face in it, brake it in peeces: but for that one, he saw many more as bad in a moment: for one injury done, they provoke another *cum scœnore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy self to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thy self with patience to bear it. This is the safest course, and thou shalt finde greatest ease to be quiet.

ⁿ Obloquutus
est, probrumq;
tibi intulit
quispiam, siue
vera is dixerit,
siue falsa, max-
imam tibi coro-
nam texueris si
mansuetè con-
vitiū tuleris.
Chrys. in 6. cap.
ad Rom. ser. 10.

ⁿ I say the same of scoffs, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first. A wise Citizen I know not whence, had a scold to his wife: when she brawled, he plaid on his drum, and by that means madded her more, because shee saw that he would not be moved. *Diogenes* in a crowd, when one called him back, and told him how the boyes laughed him to scorn, *Ego, inquit non rideor*, took no notice of it. *Socrates* was brought upon the stage by *Aristophanes*, and misused to his face, but he laughed, as if it concerned him not: and as *Ælian* relates of him, whatsoever good or bad accident or fortune befel him, going in, or coming out, *Socrates* still kept the same countenance: Even so should a Christian souldier do, as *Hierom* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, not be moved: for honesty is a sufficient reward, *probitas sibi premium*; and in our times the sole recom-

^o Tullius epist.
Dolabella, tu
forti sis animo;
& tua modera-
tio, constantia,
eorum infamet
injuriā.
† Boethius con-
sol. lib. 4. prof. 3.

pence to do well, is, to do well: but naughtiness will punish it self at last.
† *Improbis ipsa nequitia supplicium*, As the proverb is,

Qui bene fecerunt, illi sua facta sequentur;

Qui male fecerunt, facta sequentur eos:

They that do well, shall have reward at last;

But they that ill, shall suffer for that's past.

Yea, but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villanies are conte to light (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned, and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Bee content, 'tis but a nine daies wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by another; every day almost, come new news unto our ears, as how the Sun was eclipsed, meteors seen ith

air, monsters born, prodigies, how the *Turks* were overthrown in *Persia*, an Earth-quake in *Helvetia*, *Calabria*, *Japan* or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which we do hear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brother rob'd, wife runs mad, neighbour hath kill'd himself; 'tis heavy, gaskly, fearfull news at first, in every mans mouth, table talk; but after a while who speaks or thinks of it? It will bee so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every hour such malefactors are called in question, nothing so common,

Quocunq; in populo, quocunque sub axe.

Comfort thy self, thou art not the sole man. If he that were guiltless himself, should sling the first stone at thee, and hee alone should accuse thee that were faultless, how many executioners, how many accusers wouldst thou have? If every mans sins were written in his fore-head, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may bee the Judge that gave sentence, the Jury that condemned thee, the spectators that gazed on thee, deserved much more, and were far more guilty than thou thy self. But it is thine infelicity to bee taken, to bee made a publick example of justice, to bee a terrour to the rest; yet should every man have his desert, thou wouldest peradventure be a Saint in comparison; *vexat censura columbas*, poor souls are punished, the great ones do twenty thousand times worse, and are not so much as spoken of.

Non rete accipitri tenditur neq; milvo,

Qui male faciunt nobis; illis qui nil faciunt tenditur.

Ter. Pher.

The net's not laid for Kites, or birds of prey,
But for the harmles still our gins wee lay.

Bee not dismayd then, *humannum est errare*, wee are all sinners, daily and hourly subject to temptations, the best of us is an hypocrite, a grievous offender in Gods sight, *Noah*, *Lot*, *David*, *Peter*, &c. how many mortal sins do wee commit? Shall I say, bee penitent, ask forgiveness, and make amends by the sequel of thy life, for that foul offence thou hast committed? recover thy credit by some noble exploit, as *Themistocles* did, for hee was a most deboshed and vitious youth, *sed juvena maculas praeclaris factis delevit*, but made the World amends by brave exploits; at last become a new man, and seek to be reformed. Hee that runs away in a battel, as *Demosthenes* said, may fight again, and hee that hath a fall, may stand as upright as ever hee did before. *Nemo desperet meliora lapsus*; a wicked liver may be reclaimed; and prove an honest man; hee that is odious in present, hissed out, an exile, may bee received again with all mens favours, and singular applause; so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then bee what it will, *quod fit, infectum non potest esse*, that which is past cannot bee recalled; trouble not thy self, vex,

vex and grieve thy self no more, be it obloquy, disgrace, &c. No better way, than to neglect, contemn, or seem not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be guiltless, it concerns thee not:

† Camerar.
emb. 61. cent. 3.
p Lippius elect.
lib. 3. ult. La-
trant me jaceo
ac taceo, &c.

* Catullus.
q Tullius epist.
Dolabella; tu
forti sis animo,
& tua modera-
tio, constantia
eorum infamet
injuriam.

† The symbole
of I. Kevenhe-
der a Carinthi-
an Baron, saith
Sambucus.

* The symbole
of Gonzaga
Duke o. Man-
tua.

† Pers. sat. 1.
* Magni animi
est injurias de-
spicere. Seneca
de ira, cap. 31.

† Quid turpius
quam sapientis
vitam ex inspi-
cientis sermone
pendere? Tulli-
us 2. de finibus.

* Tua te con-
scientia salva-
re, in cubicu-
lum ingredi, ubi
sigure re-
quiescas. Mi-
nuit se quo-
dammodo pro-
ba bonitas con-
scientia secre-
tum. Boetius

l. 1. prof. 4.
† Ringantur li-
cet & maledi-
cant, Palladi-
um illud pecto-
ri oppono, Non
Moveri: con-
sisto modestie
veluti judi in-
nitens, excipio
& frango stul-
tissimum impe-
tum livoris.
Putean. lib. 2.
epist. 58.

† *Irrita vaniloquia quid curas spicula lingue,
Latrantem curatne alta Diana canem?*

Doth the Moon care for the barking of a dog? They detract, scoff and rail, saith one, and bark at mee on every side, but I, like that *Albanian* dog, sometimes given to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lye still and sleep, vindicate my self by contempt alone.

* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute meâ me involvo*, † or an Urchin round, *nil moror ictus*, * a Lizard in *Camomile*, I decline their fury, and am safe.

Integritas virtusq; suo munimine tuta,

Non patet adversa morsibus invidia:

Virtue and integrity are their own fence,

Care not for envy, or what comes from thence.

Let them rail then, scoff, and slander, *sapiens contumeliâ non afficitur*, a wise man, *Seneca* thinks, is not moved, because he knows, *contra Sycophantia morsum non est remedium*, there is no remedy for it: Kings and Princes, wife, grave, prudent, holy, good men, divine, all are so served alike. † *O Fake* a tergo quem nulla ciconia pinxit, *Antevorta* and *Postvorta* *Jupiters* guardians may not help in this case, they cannot protect; *Moses* had a *Dathan*, a *Co-rath*, *David*, a *Shimei*, God himself is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing to to be misused; * *Regium est cum bene faceris male audire*, the chiefest men, and most understanding, are so vilified; let him take his † course. And as that lusty courser in *Aesop*, that contemned the poor Ases, came by and by after with his bowels burst, a pack on his back, and was derided of the same Ases: *contemnentur ab iis quos ipsi prius contempsere*, & *irridebuntur ab iis quos ipsi prius irrisere*, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame or undervalue, insult, oppress, scoff, slander, abuse, wrong, curse and swear, feign and lye, do thou comfort thy self with a good conscience; *in sinu gaudeas*, when they have all done, a good conscience is a continual feast; innocency will vindicate it self: And which the Poet gave out of *Hercules*, *diis fruitur iratis*, injoy thy self, though all the world be set against thee, contemn and say with him, *Elogium mihi præ foribus*, my posie is, not to be moved, that my *Palladium*, my breast-plate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that Stake of modesty; so receive and break asunder all that foolish force of *Livor* and *spleen*. And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if Princes would do justice, Judges be upright, Clergy-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, Citizens honest, Magistrates meek, Superiours would give good example, subjects peaceable, young men would stand in awe: if Parents would be kinde to their children, and they again obedient to their Parents, brethren agree amongst themselves, enemies be

be reconciled, servants trusty to their Masters, Virgins chaste, Wives modest, Husbands would be loving, and less jealous: If we could imitate *Christ* and his Apostles, live after Gods laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to virtue, void of grace, how should it otherwise be? Many men are very teasty by nature, apt to mistake, apt to quarrel, apt to provoke, and mis-interpret to the worst, every thing that is said or done, and thereupon heap unto their selves a great deal of trouble and disquietness to others, smatterers in other mens matters, tale-bearers, whisperers, lyers, they cannot speak in season, or hold their tongues when they should, **Et suam partem itidem tacere, cum aliena est oratio*: they will speak more than comes to their shares, in all companies, and by those bad courses accumulate much evil to their own souls (*qui contendit, sibi convictum facit*) their life is a perpetual brail, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends, they can agree with no body. But to such as are judicious, meek, submissive, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a natural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy self, and so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it. *Vatinus* was wont to scoff at his own deformed feet, to prevent his enemies obloquies and sarcasms in that kinde; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his own hands, lest he should be overmuch moved when they were broken by chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion; no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or sottishness, will let every man baffle him, shall be a common laughing stock for all to flout at. As a cur that goes through a Village, if he clap his tail between his legs, and run away, every cur will insult over him: but if he bristle up himself, and stand to it, give but a counter-snarl, there's not a dog dares meddle with him. Much is in a mans courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in Scriptures & humane Authors, which who so will observe, shall purchase much ease and quietness unto himself: I will point at a few. Those Prophetical, Apostolical admonitions, are well known to all, what *Salomon*, *Siracides*, our Saviour *Christ* himself hath said tending to this purpose, as, *Fear God: obey the Prince: be sober and watch: pray continually: be angry, but sin not: remember thy last: fashion not your selves to this world, &c.* apply your selves to the

* *Mil. glor. Ast.*
3. *Plautus.*

* *Bion* said, his Father was a rogue, his Mother a whore, to prevent obloquy, and so shew that nought belonged to him but goods of the mind.

^u Lib. 2. Ep. 25.
^x Nosce teipsum.
^y Contentus abib.
^z Ne fidas opibus, neq; parasitis, trahunt in precipitium.
^a Pacem cum hominibus habes, bellum cum vitis. Otho. 2. imperat. symb.
^b Demon te nunquam otiosum inueniat. Hieron.
^c Diu delibendum quod statuendum est semel.
^d Insuperis est dicere non putaram.
^e Ames parentem, si equum, aliter feras; præstes parentibus pietatem, amicis dilectionem.
^f Comprime linguam. Quid de quoq; viro & cui dicas sepe caveo. Libertas audias quam loquaris; vive ut vivas.
[†] Epictetus: optime feceris si ea fugeris quæ in alio reprehendis. Nemini dixeris quæ nolis offerri.
^g Fuge susurrones. Percontatorem fugito, &c.
^x Sint sales sine vilitate. Sen.
^h Sponde, presto noxa.
[†] Camerar. emb. 55. sent. 2. cave cui Credas, vel nemini fidas. Epicarmus.
ⁱ Tecum habita.
^k Bis dat qui cito dat. ^l Post est occasio calva. ^m Nimia familiaritas parit contemptum. ⁿ Mendacium servile vitium. ^o Arcanum neq; inscrutaberis ullius unquam, commissumq; teget, Hor. lib. 1. ep. 19. Nec tua laudabis studia, aut aliena reprehendes. Hor. ep. lib. 18. ^p Ne te quæsieris extra. ^q Stultum est timere, quod vitari non potest. [†] De re amissa irreparabili ne doleas.
^x Tanti eris aliis quanti tibi fueris. Neminem cito laudes vel accuses. [†] Nullius hospitii grata est mora longa. ^x Solonis lex apud Aristotelem. Gellius lib. 2. cap. 12. ^c Nullum locum putes sine teste, semper adesse Deum cogita. ^u Secretis amicos admone, lauda palam. ^x ut ameris amabilis es. Eros & Anteros gemelli Veneris, amatio & redamatio. Plat. ^y Dum fata sinunt vivite læti, Seneca. ^z Id apprimè in vita utile, ex aliis observare sibi quod ex usu sit. Ter. ^a Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina lato. ^b Nulla certior custodia innocentia: inexpugnabile munimentum munimento non egere.

times: strive not with a mighty man: recompence good for evil: let nothing be done through contention or vain-glory, but with meekness of mind, every man esteeming of others better than himself: Love one another; Or that Epitome of the Law and the Prophets, which our Saviour inculcates, love God above all, thy neighbour as thy self: And whatsoever you would that men should do unto you, so do unto them, which Alexander Severus writ in letters of gold, & used as a motto; ^u Hierom commends to Celantia as an excellent way, amongst so many inticements and worldly provocations to rectifie her life. Out of humane Authors take these few cautions, ^x Know thy self. ^y Be contented with thy lot. ^z Trust not wealth, beauty, nor parasites, they will bring thee to destruction. ^a Have peace with all men, war with vice. ^b Be not idle. ^c Look before you leap. ^d Beware of Had I wist. ^e Honour thy parents, speak well of friends. Be temperate in four things, lingua, loculis, oculis & poculis. Watch thine eye. ^f Moderate thine expences. Hear much, speak little. [†] Sufstine & abstine. If thou seeft ought amiss in another, mend it in thy self. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions. ^g Give not ear to tale-tellers, bablers, be not scurrilous in conversation: ^x Fest without bitterness: give no man cause of offence: set thine house in order: ^h take heed of suretiship. [†] Fide & diffide, as a fox on the ice, take heed whom you trust. ⁱ Live not beyond thy means. ^k Give chearfully. Pay thy dues willingly. Be not a slave to thy money. ^l Omit not occasion, embrace opportunity, lose no time. Be humble to thy superiors, respective to thine equals, affable to all, ^m but not familiar: flatter no man. ⁿ Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinionative, maintain no factions. Lay no wagers, make no comparisons. ^o Finde no faults, meddle not with other mens matters. Admire not thy self. ^p Be not proud or popular. Insult not, Fortunam reverenter habe. ^q Fear not that which cannot be avoided. [†] Grieve not for that which cannot be recalled. ^x Undervalue not thy self. Accuse no man, commend no man rashly. Go not to Law without great cause. Strive not with a greater man. Cast not off an old friend. Take heed of a reconciled enemy. ^r If thou come as a guest, stay not too long. Be not unthankful. Be meek, merciful and patient. Do good to all. Be not fond of fair words. ^s Be not a newter in a faction; moderate thy passions. ^t Think no place without a witness. ^u Admonish thy friend in secret, commend him in publick. Keep good company. ^x Love others to be beloved thy self. Ama tanquam osurus. Amicus tardò fias. Provide for a tempest. Noli irritare crabrones. Do not prostitute thy soul for gain. Make not a fool of thy self to make others merry. Marry not an old Crony or a fool for money. Be not over solicitous or curious. Seek that which may be found. Seem not greater than thou art. Take thy pleasure soberly. Ocymum ne terito. ^y Live merrily as thou canst. ^z Take heed by other mens examples. Go as thou wouldst be met, sit as thou wouldst be found, ^a yeeld to the time, follow the stream. Wilt thou live free from fears and cares? ^b Live innocently, keep thy self upright, thou needest no other keeper, &c. Look for more in Isocrates, Seneca, Plutarch, Epictetus, &c. and for defect, consult with cheefe-trenchers and painted clothes.

MEMB. 8.

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Against Melancholy it self.



Very man, saith ^c Seneca, thinks his own burthen the heaviest, and a melancholy man above all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspicion, anguish of mind, bashfulness, and those other dread symptoms of body and mind, must needs aggravate this misery; yet conferred to other maladies, they are not so hainous as they be taken. For first, this disease is either in habit, or disposition, curable, or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have *lucida intervalla*, sometimes well, and sometimes ill; or if more continue, as the † *Veientes* were to the Romans, 'tis *hostis magis asiduus quam gravis*, a more durable enemy than dangerous: and amongst many inconveniences, some comforts are annexed to it. First, it is not catching, and as *Erasmus* comforted himself, when hee was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not lothsome to the spectators, gasty, fulsom, terrible, as plagues, apoplexies, leprosy, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this malady that which is, is wholly to themselves: and those symptoms not so dreadful, if they be compared to the opposite extreams. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no cunny-catchers, no prolers, no smell-feasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compels them to be honest; as *Mitio* told *Demea* in the comedy,

*Hac si neq; ego neq; tu fecimus,
Non sinit egestas facere nos.*

^c *Seneca*, *Sen-*
am onus intol-
erabile videtur.

† *Veientes*

Ter. Scen. 2.
Adelphus.

If we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame melancholy kept us so:

Non deerat voluntas, sed facultas.

Besides, they are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times, ^a *Nam pol qui maximè cavet, is sape cantor captus est*, he that takes most heed, is often circumvented and overtaken. Fear & sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldness thrust men upon: They are therefore no *sicarii*, roaring boyes, theeves, or assassins. As they are soon dejected, so they are as soon, by soft words, and good persuasions reared. Wearisomeness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity & folly, as he said, ^c *hic furor* ^d *Plautus*. *ô superi, sit mihi perpetuus*. Some think fools and disards live the merriest lives, as *Ajax* in *Sophocles*, *Nihil scire vita jucundissima*, 'tis the pleasantest life to know nothing; *iners malorum remedium ignorantia*, ignorance is a

^c *Petronius* *Cas-*
tel.

† *Parmeno Cæ-
lestinae, Aët. 8.
Si stultitia do-
lor esset, in nul-
la non domo e-
julator audires.
‡ Busbequius.
Sands lib. 1.
fol. 89.
Quis hodie
beatior, quam
cui licet stul-
tum esse, & co-
rundam immu-
nitatibus frui?
Sat. Menip.*

down-right remedy of evils. These curious Arts, and laborious Sciences, *Galens, Tullies, Aristotles, Justinians*, do but trouble the world, some think; we might live better with that illiterate *Virginian* simplicity, and gross ignorance; entire Ideots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for as † he said, If folly were a pain, you should hear them houl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund and merry, and in some ‡ Countries, as amongst the *Turks*, honoured for Saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth. In a word, as they are distressed, so are they pittied, which some hold better than to be envied, better to be sad, than merry, better to be foolish and quiet, *quàm sapere & ringi*, to be wise, and still vexed; better to be miserable, than happy; of two extremes, it is the best.

SECT. 4.

MEMB. 1. SUBSEC. 1.

Of Physick which cureth with Medicines.



FTER a long and tedious discourse of these six non-natural things, and their several rectifications, all which are comprehended in Diet, I am come now at last to *Pharmacence*, or that kinde of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavil at this kind of Physick, and hold it unnecessary, unprofitable to this or any other disease, because those Countries which use it least, live longest, and are best in health, as § *Hæctor Boethius* relates of the Isles of *Orcades*, the people are still sound of body and mind, without any use of Physick, they live commonly 120 years, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, † they are very painful, long-lived, sound, &c. * *Mariannus Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) bigger than ordinary men, bred courslly, very long-lived, in so much, that he that died at an hundred years of age, went before his time, &c. *Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus*, say the like of them that live in *Norway, Lapland, Finmark, Biarmia, Corelia*, all over *Scandia*, and those Northern Countries, they are most healthful, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607. makes mention amongst other matters, of the Inhabitants, and their manner of living, ^h which is dried fish instead of bread, butter, cheese, and salt-meats, most part they drink water and whey, and yet without Physick or Physician, they live many of them 250 years. I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Jovius* in his description of *Britain*, and *Levinus Lemnius*, observe as much of this our Island, that there was of old no use of Physick amongst us, and but little at this day, except it be for a few nice idle Citizens, surfering Courtries, and stall-fed Gentlemen lubbers. The country people use kitchin Physick, and common experience tells us, that they live freest from all manner of infirmities, that make least use

§ *Lib. Hist.*

† *Parvo viventes laboriosi, longævi, suo contenti, ad centum annos vivunt.*

* *Lib 6. de Nup. Philol. ultra humanam fragilitatem prolixi, ut immature pereat qui centenarius moritur, &c.*

^h *Vitus eorum caseo & lacte consistit, potus aqua & serum; pisces loco panis habent; ita multos annos sæpe 250 absq. medico & medicina vivunt. Lib. de a. complex.*

use of Apothecaries Physick. Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped; * some think Physicians kill as many as they save, and who can tell

^k *Quot Themison agros autumnno occiderit uno*

How many murders they make in a year, *quibus impune licet hominem occidere*, that may freely kill folks, and have a reward for it: and according to the Dutch proverb, a new Physician must have a new Church-yard; and who daily observes it not? Many that did ill under Physicians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves; 'Twas *Plinies dilemma* of old, ¹ Every disease is either curable, or incurable, a man recovers of it, or is killed by it; both waies Physick is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no Physician, Nature will expel it of it self. *Plato* made it a great sign of an intemperate and corrupt Common-wealth, where Lawyers and Physicians did abound; and the Romans distasted them so much, that they were often banished out of their City, as *Pliny* and *Celsus* relate, for 600 years not admitted. It is no Art at all, as some hold, no not worthy the name of a liberal science (nor Law neither) as [†] *Pet. And. Canonherius* a Patritian of Rome, and a great Doctor himself, one of their own tribe, proves by 16 Arguments, because it is mercenary as now used, base, and as Fidlers play for a reward. *Juridicis, medicis, fisco, fas vivere raptis*; 'tis a corrupt Trade, no Science, Art, no Profession; the beginning, practice and progress of it, all is naught, full of imposture, uncertainty, and doth generally more harm than good. The Devil himself was the first inventor of it: *Inventum est medicina meum*, said *Apollo*, and what was *Apollo*, but the Devil? The Greeks first made an Art of it, and they were all deluded by *Apollo's* Sons, Priests, Oracles. If we may beleieve *Varro*, *Pliny*, *Columella*, most of their best medicines were derived from his Oracles. *Æsculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, hee was a Magician, a meer Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampius*, *Menecrates*. (another God) by charms, spells, and Ministry of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as ^m *Cardan* censures them, both immethodical and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, ⁿ and good opinion they had of them, than out of any skill of theirs, which was very small, hee saith, they themselves Idiots and Infants, as are all their Academical followers. The *Arabians* received it from the *Greeks*, and so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empericks, disagreeing of Sectaries, (which are as many almost as there bee diseases) envy, covetousness, and the like, they do much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they give quite contrary Physick; ^o one saith this, another that,

* Per mortes aguar experientia & animas nostras negotianur; & quod aliis exitiale hominem occidere, iis impunitas summa. *Plinius.*

^k *Juven.*

¹ Omnis morbus letalis aut curabilis, in vitam desinit aut in mortem. utroq; igitur modo medicina inutilis; si letalis, curari non potest; si curabilis, non requirit medicum; Natura expellet.

[†] In interpretationes politico morales in 7. Aporism. *Hippoc. libros.*

^m *Prefat. de contrad. med.*

ⁿ *Opinio facit medicos*: a fair gown, a velvet cap; the name of a Doctor is all in all.

* *Morbus aliis pro alio curatur; aliud remedium pro alio.*

^o *Contrarias proferunt sententias. Card.*

¶ Lib. 3. de sap.
Omnes artes
fraudem admit-
tunt, sola medi-
cina sponte eam
accescit.

¶ Omnis egro-
tus propria cul-
pā perit, sed ne-
mo nisi medici
beneficio restitu-
itur. Agrippa.

¶ Lib. 3. Crat.
ep. Winceslao
Raphano. Au-
sim dicere, tot
pulsuum diffe-
rentias, quæ
describuntur à
Galeno, nec à
quoquam in-
telligi, nec ob-
servari posse.
¶ Lib. 28 cap. 7.
Synes. art.
mirab. Mallem
ego expertis
credere solum,
quam merè ra-
tiocinantibus:
neq; satis lau-
dare possum
insitutum Ba-
bylonicum, &c.
† Herod. Eu-
terpe de A-
gyptiis. Apud
eos singulorum
morborum sunt
singuli medici;
alius curat ocu-
los, alius den-
tes, alius caput,
partes occultas
alius.

out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physicians hath killed the Emperour; *Plus à medico quam à morbo periculi*, more danger there is from the Physician, than from the disease. Besides, there is much imposture and malice amongst them. *All Arts* (saith *Cardan*) *admit of couzening*, Physick amongst the rest, doth appropriate it to her self; and tells a story of one *Curtius* a Physician in *Venice*, because hee was a stranger, and practised among them, the rest of the Physicians did still cross him in all his precepts. If hee prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If he recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they bee honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine druggs, bad mixtures, *quid pro quo*, &c. See *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory*, and *Brassivola's Examen simpl. &c.* But it is their ignorance that doth more harm than rashness, their Art is wholly conjectural, if it be an Art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons, and Apothecaries especially, that are indeed the Physicians hang-men, *carnifices*, and common executioners; though to say truth, Physicians themselves come not far behinde; for according to that *facere* Epigram of *Maximilianus Urentius*, what's the difference:

*Chirurgus medico quo differt? scilicet isto,
Enecat hic succis, enecat ille manu:
Carnifice hoc ambo tantum differre videntur,
Tardius hi faciunt, quod facit ille citò.*

But I return to their skill, many diseases they cannot cure at all, as Apoplexie, Epilepsie, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram;

Quartan Agues, a common Ague sometime stumbles them all, they cannot so much as ease, they know not how to judge of it. If by Pulses, that doctrine some hold, is wholly superstitious, and I dare boldly say with *Andrew Dndeth*, that variety of pulses described by Galen, is neither observed, nor understood of any. And for urine, that is *meretrix medicorum*, the most deceitful thing of all, as *Forestus* & some other Physicians have proved at large: I say nothing of Critick daies, errors in Indications, &c. The most rational of them, and skilful, are so often deceived, that as *Tholosanus* infers, I had rather beleeve and commit my self to a meer Emperick, than to a meer Doctor, and I cannot sufficiently commend that custome of the Babylonians; that have no professed Physicians, but bring all their patients to the market to be cured: which *Herodotus* relates of the Egyptians: *Strabo*, *Sardus*, and *Auban* *Bohemus* of many other Nations. And those that prescribed Physick amongst them, did not so arrogantly take upon them to cure all diseases, as our professors do, but some one, some another, as their skill and experience did serve; † *One cured the eyes, a second the teeth, a third the head, another the lower parts, &c.* not for gain, but in charity, to do good, they made

made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in † *Xenophon*, told *Cyrus*, that to his thinking, Physicians were like Taylers and Coblers, the one mended our sick bodies, as the other did our clothes. But I will urge these cavelling and contumelious arguments no further, lest some Physician should mistake mee, and deny mee Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the use, in this and many other Arts and Sciences; † *Aliud vinum, aliud ebrietas*, wine and drunkenness are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first founders of it, *merito pro diis habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Cyprus*, *Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places: *Æsculapius* had his Temple, and Altars every where, in *Corinth*, *Lacedamon*, *Athens*, *Thebes*, *Epidaur*, &c. *Pansanius* records, for the latitude of his art, deity, worth and necessity. With all virtuous and wise men therefore I honour the name, and calling, as I am enjoined to honour the Physician for necessities sake. The knowledge of the Physician listeth up his head, and in the sight of great men hee shall be admired. The Lord hath created medicines of the earth, and hee that is wise, will not abhor them, Eccles. 58. 1. But of this noble subject, how many panegyricks are worthily writtne: For my part, as *Salust* said of *Carthage*, *præstat silere, quam pauca dicere*; I have said; yet One thing I will add, that this kinde of Physick is very moderately and advisedly to bee used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, than that which *Arnoldus* prescribes in his 8 Aphorif. "A discreet and godly Physician doth first indeavour to expell a disease by medicinal diet, then by pure medicine: and in his ninth, "hee that may bee cured by diet, must not meddle with Physick. So in 11 Aphorif. "A modest and wise Physician, will never hasten to use medicines, but upon urgent necessity, and that sparingly too: because (as hee adds in his 13 Aphorif.) "Whosoever takes much Physick in his youth, shall soon bewail it in his old age: Purgative Physick especially, which doth much debilitate nature. For which causes some Physicians refrain from the use of Purgatives, or else sparingly use them. "Henricus Ayrenus in a consultation for a melancholy person, would have him take as few purges as hee could, because there be no such medicines, which do not steal away some of our strength; and rob the parts of our body, weaken Nature, and cause that *Cacochymia*, which *Celsus* and others observe, or ill digestion, and bad juice through all the parts of it. *Galen* himself confesseth, "that purgative Physick is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies: But this without question, is to be understood of such purges as are unseasonably, or immoderately taken; they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I finde in every *Pharmacopœa*, every Physician, Herbalist, &c. single out some of the chiefeſt.

† *Cyrop. lib. 1.*
Velut vestium
fracturum re-
sarcinatores,
&c.

† *Chrys. hom.*

* *Prudens &*
pious medicus,
morbum ante
expellere sata-
git, cibis medi-
cinalibus, quam
puris medicinis.

* *Cutuncq. po-*
test per alimenta
restitu sanitas,
fugendus est
penitus usus
medicamentorum.

* *Modestus &*
sapiens medi-
cus, nunquam
properabit ad
Pharmaciam,
nisi cogente ne-
cessitate.

* *Quicunq.*
pharmacium in
juventute, de-
ſect in ſe-
ſeute.

* *Hildif. pte.*

2. de mel. fol.

276. Nulla est

firmè medicina

purgans, quæ

non aliquam de

viribus & par-

tibus corporis

deprædant.

2 Lib. 1. &

Bart. lib. 1.

cap. 12.

b 2 De viſt.

ent. Omne pur-

gans medica-

mentum, corpo-

ri purgato con-

trarium, &c.

succos & ſpiri-

tus abducit,

ſubſtantiam

corporis auferit.

SUBSEC. 2.

Simples proper to Melancholy, Against Exotick Simples.

Medicines properly applied to Melancholy, are either *Simple*, or *Compound*. *Simples* are *Alterative* or *Purgative*. *Alteratives* are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humour. For as there be divers distinct infirmities, continually vexing us,

• Hesiod. op.
• Hurnius pref.
pra. med. Quot
morborum sunt
Ideæ, tot reme-
diorum genera,
variis potentiis
decorata.
• Penottus de
nar. med.

Quacumq; re-
gio, producit
simplicia, pro
morbis regionis;
Crescit raro ab-
symbium in I-
talia; quod ibi
plerumq; morbi
calidi, sed ci-
cuta, papaver,
& herbe fri-
gide; apud nos
Germanos, &
Polonos ubiq;
provenit absyn-
thium.

• Quum in vil-
lam venit, con-
sideravit quæ
ibi crescebant
medicamenta
simplicia fre-
quentiora ex-
is plerumq;
suis distillatis.
• aliter, a
limbicum ideo
argenteum cir-
cumferens.
• Herbe mede-
cis utiles omni-
um in Apulia
feracissime.

• Geog. ad quas
magis her-
barum nume-
rus undiq;
confluit.
• Si uerius li-
ner. Gallia
† Baldus magis
prope Bena-
cum herbilegis
maxime notus.

• Νῆσοι δ' ἀνδρώποισι ἐφ' ἡμέρῃ ἡδ' ἐπὶ νυκτὶ
αὐτόματοι φοιτῶσι καὶ ἀνθρώποισι φέρουσι
σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.

Diseases steal both day and night on men,
For Jupiter hath taken voice from them:


So there be several remedies, as ^a he saith, *each disease a medicine, for every humor*; and as some hold, every clime, every Country, and more than that, every private place hath his proper remedies growing in it, peculiar almost to the domineering, and most frequent maladies of it. As ^c one discourseth, *Wormwood grows sparingly in Italy, because most part there they be misaffected with hot diseases; but henbane, poppy, and such cold herbs: With us in Germany and Poland, great store of it in every waste. Baracellus Horto Geniali, and Baptista Porta Physiognomica, lib. 6. c. 23. gave many instances and examples of it, and bring many other proofs. For that cause belike that learned Euchsus of Noremberge, ^e when he came into a village, considered alwaies what herbs did grow most frequently about it, and those he distilled in a stiller limbeck; making use of others amongst them as occasion served. I know that many are of opinion, our Northern simples are weak, unperfect, not so well concocted, of such force, as those in the Southern parts, not so fit to be used in Physick, and will therefore fetch their drugs afar off: Sena, Cassia out of Egypt, Rubarb from Barbary, Aloes from Zocotora; Turbith, Agarick, Mirabolanes, Hermodactils from the East Indies, Tobacco from the west, and some as far as China, Hellebor from the Anticyra, or that of Austria, which bears the purple flower, which Mathiolus so much approves, and so of the rest. In the Kingdome of Valence in Spain, ^f Maginus commends two mountains, Mariola and Renagolosa, famous for simples, Leander Alberius, ^g Baldus a mountain near the lake Benacus in the territory of Verona, to which all the herbalists in the Country continually flock; Ortelius one in Apulia, Munster Mons major in Histria: others Montpelier in France, Prosper. Altinus prefers Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete, &c. Many times they are overcurious in this kind, whom Euchsus taxeth, Instit. l. 1. sec. 1. cap. 1. ^h That think they do nothing, except they rake all over India, Arabia, Ethiopia; for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden herbs, than our bumbast Physicians, with all their prodigious, sumptuous, far-fetched, rare, conjectural medicines: without all question, if we have not these rare Exotick simples,*

• Qui se nihil effecisse arbitrantur, nisi Indiam, Athiopiam, Arabiam, & ultra Garamantas à tribus mundi partibus exquisita remedia corradunt. Turius saepe medetur rustica annus una, &c.

we hold that at home, which is in virtue equivalent unto them, ours will serve as well as theirs, if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * *We are careless of that which is neer us, and follow that which is afar off, to know which we will travel and sail beyond the Seas, wholly neglecting that which is under our eyes.* *Opium* in *Turky* doth scarce offend, with us in a small quantity it stupifies: *Cicuta* or hemlock is a strong poison in *Greece*, but with us it hath no such violent effects. I conclude with *I. Voschius*, who as hee much inveighs against those exotick medicines, so he promiseth by our *European*, a full cure, and absolute of all diseases; *à capite ad calcem*, *nostra regionis herba nostris corporibus magis conducunt*, our own simples agree best with us: It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domestick Physick: So did † *Fanius Cornarius*, and *Martin Rulandus* in *Germany*, *T. B.* with us, as appeareth by a treatise of his divulged in our tongue 1615. to prove the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched drugs would prosper as well with us, as in those Countries, whence now we have them, as well as *Cherries*, *Artichokes*, *Tobacco*, and many such. There have been divers worthy Physicians, which have tried excellent conclusions in this kinde, and many diligent, painful Apothecaries, as *Gesner*, *Besler*, *Gerard*, &c. but amongst the rest, those famous publick Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France* (and ours in *Oxford* now in fieri, at the cost and charges of the right Honourable the Lord *Danvers* Earl of *Danby*) are much to be commended, wherein all exotick plants almost are to be seen, and liberal allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as ^m *Fuchsius* holds, is most necessary for that exquisite manner of curing, and as great a shame for a Physician not to observe them, as for a workman not to know his axe, saw, square, or any other tool which hee must of necessity use.

SUBSEC. 3.

Alteratives, Herbs, other vegetals, &c.

mongst those 800 simples, which *Galeottus* reckons up, *lib. 3. de promisc. doctor. cap. 3.* and many exquisite Herbalists have written of, these few following alone, I finde appropriated to this humour: Of which some be Alteratives; ⁿ which by a secret force, saith *Renodans*, and special quality, expel future diseases, perfectly cure those which are, and many such incurable effects. This is as well observed in other plants, stones, minerals, and creatures, as in herbs; in other maladies, as in this. How many things are related of a mans skull? What several virtues of corns in a horse leg, ^o of a Wolves livor, &c. Of divers ^p excrements of beasts, all good against several diseases: What extraordinary virtues are ascribed unto plants? ^q *Satyrion* & *eruca penem erigunt*, *virex* & *nymphaea semen extinguunt*, ^r some herbs provoke lust; some again, as *Agnus Castus*, *waterlilly*, quite extinguish seed; *poppy* causeth sleep, *cabbage* resisteth drun-

* *Ep. lib. 8. Proximorum in-curiosi longinqua sectantur, & ad ea cognoscenda iter ingredi & mare transmittere solemus; at quæ sub oculis posita negligimus.*

† *Exotica rejecit, domesticis solum nos contentos esse voluit. Melch. Adamus vit. ejus.*

^m *Instit. lib. i. cap. 8. sec. x. Ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.*

ⁿ *Quæ cæcâ vi ac specificâ qualitate morbos futuros arcent. lib. i. c. 10. Instit. Pbar.*
^o *Galen. lib. E. par lupi epaticeos curat.*
^p *Stercus pecoris ad Epilepsiam, &c.*
^q *Priestpintle, rocket.*
^r *Sabina. satum educit.*

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*Wecker. Vide
Oswaldum
Crollium lib.
de Internis ve-
rum signaturis,
de herbis parti-
cularibus parti-
culis conveni-
entibus.*

drunkennes, &c. and that which is more to be admired, that such and such plants should have a peculiar virtue to such particular parts, 'as to the head, Anniseeds, Foalfoot, Betony, Calamint, Eye-bright, Lavender, Bayes, Roses, Rue, Sage, Marjorum, Piony, &c. For the lungs, Calamint, Liquorice, Ennula campana, Hyssop, Horehound, Water Germander, &c. For the heart, Borrage, Bugloss, Saffron, Bawm, Basil, Rosemary, Violet, Roses, &c. For the stomach, Wormwood, Mints, Betony, Bawm, Centaury, Sorel, Purslain. For the liver, Darts spine or *Camapitis*, Germander, Agrimony, Fennel, Endive, Succory, Liverwort, Barbaries. For the spleen, Maidenhair, Finger-fern, Dodder of Thyme, Hop, the rinde of Ash, Betony. For the Kidnies, Grumel, Parsly, Saxifrage, Plantane; Mallow. For the womb, Mugwort, Pennyroyal, Fetherfew, Savine, &c. For the joynts, Camomile, S. Johnswort, Organ, Rue, Cowslips, Centaury the less, &c. And so to peculiar diseases. To this of Melancholy, you shall finde a Catalogue of herbs proper, and that in every part. See more in *Wecker, Renodeus, Hearnus, lib. 2. cap. 19. &c.* I will briefly speak of them, as first of Alteratives, which *Galen* in his third book of diseased parts, prefers before diminutives, and *Trallianus* brags, that he hath done more cures on Melancholy men by moistning, than by purging of them.

*Idem Lau-
rentius, c. 9.*

Borage.

*a Dicor Borago
gaudia semper
ago.
* Vino infusum
hilaritatem fa-
cit.*

† Odyss. A.

Bawm.

*† Lib. 2. cap. 2.
prax. med. Mi-
ra vi letitiam
prebet & cor
confirmat, va-
pores melan-
cholicos purgat
a spiritibus.*

*2 Proprium est
ejus animum
hilarem reddere,
concoctionem
juvare, cerebri
obstructiones
resicare, sol-
licitudines su-
gare, sollicitas
imaginaciones
tollere. Scor-
zonera.*

In this Catalogue, Borage and Bugloss may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c. for such kind of herbs be diversly varied. Bugloss is hot and moist, and therefore worthily reckoned up amongst those herbs which expel melancholy, and "exhilarate the heart, *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123. Pliny* much magnifies this plant. It may be diversly used; as in Broth, in * Wine, in Conserves, Syrops, &c. It is an excellent cordial, and against this malady most frequently prescribed; an herb indeed of such Sovereignty, that as *Diodorus lib. 7. bibl. Plinius lib. 25. cap. 2. & lib. 21. cap. 22. Plutarch sympos. lib. 1. cap. 1. Dioscorides lib. 5. cap. 40. Calins lib. 19. c. 3.* suppose, it was that famous *Nepenthes* of † *Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Egypt*) sent *Helena* for a token, of such rare virtue, that if taken steep in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not grieve or shed a tear for them.

*Qui semel id patera mistum Nepenthes Iaccho
Hauferit, hic lachrymam, non si suavisima proles,
Si germanus ei charus, materq; paterq;
Oppetat, ante oculos ferro confossus atroci.*

Helena commended Boul, to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, than this of Borage.

Melissa, Bawm, hath an admirable virtue to alter Melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. *Cardan lib. 8.* much admires this herb. It heats and dries, saith *Hearnus*, in the second degree, with a wonderful virtue comforts the heart, and purgeth all melancholy vapors from the spirits, *Matthiol. in lib. 3. c. 10. in Dioscoridem.* Besides, they ascribe other virtues to it, "as to help concoction, to cleanse the brain, expel all careful thoughts, and anxious imaginations: The same words in effect are in *Avicenna, Pliny, Simon Sethi, Fuchsus, Leobel, Delacampius, and every Herbalist.* Nothing better for him that is melancholy

melancholy, than to steep this and Borage in his ordinary drink.

Matthiolus in his fifth book of Medicinal Epistles, reckons up *Scorzoner*^a, ^a not against poison only, falling sickness, and such as are vertiginous, but to this malady, the root of it taken by it self, expels sorrow, causeth mirth and lightness of heart.

^a Non solum ad viperarum morsus, comitiales, vertiginosos; sed per se accommodata radix tristitiam discuit, hilaritatemq; conciliat.

Antonius Musa, that renowned Physician to *Cæsar Augustus*, in his book which hee writ of the virtues of *Betony*, cap. 6. wonderfully commends that herb, *animas hominum & corpora custodit, securas de metu reddit*; it preserves both body and mind, from fears, cares, griefs; cures falling-sickness, this and many other diseases, to whom *Galen* subscribes, lib. 7. *simpl. med. Dioscorides lib. 4. cap. 1. &c.*

Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

Lupulus, hop, is a soveraign remedy, *Fuchsius* cap. 58. *Plant. hist.* much extolls it; ^b it purgeth all choler, and purifies the blood. *Matthiol.* cap. 140. in 4. *Dioscor.* wonders the Physicians of his time made no more use of it, because it rarifies and cleanseth: wee use it to this purpose in our ordinary Beer, which before was thick and fulsome.

Hop.

^b Bilem utramq; detrahât, sanguinem purgat.

Wormwood, Centaury, Penniroyal, are likewise magnified and much prescribed (as I shall after shew) especially in Hypochondriake melancholy, daily to be used, sod in whey: and as *Ruffus Ephesius*, ^c *Areteus*, relate, by breaking wind, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the spleen and blood are often misaffected in melancholy, I may not omit Endive, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria*, Cuscuta, Ceterache, Mugwort, Liverwort, Ash, Tamerisk, Genist, Maidenhair, &c. which much help and ease the spleen.

To these I may add, Roses, Violets, Capers, Fetherfew, Scordium, Stæchas, Rosemary, Ros Solis, Saffron, Ocyme, sweet Apples, Wine, Tobacco, Sanders, &c. that Peruvian *Chamico*, *monstrosâ facultate*, &c. *Linshcosteus Datura*; And to such as are cold, the ^d decoction of Guaicum, China, Sassa-perilla, Sassafras, the flowers of *Carduus Benedictus*, which I find much used by *Montanus* in his consultations, *Julius Alexandrinus*, *Lelius*, *Egubinus*, and others. ^e *Bernardus Penottus* prefers his *Herba solis*, or Dutch-Sindaw, before all the rest in this disease, and will admit of no herb upon the earth to be comparable to it. It excells *Homers Moly*, cures this, falling-sickness, and almost all other infirmities. The same *Penottus* speaks of an excellent balm out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, ^f will cause a sudden alteration, drive away dumps, and chear up the heart. *Ant. Guianerius* in his Antidotary hath many such. ^g *Jacobus de Dondis* the Aggregator, repeats ambergreese, nutmegs, & all spice amongst the rest. But that cannot be general, Amber and Spice will make a hot brain mad, good for cold and moist. *Garcias ab Horto*, hath many Indian Plants, whose virtues he much magnifies in this disease. *Lemnius instit.* cap. 58. admires Rue, and commends it to have excellent virtue, to ^h expel vain imaginations, Devils, and to ease afflicted souls. Other things are much magnified by ⁱ writers, as an old Cock, a Rams head, a Wolfs heart born or eaten, which *Mercu- rialis* approves; *Prosper Altinus*, the water of Nilus, *Gomesius* all Sea water, and at seasonable times to be Sea-sick: Goats-milk, Whey, &c.

^c Lib. 7. cap. 5. Latet occid. Indie descript. lib. 10. cap. 2. ^d *Heurnius* l. 2. consil. 185. *Scoltzii* consil. 77.

^e *Præf. denar. med. Omnes capitis dolores & phantasmatâ tollit, scias nullam herbam in terris huic comparandam viribus & bonitate nasci.* ^f Optimum medicamentum in celeri cordis confortatione, & ad omnes qui tristantur, &c.

^g *Rondoleius. Elenum quod vim habet miram ad hilaritatem & multum pro secreto habent. Schenki- us observ. med. cen. 5. observ. 86.*

^h Afflictas mentes relevat, animi Imaginationes & Dæmones expellit. ⁱ *Schenkius. Mixaldus, Rbas.*

SUB.

Precious Stones, Metals, Minerals, Alteratives.

^k Cratonis ep. vol. 1. Creadat qui vult gemmas mirabilia efficere; mihi qui & ratione, & experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum.

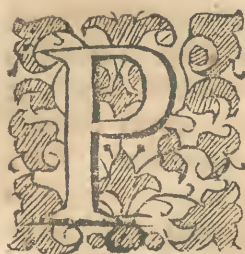
^l L. de gemmis.

^m Margaritæ & corallum ad melancholiam præcipue valent.

ⁿ Margaritæ & gemmæ spiritus confortant & cor, melancholiam fugant. ^o Præfat. ad lap. præc. lib. 2. sect. 2. de mat. med. Regum coronas ornant, digitos illustrant, suppellectilem dicant, & fascino tuncitur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellunt.

^p Encelius l. 3. c. 4. Suspendus vel ebibitus tristitiæ multum resistit, & cor recreat. ^q Idem cap. 5. & cap. 6. de Hyacintho & Topazio, iram sedat & animi tristitiam pellit.

^r Lapis hic gestatus aut ebibitus



Precious Stones are diversly censured; many explode the use of them, or any Minerals in Physick, of whom Thomas Erastus is the chief, in his Tract against Paracelsus, and in an Epistle of his to Peter Monavius, ^k That stones can work any wonders, let them beleieve that list, no man shall perswade mee, for my part I have found by experience, there is no virtue in them. But Matthiolius in his Comment upon ^l Dioscorides, is as profuse on the other side in their commendation; so is Cardan, Renodeus, Alardus, Ruens, Encelius, Martodeus, &c. ^m Matthiolus specifies in Coral: and Oswaldus Crollius Basil. chym. prefers the salt of Coral. ⁿ Christoph. Encelius lib. 3. cap. 131. will have them to be as so many several medicines against melancholy, sorrow, fear, dulness, and the like; ^o Renodeus admires them, besides, they adorn Kings Crowns, grace the fingers, enrich our household-stuff, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and exhilarate the mind. The particulars be these.

Granatus a precious stone so called, because it is like the kernels of a Pomegranate, an unperfect kinde of Ruby, it comes from Calecut, ^p if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart. The same properties I finde ascribed to the Iacynth and Topaze, ^q They allay anger, grief, diminish madnes, much delight and exhilarate the mind. ^r If it be either carried about, or taken in a potion, it will increase wisdom; saith Cardan, expel fear; he brags that he hath cured many mad men with it; which when they laid by the stone, were as mad again as ever they were at first. Petrus Bayerus lib. 2. cap. 13. veni mecum, Fran. Ruens, cap. 19. de gemmis, say as much of the Chrysolite, ^s a friend of wisdom, an enemy to folly. Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66. highly magnifies the virtue of the Beryl, ^t it much avails to a good understanding, represseth vain conceits, evil thoughts, causeth mirth, &c. In the belly of a swallow there is a stone found called Chelidonium, ^u which if it be lapped in a fair cloath, and tied to the right arm, will cure lunaticks, mad men, make them amiable and merry.

There is a kinde of Onyx called a Chalcedony, which hath the same qualities, ^x avails much against phantastick illusions, which proceed from melancholy, preserves the vigour and good estate of the whole body.

The Eban stone which Goldsmiths use to sleecken their gold with, born about, or given to drink, ^y hath the same properties, or not much unlike.

Levinus Lemnius Institut. ad vit. cap. 58. amongst other Jewels makes mention of two more notable; Carbuncle and Coral, ^z which drive away

ius prudentiam auget, nocturnos timores pellit, insanos hac sanavi, & quum lapidem abjecerint, erupit iterum stultitia. ¹ Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos iuvat. ² Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit. ³ Albertus, Encelius cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: Dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos. ⁴ Valet contra phantasticas illusiones ex melancholia. ⁵ Amentes sanat, tristitiam pellit, iram, &c. ⁶ Valet ad fugandos timores & demones, turbulenta somnia abigit, & nocturnos puerorum timores compefcit.

childish fears, Devils, overcome sorrow, and hung about the neck, repress trouble some dreams, which properties almost Cardan gives to that green coloured ^a Emmetris, if it be carried about, or worn in a Ring; Ruenus to the Diamond.

^a Sorania læta
facit argenteo
anulo gestatus.

Nicholas Cabens, a Jesuit of Ferrara, in the first book of his magnetical Philosophy, cap. 3. speaking of the virtues of a loadstone, recites many several opinions; some say, that if it be taken in parcels inward, *si quis per frustra voret, juventutem restituet*, it will, like vipers wine, restore one to his youth, and yet if carried about them, others will have it to cause melancholy; let experience determine.

^b Attræ bili ad-
versatur, omni-
um gemmarum
pulcherrima,
celi colorem re-
fert, animum ab
errore liberat,
mores in melius
mutat.

Mercurialis admires the Emerald for his virtues in pacifying all affections of the mind; others the Saphyre, which is the ^b fairest of all precious stones, of sky-colour, and a great enemy to black choler, frees the mind, mends manners, &c. Jacobus de Dondis in his Catalogue of Simples, hath Amber-Greece, *os in corde cervi*, ^c the bone in a Stags heart, a Monocerots horn, Bezoars stone ^d (of which elsewhere) it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders, and our Country-men Merchants. Renodens cap. 22. lib. 3. de ment. med. saith, hee saw two of these beasts alive, in the Castle of the Lord of Vitry at Coubert.

^c Longis mæro-
ribus feliciter
medetur, deli-
quitis, &c.

^d Sect. 5. Memb.
1. Subl. 5.

^e Gestamen la-
pidum & gem-
marum maxi-
mum fert anx-
ilium & juva-
men; uade qui
dites sunt gem-
mas secum fer-
re student.

Lapis Lazuli and Armenus, because they purge, shall be mentioned in their place.

Of the rest in brief, thus much I will add out of Cardan, Renodens cap. 23. lib. 3. Rondoletius lib. 1. de Testat. c. 15, &c. That almost all Jewels and precious stones have excellent virtues to pacifie the affections of the mind, for which cause rich men so much covet to have them: ^f and those smaller Unions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhilaration of the heart.

^f Margaritæ &
uniones quæ à
conchis & pis-
cibus apud Per-
sas & Indos,
valde cordiales
sunt, &c.
Minerals.

Most men say as much of Gold, and some other Minerals, as these have done of precious stones. Erastus still maintains the opposite part. Disput. in Paracelsum c. 4. fol. 196. he confesseth of gold, ^g that it makes the heart merry, but in no other sense but as it is in a misers chest: *at mihi plando simulacrum nummos contemplor in arcâ*, as he said in the Poet, it so revives the spirits, and is an excellent receipt against Melancholy.

^g Aurum leti-
tiam generat,
non in corde sed
in arcâ viro-
rum.

† Chancer.

^h Aurum nox-
anrum. Noxi-
um ob aquas
rodentes.

† For Gold in Physick is a Cordial,
Therefore hee loveth Gold in special.

Aurum potabile ^h, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our Dr. Guin urgeth against D. Antonius. Erastus concludes their Philosophical stones and potable gold, &c. to be no better than poison, a meer imposture, a non Ens; dig'd out of that broody hill belike this goodly golden stone is, *ubi nascitur ridiculus mus*. Paracelsus and his Chymistical followers, as so many Promethei, will fetch fire from Heaven, will cure all manner of diseases with Minerals, accounting them the only Physick; on the other side † Paracelsus calls Galen, Hippocrates, and all their adherents, infants, ideots, Sophisters, &c. *Apagessis istos qui Vulcanias istas Metamorphoses sugillanti, inscitia so-*

ⁱ Ep. ad Mon-
vium. Metalli-
ca omnia in u-
niversam quo-
vis modo para-
ta, nec tunc
nec commodè
intra corpus su-
mi.

† In parag.
Stultissimus
pili occipitis
mei plus scit,
quam omnes

vestri doctores, & caleorum meorum annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestra omnes Academie.

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* Vido Ernes-
tum Burgrati-
um edit. Fra-
ncker. 8o.

1611. Crollius
and others.

* Plus proficiet
gutta mea,
quam tot eorum
drachmae &
uncia.

* Nonnulli huic
supra modum
indulgent, u-
sum etsi non a-
deo magnum,
non tamen ab-
jiciendum cen-
seo.

† Ausim dicere
neminem medi-
cum excellen-
tem qui non in
hac distillatio-
ne chymica sit
versatus. Mor-
bi Chronici de-
vici citra me-
tallica vix pos-
sunt, aut ubi
sanguis cor-
rumpitur.

boles, *supina pertinacia alumnos, &c.* not worthy the name of Physicians, for want of these remedies; and brags, that by them he can make a man live 160 years, or to the worlds end; with their * *Alexipharmacums, Panaceas, Mummiaes, unguentum Armarium*, and such Magnerical cures, *Lampas vita & mortis, Balneum Diana, Balsamum, Electrum Magico-physicum, Amuleta Martialia, &c.* What will not hee and his followers effect? Hee brags moreover, that hee was *primus medicorum*, and did more famous cures, than all the Physicians in Europe besides, * *a drop of his preparations should go further than a dram, or ounce of theirs*, those loathsome and fulsome filthy potions, Heteroclitical pills (so he calls them) horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret*. And though some condemn their skill, and Magnerical cures, as tending to Magical superstition, witchery, charms, &c. yet they admire, stilly vindicate nevertheless, and infinitely prefer them. But these are both in extreame, the middle sort approve of Minerals, though not in so high a degree. *Lemnius lib. 3. cap. 6. de occult nat. mir.* commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith *Wecker. antid. spec. lib. 1.* to whom *Renodens* subscribes, *lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel. meth. med. lib. 5. c. 21. de Cardiacis, Daniel Sennertus lib. 1. part. 2. cap. 9. Audernacus, Libavius, Quercetanus, Osvaldus Crollius, Euvonymus, Rubens, and Matthiolus*, in the fourth book of his Epistles, *Andreas à Blawen epist. ad Matthiolum*, as commended and formerly used by *Avicenna, Arnoldus*, and many others: ^k *Matthiolus* in the same place approves of potable gold, Mercury, with many such Chymical confections, and goes so far in approbation of them, that hee holds, ^l *no man can be an excellent Physician, that hath not some skill in Chymistical distillations, and that Chronick diseases can hardly be cured without mineral medicines*: Look for *Antimony* among purgers.

SUBSEC. 5.

Compound Alteratives; censure of Compounds, and mixt Physick.

^m *Fraudes hominum & ingeniorum captura, officinas invenere istas, in quibus sua cuiusque venalis promittitur vita; statim compositiones & mixturae inexplicabiles ex Arabia & India, ulceri parvo medicina à rubro mari importatur.* ⁿ *Arnoldus Aphor. 15. Fallax medicus qui potens mederi simplicibus, composita dolo aut frustra querit.* ^o *Lib. 1. Sect. 1. cap. 8. Dum infinita medicamenta misceri, laudem sibi comparare student, & in hoc studio alter alterum superare conatur, dum quisque quo plura miscuerit, eo se doctiorem putet, inde fit ut suam prodant, inscitiam, dum ostentant peritiam, & se ridiculos exhibeant, &c.*



Liny lib. 24. c. 1. bitterly taxeth all compound medicines.

^m *Mens knavery, imposture, and captious wits have invented these shops, in which every mans life is set to sale: and by and by came in those compositions and inexplicable mixtures, far fetcht out of India and Arabia; a medicine for a botch must bee had as far as the red Sea, &c.* And 'tis not

without cause which hee saith, for out of question they are much to blame in their compositions, whilst they make infinite variety of mixtures, as ^o *Fuchsius* notes. They think they get themselves great credit, excell others, & to be more learned than the rest, because they make many variations; but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error. A few

simples

simples well prepared and understood, are better than such an heap of nonsense confuted compounds, which are in Apothecaries shops ordinarily sold, *In which many vain, superfluous, corrupt, exolete things out of date are to be had* (saith Cornarius) *a company of barbarous names given to Syrops, Fulips, an unnecessary company of mixt medicines; rudis indigestaque moles.* Many times (as Agrippa taxeth) there is by this means ⁹ *more danger from the medicine, than from the disease,* when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physicians had no such mixtures; a simple potion of Hellebor in Hippocrates time, was the ordinary purge; and at this day, saith [†] *Mat. Riccius*, in that flourishing Commonwealth of *China*, *Their Physicians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, herbs, and simples in their medicines, and all their Physick in a manner is comprehended in an herbal: no science, no school, no art, no degree, but like a trade, every man in private is instructed of his Master.* [†] *Cardan* craks that hee can cure all diseases with water alone, as *Hippocrates* of old did most infirmities with one medicine. Let the best of our rational Physicians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in *Mithridate* or *Treacle*, why such and such quantity; may they not be reduced to half, or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*; 300 simples in a Julip, potion, or a little pill, to what end or purpose? I know not what [†] *Alkindus*, *Capivaccius*, *Montagna*, and *Simon Eitover*, the best of them all and most rational have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared. *Mercurialis* in his book *de composit. medicin.* gives instance in *Hamech*, and *Philonium Romanum*, which *Hamech* an *Arabian*, and *Philonius* a *Roman* long since composed, but crasse as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other obsolete? [†] *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriachum Andromachi*, and we as justly may carp at all the rest. *Galen's* medicines are now exploded and rejected; what *Nicholas Meripsa*, *Mesue*, *Celsus*, *Scribanus*, *Aetuarus*, &c. writ of old, are most part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* states have their severall receipts, and Magistrals: They of *Noremberge* have theirs, and *Augustana Pharmacopœa*, peculiar medicines to the meridian of the City: *London* hers, every City, Town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others, in respect of himself. But each man must correct and alter, to shew his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plebuntur Achivi*: they dote, and in the mean time the poor patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension, but to say truth, there is no such fault, no such ambition, novelty, or ostentation, as some suppose, but as [†] *one* answers, this of com-

⁹ Multo plus periculi à medicamento quam à morbo, &c.
[†] Expedit in Sinas lib. 1. cap. 5.
 Præcepta medicis dant nostris diversa, in mendendo non infelices, pharmacis utuntur simplicibus, Herbis, radicibus, &c.
 tota eorum medicina nostræ herbariæ præceptis continetur, nullus ludus hujus artis, quisq; privatus à quolibet magistro eruditur.
[†] Lib. de Aquâ.
[†] Opusc. de Dof.

[†] Sabit. cap. de scientiis.

[†] Quercetan. pharmacop. receptit. cap. 2. Nobilissimum & utilissimum inventum summa cum necessitate adinventum & introductum.

pound medicines, is a most noble and profitable invention found out, and brought into Physick with great judgement, wisdom, counsel and discretion. Mixt diseases must have mixt remedies, and such simples are commonly mixt, as have reference to the part affected, some to qualifie, the rest to comfort, some one part, some another. Cardan and Brassavola both hold, that *Nullum simplex medicamentum sine noxâ*, no simple medicine is without hurt or offence; and although Hippocrates, Erasistratus, Diocles of old, in the infancy of this Art, were content with ordinary simples: yet now, saith *Ætius*, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noisome to smell, to make them savoury to the palat, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, hony, to make them last months and years, for several uses. In such cases, compound medicines may be approved, and Arnoldus in his 18 Aphorism, doth allow of it. If simples cannot, necessity compels us to use compounds; so for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Qua nunc sunt in honore vocabula si volet usus*, Ebb and flow with the season, and as wits vary, so they may be infinitely varied.

* Cap. 25. Tetra-
bib. 4. ser. 2.
Necessitas nunc
cogit aliquando
noxia quere
remedia, & ex
simplicibus
compositas fa-
cere, tum ad
saporem, odo-
rem, palati gra-
tiam, ad cor-
rectionem sim-
plicium, tum ad
futuros usus,
conservatio-
nem, &c.
Cum simpli-
cia non possunt
necessitas cogit
ad composita.
2 Lips. Epist.

† Theod. Podro-
mus Amor. l. 9.

Quisq; suum placitum quo capiatur habet,

Every man as he likes, so many men, so many minds; and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest, *Hora musarum nutrices*; and experience teacheth us every day ² many things which our predecessors knew not of. Nature is not effete, as hee saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, *† natura usu ea plerumq; cognoscunt, qua homines vix longo labore & doctrinâ assequuntur*, but men must use much labour and industry to finde it out: But I digress.

2 Sanguinem
corruptum e-
maculat, scabi-
em abolet, le-
pram curat, spi-
ritus recreat,
& animum ex-
hilarat.
Melancholicos
humores per
urinum educit,
& cerebrum a
crassis, ærum-
noses melanco-
licæ fumis pur-
gat, quibus ad-
do dementes &
furiosos vincu-
lis retinendos
plurimum ju-
vat, & ad rati-
onis usum ducit.

Compound medicines, are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as Wines and Syrups. The wines ordinarily used to this disease, are Wormwood-wine, Tamarisk, and *Buglossatum*, wine made of Borage and Bugloss. The composition of which, is specified in Arnoldus Villanovanus, lib. de vinis, of Borage, Bawm, Bugloss, Cinamon, &c. and highly commended for its virtues, ² it drives away Leprosie, Scabs, clears the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I add, saith Villanovanus, that it will bring mad men, and such raging Bedlams as are tied in chains, to the use of their reason again. My conscience bears mee witness, that I do not lye, I saw a grave matron helped by this means; she was so cholerick, and so furious sometimes, that shee was almost mad, and beside her self, shee said and did she knew not what, scolded, beat her maids, and was now ready to be bound, till she drank of this Borage wine, and by this excellent remedy, was cured, which a poor foreiner, a silly begger taught her by chance, that

Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quæ frequentius ex iracundia demens, & impos animi dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præstantissimo remedio, vini istius usus: indicatus à peregrino homine mendico, elemosynam præ foribus dictæ matronæ implorante.

came to crave an alms from door to door. The juice of Borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith *Ant. Mizaldus* *art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus*, a Physician of *Millan*, in his regiment of health. Such another excellent compound water I finde in *Rubeus de distil. sect. 3.* which he highly magnifies out of *Savonarola*,^b for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, he cites in the same place.^c If their melancholy be not inflamed, or their temperature over hot. *Evonimus* hath a precious *Aquavita* to this purpose, for such as are cold. But he and most commend *Aurum potabile*, and every writer prescribes clarified whey, with Borage, Bugloss, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty daies together in the spring, every morning fasting, a good draught. Syrupes are very good, and often used to digest this humor in the heart, spleen, liver, &c. As Syrup of Borage (there is a famous Syrup of Borage highly commended by *Laurentius* to this purpose, in his Tract of Melancholy) *de pomis* of King *Sabor* now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhair, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise.

Consisting, are conserves or confections, conserves of Borage, Bugloss, Bawm, Fumitory, Succory, Maidenhair, Violets, Roses, Wormwood, &c. Confections, Treacle, Mithridate, Eclegms, or Linctures, &c. Solid, as Aromaticall confections, hot, *Diambra*, *Diamargaritum calidum*, *Dianthus*, *Diamoscum dulce*, *Electuarium de gemmis*, *latificans Galeni & Rhasis*, *Diagalanga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *Diazinziber*, *Diacapers*, *Diacinnamonum*: Cold, as *Diamargaritum frigidum*, *Diacoralli*, *Diarrhodon Abbatis*, *Diacodion*, &c. as every *Pharmacopœia* will shew you, with their tablets or lozenges that are made out of them, with Condites and the like.

Outwardly used as occasion serves, as Amulets, Oyls hot and cold, as of Camomile, Stæchadoes, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be used after bathing, or to procure sleep.

Ointments composed of the said species, Oyls and Wax, &c. as *Alablastrum Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: Emplasters of herbs, flowers, roots, &c. with oyls and other liquors mixt and boiled together.

Cataplasms, salves, or pultises made of green herbs, pounded, or sod in water till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Cerotes, are applied to several parts, and Frontals, to take away pain, grief, heat, procure sleep. Fomentations or sponges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like applied to the head, heart, stomach, &c. odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

^b *Iis qui tristantur sine causa, & vitant amicorum societatem & tremunt corde.*
^c *Modo non inflammatur melancholia, aut calidiore temperamento sint.*

MEMB. 2. SUBSEC. 1.

Purging Simples upward.



Elanagoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging upwards or downward. These following purge upward. ^a *Asarum*, or *Asrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly taken in wine, whey, or as with us, the juice of two or three leaves, or more sometimes, pounded in posset-drink, qualified with a little Liquorice, or Anniseeds, to avoid the fulsome-ness of the taste, or as *Diaserum Fernelii*. *Brasivola* in *Catart.* reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth ^c black choler, like *Hellebor* it self. *Galen lib. 6. simplic.* and ^f *Matthirolus* ascribe other virtues to it, and will have it purge other humors as well as this.

^b *Laurel*, by *Heurnius Method. ad prax. lib. 2. cap. 24.* is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* adds other effects to it. *Pliny* sets down 15 berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juice of Endive, Purslane, and is taken in a potion to seven grains and a half. But this and *Asrabecca*, every Gentlewoman in the Country knows how to give, they are two common vomits.

Scilla, or Sea-Onion, is hot and dry in the third degree. *Brasivola* in *Catart.* out of *Mesue*, others, and his own experience, will have this simple to purge ^b melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubel in a little white wine.

White Hellebor, which some call sneezing-powder, a strong purger upward, which many reject, as being too violent: *Mesue* and *Averroes* will not admit of it, ¹ by reason of danger of suffocation, ^k great pain and trouble it puts the poor patient to, saith *Dodonaus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed ^l terrible in former times, as *Pliny* notes, but now familiar, insomuch that many took it in those daies, ^m that were students, to quicken their wits, which *Persius Sat. 1.* objects to *Accius* the Poet, *Ilias Acci ebria veratro.* ⁿ It helps melancholy, the falling-sickness, madness, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high-coloured, or fear strangling, saith *Dioscorides.* ^o *Oribasius* an old Physician, hath written very copiously, and approves of it, in such affections, which can otherwise hardly bee cured. *Heurnius lib. 2. prax. med. de vomitoriis*, will not have it used, ^p but with great Caution, by reason of its strength, and then when *Antimony* will do no good, which caused *Hermophilus* to compare it to a stout captain (as *Codroncus* observes *cap. 7. comment. de Helleb.*) that will see all his souldiers go before him, and come post principia, like the bragging souldier, last himself: ^q when o-ther helps fail in inveterate melancholy, in a desperate case, this vomit is

^a *Heurnius*. *Datur in sero lactis, aut vino.*
^c *Veratri modo expurgat cerebrum, roborat memoriam.*
Euchsius.

^f *Crassos & biliosos humores per vomitum educit.*

^g *Vomitum & menses cit. valet ad Hydrop. &c.*

^h *Materias atras educit.*

ⁱ *Ab arte ideo rejiciendum, ob periculum suffocationis.*

^k *Cap. 16. Magna vi educit, & molestia cum summa.*

^l *Quondam terribile.*

^m *Multi studiorum gratia ad providenda acris quae comitentabatur.*

ⁿ *Medetur comitialibus, melancholicis, podagricis, veta- tur senibus, pueris, mollibus & effeminatis.*

^o *Collect. lib. 8. cap. 3. In affectionibus iis quae difficulter curantur, Helleborum damus.*

^p *Non sine summa cautione hoc remedio utemur; est enim validissimum, & quum vires Antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.*
^q *Atius tetrab. cap. 1. ser. 2. Is solum dari vult Helleborum album, qui focus spem non habent, non iis qui Syncopea timent, &c.*

to be taken. And yet for all this, if it be well prepared, it may be^r securely given at first.¹ *Matthiolus* brags, that he hath often, to the good of many, made use of it, and *Heurnius*,² that he hath happily used it, prepared after his own prescript, and with good success. *Christophorus à Vega lib. 3. c. 41.* is of the same opinion, that it may be lawfully given; and our Country Gentlewomen finde it by their common practice, that there is no such great danger in it. *D. Turner*, speaking of this plant, in his Herbal, telleth us, that in his time it was an ordinary receipt among good wives, to give Hellebor in powder to ii^a. weight, and he is not much against it. But they do commonly exceed, for who so bold as blind *Bayard*, and prescribe it by pennyworths, and such irrational waies, as I have heard my self market folks ask for it in an Apothecaries shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude and undiscreet handling of it. Hee that will know therefore, when to use, how to prepare it aright, and in what dose, let him read *Heurnius lib. 2. prax. med. Brasivola de Catart. Godefridus Stegius the Emperour Rodolphus Physician, cap. 16. Matthiolus in Dioscor. and that excellent Commentary of Baptista Codronchus, which is instar omnium de Helleb. alb.* where hee shall finde great diversity of examples and Receipts.

Antimony or Stibium, which our Chymists so much magnifie, is either taken in substance, or infusion, &c. and frequently prescribed in this disease. It helps all infirmities, saith³ *Matthiolus*, which proceed from black choler, falling-sickness, and Hypochondriacal passions; and for further proof of his assertion, he gives several instances of such as have been freed with it. * One of *Andrew Gallus*, a Physician of *Trent*, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handsbiss*, that in like sort, when other medicines failed, was by this restored to his former health, and which of his knowledge, others have likewise tried, and by the help of this admirable medicine, been recovered. A third of a Parish Priest at *Prage* in *Bohemia*,² that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12 grains of *Stibium*, (as I my self saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a Horse, than a Man) yet it did him so much good, that the next day hee was perfectly cured. This very story of the *Bohemian Priest*, *Sckenkius* relates verbatim, *Exoter. experiment. ad Var. morb. cent. 6. observ. 6.* with great approbation of it. *Hercules de Saxonia*, calls it a profitable medicine, if it be taken after meat to 6 or 8 grains, of such as are apt to vomit. *Rodericus à Fonseca*, the Spaniard, and late professor of *Padua* in Italy, extols it to this disease, *Tom. 2. consul. 85.* so doth *Lod. Mercatus de inter. morb. cur. lib. 1. cap. 17.* with many others. *Jacobus Gervinus*, a French Physician on the other side, *lib. 2. de venenis confut.* explodes all this, and saith, he took three grains only upon *Matthiolus* and some others commendation, but it almost killed him, whereupon hee concludes,³ *Antimony is rather poison than a medicine.* *Th. Erastus* concurs with him in his opinion, and so doth *Alian Montaltus cap. 30. de melan.* But what do I talk? 'tis the subject of whole books, I might

¹ Cum salute multorum.

² Cap. 12. de morbis cap.

³ Nos facillime utimur nostro preparato Helleboro albo.

^u In lib. 5. Di-
ascor. cap. 3.

Omnibus opit-
latur morbis,
quos atra bilis
excitavit, comi-
tialibus iisq;
praesertim qui
Hypocondriacas
obtinent passio-
nes.

* *Andreas Gal-
lus, Tridentinus
medicus, salu-
tem huic medi-
camento post
Deum debet.*

¹ Integre sani-
tati, brevi resti-
tutus. Id quod
aliis accidisse
scio, qui hoc mi-
rabili medica-
mento usi sunt.

² Qui melan-
cholicus factus
plane despicbat,
multaq; stultè
loquebatur, huic
exhibuit 12.

gr. stibium,
quod paulo post
atram bilem ex
alvo eduxit (ut
ego vidi, qui

vocatus tan-
quam ad mira-
culum adfui
testari possum)
&amenta
tandem car-
nis dissecta in
partes, totum
excrementum
tandem san-
guinem niger-
rimum repræ-
sentabat.

³ Antimonium
venenum, non
medicamentum.

378

^d Cratonis ep.
sect. vel ad
Monarium ep.
In utramq;
partem dignis-
simum medica-
mentum, si re-
cte uterur, se-
cus venenum.

might cite a century of Authors *pro* and *con*. I will conclude with ^b *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weak, as the party is that prescribes or useth it; *a worthy medicine if it be rightly applied to a strong man, otherwise poison*. For the preparing of it, look in *Evoximi thesaurus*, *Quercetan*, *Oswaldus Crollius*, *Basil. Chim. Basil. Valentius*, &c.

Tobacco, divine, rare, superexcellent *Tobacco*, which goes far beyond all their *Panaceas*, potable gold, and Philosophers stones, a sovereign remedy to all diseases. A good vomit, I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as *Tinkers* do Ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned *Tobacco*, the ruine and overthrow of body and soul.

SUBSEC. 2.

Simples purging Melancholy downward.

Polypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will have them void flegm; but *Brasivola* out of his experience averreth, that they purge this humor; they are used in decoction, infusion, &c. simple, mixt, &c.

^c Mærores fu-
gant, utilissime
dantur melan-
cholicis & qua-
ternariis.

^a Millies horum
vires expertus
sum.

^e Sal nitrum,
sal ammoniacum,
Dracon-
tii radix, di-
etamnum.

^f Calet ordine
secundo, siccatur
primo, adver-
sus omnia vitia
atque bilis va-
let, sanguinem
mundat, spiri-
tus illustrat,
mærorem discor-
tit herba miri-
fica.

^g Cap. 4. lib. 2.

Mirabolanes, all five kinds, are ^c happily prescribed against melancholy, and quartan agues, *Brasivola* speaks out ^d of *thousand* experiences, hee gave them in pills, decoction, &c. look for peculiar Receipts in him.

Stoechas, *Fumitory*, *Dodder*, herb *Mercury*, roots of *Capers*, *Genista*, or broom, *Penniroyal*, and half boiled *Cabbage*, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniack* ^e *Salt*, *Salt-peter*. But these are very gentle, *Alyppus*, *Dragon root*, *Centaury*, *Ditany*, *Colutea*, which *Fuchsius* cap. 168. and others take for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brasivola* calls it ^f *a wonderful herb against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as ^g *Dodonaus* terms it, invented by the *Arabians*, and not heard of before. It is taken divers waies, in powder, infusion, but most commonly in the infusion, with *Ginger*, or some cordial flowers added to correct it. *Actuarius* commends it sod in broth, with an old Cock, or in whey, which is the common conveyer of all such things as purge black choler; or steeped in wine, which *Heurnius* accounts sufficient, without any further correction.

Aloes by most is said to purge choler, but *Aurelianus* lib. 2. c. 6. de morb. chron. *Arculanus* cap. 6. in 9. *Rhasis*, *Julius Alexandrinus*, consil. 185. *Scoltz.* *Crato* consil. 189. *Scoltz.* prescribe it to this disease, as good for the stomach, and to open the *Hæmrods*, out of *Mesue*, *Rhasis*, *Serapio*, *Avicenna*, *Menardus* ep. lib. 1. epist. 1. opposeth it, *Aloes* ^h doth not open the veins, or move the *Hæmrods*, which *Leonhartus Fuchsius* paradox. lib. 1. likewise affirms; but *Brasivola* and *Dodonaus* defend *Mesue* out of their experiences let ⁱ *Valesius* end the controversie.

^h Recentiores
negant ora ve-
narum rescicare.
ⁱ An aloes aperi-
at ora vena-
rum. lib. 9.
cont. 3.

Lapis

Lapis Armenus and *Lazuli* are much magnified by ^k *Alexander lib. 1. cap. 16.* *Avicenna*, *Etius*, and *Aetnarius*, it they be well washed, that the water be no more coloured, fifty times some say. ^l That good *Alexander* (saith *Guanerus*) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part, have oftentimes happily used it, and was never deceived in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker than the other. *Gartias ab Horto hist. lib. 1. cap. 65.* relates, that the ^m Physicians of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep. lib. 3.* ⁿ brags of that happy success which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect. 1. cap. 12.* In *Antidotis*; ^o and if this will not serve. (saith *Rhasis*) then there remains nothing but *Lapis Armenus*, and *Hellebor* it self. *Valescus* and *Jason Pratenfis*, much commend *Pulvis Hali*, which is made of it. *James Damascen. 2. cap. 12.* *Hercules de Saxonia*, &c. speaks well of it. *Crato* will not approve this; it, and both *Hellebors*, hee saith, are no better than poison. *Victor Trincavelius, lib. 2. cap. 14.* found it in his experience, ^p to be very noisome, to trouble the stomach, and hurt their bodies that take it overmuch.

Black *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by *Melanpodius* a Shepherd, as *Pliny* records, *lib. 25. cap. 5.* ^q Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calene*, King *Pratus* daughters, that ruled in *Arcadia*, near the fountain *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. *Theophrastus*, ^r *Galen*, *Pliny*, *Calius Aurelianus*, as ancient as *Galen, lib. 1. cap. 6.* *Areteus lib. 1. cap. 5.* *Oribasius lib. 7. collect.* a famous Greek, *Atius ser. 3. cap. 112, & 113. p.* *Agineta*, *Galens Ape, lib. 7. c. 4.* *Aetnarius*, *Tralianus lib. 5. cap. 15.* *Cornelius Celsus* only remaining of the old Latines, *lib. 3. cap. 23.* extol and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or that doted, to the *Anticyra*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*, a common proverb among the *Greeks* and *Latines*, to bid a disard or a mad man go take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est, eoq; sane meraco*, Thou art out of thy little wit O *Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drink *Hellebor*, &c. and *Harpax* in the ^s *Comcedian*, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant. When that proud *Menecrates* ^t *Zeus*, had writ an arrogant letter to *Phi.* of *Macedon*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crazed, atq; *elleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred unto him. They that were found commonly took it to quicken their wits (as *Ennius* of old, ^u *Qui non nisi potus ad arma---prosiluit dicenda*, and as our Poets drink Sack to improve their

^k Vapores absterget à visceribus partibus.

^l Tract. 15. c. 6. Bonus Alexander,

tamiam lapide Armeno

confidentiam habuit, ut omnes melancholicas passionēs

ab eo curari posse crederet,

& ego inde sapissime usus sum, & in ejus exhibitione

numquam fraudatus fui.

^m Maurorum medici hoc lapide plerumq; purgant melancholiam, &c.

ⁿ Quo ego saepe feliciter usus sum, & magnum auxilio.

^o Si non hoc, nihil restat nisi Helleborus, & lapis Armenus.

^p Consil. 184. Scoltzi.

^q Multa corpora vidi gravissimè hinc agitata, & stomacho multam obfuisse.

^r Cum vidisset ab eo curari causas furētes, &c.

^s Lib. 6. simpl. med.

^t Pseudo o act. 4. scen. ult. helleboro bisce hominibus opus est.

^u Hor.

^u In Satyr.

^x Crato consil.

16. l. 2. Et si
multi magni
viri probant, in
banam partem
accipiant medi-
ci, non probem.

^y Rescuntur ve-
ratro coturnices
quod hominibus
toxicum est.

^z Lib. 23. c. 7.
12. 14.

^a De var. hist.

^b Corpus inco-
lume reddit, &
juvenile efficit.
^c Veteres non si-
ne causa usi
sunt: Difficilis
ex Helleboro
purgatio, &
terroris plena,
sed robustis
datur tamen,
&c.

^d Innocens me-
dicamentum,
modorite pare-
tur.

^e Absit iactan-
tia, ego primus
præbere capi,
&c.

^f In Catart.
Ex una sola e-
vacuatione fu-
ror cessavit &
quietus inde
vixit. Tale ex-
emplum apud
Skenkium &
apud Scolizi-
um, ep. 231.
P. Monavius
se stolidum en-
rasse iactat hoc
epoto tribus aut
quatuor vici-
bus.

their inventions (I finde it so registred by *Agellins lib. 17. cap. 15.*) *Carneades* the *Academick*, when he was to write against *Zeno* the *Stoick*, purged him-
self with *Hellebor* first; which ^u *Petronius* puts upon *Chrysippus*. In such
esteem it continued for many ages, till at length *Mesue* and some other
Arabians began to reject and reprehend it, upon whose authority for ma-
ny following lusters, it was much debased, and quite out of request, held
to be poison, and no medicine; and is still oppugned to this day by ^x *Crato*,
and some *Junior* Physicians. Their reasons are, because *Aristotle* l. 1. de
plant. c. 3. said, *Henbane* and *Hellebor* were poison; and *Alexander A-*
phrodiseus in the preface of his *Problems*, gave out, that (speaking of *Hel-*
lebor) ^y *Quails fed on that which was poison to men.* *Galen* l. 6. *Epid. com. 5.*
Text. 35. confirms as much: ^z *Constantine* the Emperour, in his *Geoponicks*,
attributes no other virtue to it, than to kill mice and rats, flies and mould-
warps, and so *Mizaldus*. *Nicander* of old, *Gervinus*, *Skenkius*, and some o-
ther *Neotericks* that have written of poisons, speak of *Hellebor* in a chief
place. ^a *Nicholas Leonicus* hath a story of *Solon*, that besieging I know not
what City, steeped *Hellebor* in a spring of water, which by pipes was
conveyed into the middle of the Town, and so either poisoned, or else
made them so feeble and weak by purging, that they were not able to
bear arms. Notwithstanding all these cavils and objections, most of our
late writers do much approve of it. ^b *Cardopontus lib. 1. cap. 13.* *Codronchius*
com. de helieb. *Falopius lib. de med. purg. simpl. cap. 69.* & consil. 15. *Trincavelii*,
Montanus 239. *Frisemelica consil. 14.* *Hercules de Saxonia*, so that it be op-
portunely given. *Jacobus de Dondis, Agg. Amatus, Lusit. cent. 66.* *Godef.*
Stegius cap. 13. *Hollerius*, and all our *Herbalists* subscribe. *Fernelius meth.*
med. lib. 5. cap. 16. confesseth it to be a ^c terrible purge, and hard to take, yet well
given to strong men, and such as have able bodies. *P. Forestus* and *Capivac-*
cius forbid it to be taken in substance, but allow it in decoction or infusion,
both which waies *P. Monavius* approves above all others, *Epist. 231.*
Scotzii, *Iacchinus* in *9 Rhasis*, commends a receipt of his own preparing;
Penottus another of his Chymically prepared, *Evonimus* another. *Hilde-*
sheim spicel. 2. de mel. hath many examples how it should be used, with di-
versity of receipts. *Heurnius lib. 7. prax. med. cap. 14.* calls it an ^d innocent
medicine howsoever, if it be well prepared. The root of it is onely in use,
which may be kept many years, and by some given in substance, as by
Falopius and *Brasivola* amongst the rest, who ^e brags that he was the first
that restored it again to his use, and tells a story how he cured one *Mela-*
tasta a mad man, that was thought to be possessed, in the Duke of *Fer-*
rara's Court with one purge of black *Hellebor* in substance: the receipt
is there to be seen; his excrements were like Ink, ^f he perfectly healed at
once; *Vidus Vidius* a Dutch Physician, will not admit of it in substance,
to whom most subscribe, but as before in the decoction, infusion, or
which is all in all, in the Extract, which hee prefers before the rest, and
calls *suave medicamentum*, a sweet medicine, an easie, that may be securely
given to women, children, and weaklings. *Baracellus horto. geniali*, terms
it, *maxima præstantia medicamentum*, a medicine of great worth and note.
Quercetan in his *Spagir. Phar.* and many other, tell wonders of the Ex-
tract. *Paracelsus* above all the rest is the greatest admirer of this plant;
and especially the extract, he calls it, *Theriacum, terrestre Balsamum*, ano-
ther

ther Treacle, a terrestrial Bawm, *instar omnium*, all in all, the ^s sole and last refuge to cure this malady, the Gout, Epilepsie, Leprosie, &c. If this will not help, no Physick in the world can but mineral, it is the upshot of all. *Matthiolus* laughs at those that except against it, and though some abhor it out of the authority of *Mesue*, and dare not adventure to prescribe it, ^h yet I (saith he) have happily used it six hundred times without offence, and communicated it to divers worthy Physicians, who have given mee great thanks for it. Look for receipts, dose, preparation, and other cautions concerning this simple in him, *Brassivola*, *Baracellus*, *Codronchus*, and the rest.

ment; si non huic, nulli cedunt. ^h Testari possum me sexcentis hominibus *Helleborum nigrum* exhibuisse, nullo prorsus incommodo, &c.

^s ultimum refugium, extremum medicamentum, quod cetera omnia claudit, quæcunq; ceteris laxativis pelliculi non possunt ad hunc pertinere.

SUBSEC. 3.

Compound Purgers.



Compound medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrils. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid, as compound wine of *Hellebor*, *Scilla*, or *Sea-Onion*, *Sena*, *Vinum Scilliticum*, *Helleboratum*, which ⁱ *Quercetan* so much applauds for melancholy and madneß, either inwardly taken, or outwardly applied to the head, with little peeces of linnen dipped warm in it. *Oxymel Scilliticum*, *Syrupus Helleboratus major* and *minor* in *Quercetan*, and *Syrupus Genista* for Hypochondriacal melancholy in the same Author, compound Syrup of Succory, of Fumitory, Polypodie, &c. *Heurnius* his purging Cock-broth. Some except against these Syrups, as appears by ^k *Udalrinus Leonorus* his Epistle to *Matthiolus*, as most pernicious, and that out of *Hippocrates*, *cocta movere, & medicari, non cruda*, no raw things to be used in Physick; but this in the following Epistle is exploded, and soundly confuted by *Matthiolus*; many Julips, potions, receipts, are composed of these, as you shall finde in *Hildesheim spicel.* 2. *Heurnius lib. 2. cap. 14.* *George Skenkius Ital. med. prax. &c.*

ⁱ Pharmacop. Optimum est ad maniam & omnes melancholicos affectus, tum intra asumptum, tum extra, secus capiti cum lacteolis in eo madefactis repide admotum.
^k Epist. Math. lib. 3. Tales Syrupi nocentissimi & omnibus modis extirpandi.

Solid purgers are confections, electuaries, pills by themselves, or compound with others, as *de lapide Lazulo*, *Armeno*, *Pil. Indæ*, of Fumitory, &c. Confection of *Hamech*, which though most approve, *Solenander sec. 5. consil. 22.* bitterly inveighs against, so doth *Randoleius Pharmacop. officina*, *Fernelius* and others, *Diasena*, *Diapolypodium*, *Diacassia*, *Diacatholicon*, *Weckers Electuarie de Epithymo*, *Ptolomyes Hierologadium*, of which divers receipts are daily made.

Etius 22. 33. commends *Hieram Ruffi*. *Trincavelius consil. 12. lib. 1.* approves of *Hiera*; non, inquit, invenio melius medicamentum, I finde no better medicine, he saith. *Heurnius* adds *pil. Aggregat.* pills de Epithymo, *pil. Ind.* *Mesue* describes in the Florentine Antidotary, *Pillula sine quibus esse nolo*, *Pillula Cochiae cum Helleboro*, *Pil. Arabica*, *Fætida*, de quinq; generibus mirabolanorum, &c. More proper to melancholy, not excluding in the meantime, *Turbith*, *Manna*, *Rubarb*, *Agarick*, *Elefcophe*, &c. which are not so proper to this humour. For as *Montaltus* holds *cap. 30.* and *Montanus*, cholera

¹ Purgantia
censebant me-
dicamenta,
non unum hu-
morem attra-
here, sed quem-
cumq; attigerint
in suam natu-
ram convertere.
² Religantur
omnes exsic-
cantes medici-
nae, ut Aloe,
Hiera, Pilulae
quacumq;.

³ Contra eos
qui lingua vul-
gari & verna-
cula remedia &
medicamenta
prescribunt, &
quibusvis com-
munia faciunt.

cholera etiam purganda, quod atra sit pabulum, choler is to be purged, because it feeds the other; and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old; against whom *Galen* disputes, ¹ that no Physick doth purge one humour alone, but all alike, or what is next. Most therefore in their receipts and magistrals which are coined here, make a mixture of several simples and compounds to purge all humours in general, as well as this. Some rather use potions than pills to purge this humour, because that as *Heurnius* and *Crato* observe, *hic succus à sicco remedio agrè trahitur*, this juice is not so easily drawn by dry remedies, and as *Montanus* adviseth 25. conf. All^m drying medicines are to bee repelled, as *Aloe*, *Hiera*, and all pills whatsoever, because the disease is dry of it self.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physician, and that I am loth to incur the censure of *Forestus lib 3. cap. 6. de urinis*, ² against those that divulge and publish medicines in their mother tongue, and lest I should give occasion thereby to some ignorant Reader to practise on himself, without the consent of a good Physician.

Such as are not swallowed, but only kept in the mouth, are Gargarisms used commonly after a purge, when the body is soluble and loose. Or Apophlegmatisms, Masticatories, to bee held and chewed in the mouth, which are gentle, as Hyfop, Origan, Penniroyal, Thyme, Mustard, strong, as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid, or dry, juice of Pimpernel, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may add odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weak, Suppositories of Castilian sope, hony boiled to a consistence; or stronger of Scammony, Hellebor, &c.

These are all used, and prescribed to this malady upon several occasions, as shall bee shewed in his place.

MEMB. 3.

Chirurgical Remedies.

³ Quis, quan-
tum, quando.



IN letting of blood, three main circumstances are to be considered, ¹ Who, how much, when. That is, that it bee done to such a one as may endure it, or to whom it may belong, that hee be of a competent age, not too young, nor too old, over-weak, fat, or lean, sore laboured, but to such as have need, and are full of bad blood, noxious humours, and may bee eased by it.

The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the Moons motion or aspect of Planets be to bee observed, some affirm, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorism, à *Phlebotomia auspiciandum esse curationem, non à pharmacia*, you must begin with

with blood-letting and not Physick; some except this peculiar malady. But what do I? *Horatius Augerius*, a Physician of Padua, hath lately writ 17. books of this subject, *Fobertus*, &c.

Particular kindes of blood-letting in use are three, first is that opening a Vein in the arm with a sharp knife, or in the head, knees, or any other part, as shall be thought fit.

⁹ *Fernelius*.
lib. 2. cap. 19.

Cupping-glasses with or without scarification, *ocysimè compeſcunt*, saith *Fernelius*, they work presently, and are applyed to several parts, to divert humours, aches, winde, &c.

Horse-leeches, are much used in melancholy, applied especially to the Hamrods. *Horatius Augerius* lib. 10. cap. 10. *Platerus de mentis alienat.* cap. 3. *Altomarus*, *Pise*, and many others, prefer them before any evacuations in this kinde.

Cauteries or searing with hot irons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Sinapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustard-seed and the like.

¹⁰ *Renodeus* lib.
5. cap. 21. de
his *Mercuria-*
lis lib. 3. de
compeſt. med.
cap. 24.
Hernius lib.
1. prax. med.
Wecker, &c.

Issues still to be kept open, made as the former, and applyed in and to several parts, have their use here on diverse occasions, as shall bee shewed.

SECT. 5.

MEMB. I. SUBSEC. I.

Particular Cure of the three severall kindes; of Head-Melancholy.



He general cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kinds, that according to the several parts affected, each man may tell in some sort how to help or ease himself. I will treat of head-melancholy first, in which, as in all other good cures we must begin with Diet, as a matter of most moment, able oftentimes of it self to work this effect. I have read, saith *Laurentius* cap. 8. de *Melanch.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, than whatsoever can be drawn out of the most precious boxes of the Apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-natural things. Let air bee clear and moist most part: diet moistning, of good juyce, easie of digestion, and not windy: drink clear, and well brewed, not too strong nor too small. *Make a melancholy man fat*, as *Rhasis* saith, and thou hast finished the cure. Exercise not too remisse, nor too violent. Sleep a little more than ordinary. Excrements daily to be avoided by art or nature, and which *Fernelius* enjoyns his Patient *consil.* 44. above the rest, to avoid all passions and perturbations of the mind. Let him not be alone or idle, (in any kind of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed; according

¹¹ *Cont* lib. 1. c.
5. festines ad
impingnationem;
& cum
impingnantur,
removetur ma-
lum.
¹² *Beneficiū*
ventris.

to his ability at least, in clean sweet linen, spruce, handsome, decent, and good apparel; for nothing sooner dejects a man than want, squalor and nastiness, foul, or old cloaths out of fashion. Concerning the medicinal part, he that will satisfie himself at large (in this precedent of diet) and see all at once, the whole cure and manner of it in every distinct species, let him consult with *Gordonius*, *Valescus*, with *Prosper Calenius* lib. de *atrabile* ad *Card. Casium*, *Laurentius* cap. 8. & 9. de *mela*. *Alian. Montaltus* de *mel.* cap. 26, 27, 28, 29, 30. *Donat. ab Altomari* cap. 7. *artis med.* *Hercules de Saxonia* in *Panth.* cap. 7. & *Tract. ejus peculiar.* de *melan.* per *Bolzeta* edit. *Venetis* 1620. cap. 17, 18, 19. *Savonarola* Rub. 82. *Tract.* 8. cap. 1. *Sckenkius* in *prax. curat. Ital. med.* *Heurnius* cap. 12. de *morb.* *Victorius Faventinus* *pract. Magn. & Empir.* *Hiltsheim* *Spicel.* 2. de *man. & mel.* *Fel. Platter*, *Storkerus*, *Bruel*, *P. Bayerus*, *Forestus*, *Fuchsius*, *Capivaccius*, *Rondoleius*, *Iason Pratensis*, *Salust. Salviat.* de *re med.* lib. 2. cap. 1. *Iacchinus*, in 9. *Rhasis*, *Lod. Mercatus* de *Inter. morb. cur.* lib. 1. cap. 17. *Alexan. Messaria* *pract. med.* lib. 1. cap. 21. de *mel.* *Piso*, *Hollerius*, &c. that have culled out of those old Greeks, *Arabians*, and *Latines*, whatsoever is observeable or fit to be used. Or let him read those counsels and consultations of *Hugo Senensis* *consil.* 13, & 14. *Renerus Solimander* *consil.* 6. *sec.* 1. & *consil.* 3. *sec.* 3. *Crato* *consil.* 16. lib. 1. *Montanus* 20, 22, 229. and his following counsels, *Lalins à Fontre*, *Egubinus* *consult.* 44, 69, 77, 125, 129, 142. *Fernelius* *consil.* 44, 45, 46. *Ful. Caesar Claudinus*, *Mercurialis*, *Frambesarius*, *Sennerius*, &c. Wherein hee shall finde particular receipts, the whole method, preparatives, purgers, correctors, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the Reader, some few more notable medicines.

SUBSEC. 2.

Blood-letting.

Phlebotomy is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kinde of head-melancholy. If the malady, saith *Piso* cap. 23. & *Altomarus* cap. 7. *Fuchsius* cap. 23. shall proceed primarily from the mis-affected brain, the Patient in such case shall not need at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run mad. In immaterial melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia* cap. 17. will not admit of Phlebotomy; *Laurentius* cap. 9. approves it out of the authority of the *Arabians*; but as *Mesue*, *Rhasis*, *Alexander* appoint, * especially in the head, to open the veins of the fore-head, nose and ears is good. They commonly set cupping-glasses on the parties shoulders; having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essential or accidental; they cause the *Hæmorrhoids* to be opened, having the eleventh Aphorism of the 6. book of *Hippocrates* for their ground and warrant, which saith, that in melancholy and mad men, the

* si ex primario cerebri affectu melancholici evaserint, sanguinis detractione non indigent, nisi ob alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus, &c.
* Competit iis phlebotomia frontis.

the varicous tumour or hemorrhoides appearing doth heal the same. *Valescus* prescribes blood-letting in all three kindes, whom *Salust. Salviat* follows, ¹ If the blood abound, which is discerned by the fulness of the veins, his precedent diet, the parties laughter, age, &c. begin with the Median or middle vein of the arm: if the blood bee ruddy and clear, stop it; but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve daies after, open the Head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping-glasses, &c. *Trallianus* allows of this, ² If there have been any suppression or stopping of blood at nose, or hemroids, or womens months, then to open a vein in the head or about the ankles. Yet hee doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, ³ except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries up, except the body be very full of blood, and a kinde of ruddiness in the face. Therefore I conclude with *Arctens*, ⁴ before you let blood, deliberate of it, and well consider all circumstances belonging to it.

¹ Si sanguis abundet, quod scitur ex venarum repletionem, victus ratione praecedente, risu acri, etate et aliis, Tundatur mediana, et si sanguis appareat clavis et ruber, sap-primatur, aut si vere, si niger aut crassus permittatur fluere pro viribus acri, de-ia post. 8. de-12. diem ap-riatur cepha-

liea partis magis affecta, et vena frontis, aut sanguis provocetur scis per nares, &c. ² Si quibus consuetudine sua suppressa sunt menses, &c. talo secare oportet, aut vena frontis si sanguis peccet cerebro. ³ Nisi ortum ducat a sanguine, ne morbus inde angeatur: phlebotomia refrigerat et exiccat, nisi corpus sit valde sanguineum, rubicundum. ⁴ Cum sanguinem detrabere oportet, deliberatione indiget. *Arctens* lib. 7. c. 5.

SUBSEC. 3.

Preparatives and Purgers.



After blood-letting we must proceed to other medicines, first prepare, and then purge, *Auge a stabulum purgare*, make the body clean, before we hope to do any good. *Gualter Bruel* would have a practitioner begin first with a Clister of his, which he prescribes before blood-letting: the common sort, as *Mercurialis*, *Montaltus* cap. 30, &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. Preparatives are usually Syrups of Borrage, Bugloss, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Bawm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many daies together. Purges come last, which must not be used at all, if the malady may bee otherwise helped, because they weaken nature, and dry so much; and in giving of them, we must begin with the gentlest first. Some forbid all hot medicines, as *Alexander*, and *Salvianus*, &c. Ne insaniore inde fiant, Hot medicines increase the disease ^a by drying too much. Purge downward rather than upward, use potions rather than pills, and when you begin Physick, persevere and continue in a course; for as one ^c observes, *movere et non educere in omnibus malum est*; To stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm than good. They must continue in a course of Physick, yet not so that they tire and oppress nature, *danda quies natura*, they must now and then remit, and let nature have some rest. The most gentle

^a A lenioribus auspicandum. (*Valescus*, *Pisus*, *Bruel*) rariusq; medicamentis purgantibus utendum, ni sit opus. ^c Quia corpus exiccant, morbum augent. ^e *Guianerius* Tract. 15. c. 6.

Piso.

g. Rhafis, Sape
valent ex Hel-
leboris.

h. Lib. 7. Exi-
guis medica-
mentis morbus
non obsequitur.

* Modo caute
detur & robu-
stis.

Consil. 10. l. 1.

† Plin. l. 31. c.

6. Navigatio-
nes ob vomiti-

onem profunt.

plurimis mor-
bis capitis, &

omnibus ob quæ

Helleborum

hibitur. Idem

Dioscorides,

lib. 5. cap. 13.

Avicenna ter-
tia imprimis.

* Nunquam

deditus, quin

ex una aut al-

tera assumptione,

Deo iuven-

te, fuerint ad

salutem resti-

tuti.

m. Lib. 2. Inter

composita pur-

gantia melan-

cholicam.

n. Longo expe-

rimento à se

observatum ef-

se, melanco-

licos sine offe-

sa egregie cu-

randos valere.

Idem respon-

sione ad An-

bertum, Vera-

trum nigrum,

alias timidum

& periculosum

vini spiritum

etiam & oleo

commodum se-

rsui redditur,

ut etiam pu-

eris tuto ad-

ministrari pos-

sit.

o. Certum est

huius herbe

virtutem maxi-

nam & mirabilem esse, parumq;

distare à balsamo. Et qui novit eo recte uti,

plus habet artis quam tota scribentium cohors;

aut omnes Doctores in Germania. p. Quo feliciter usus sum. q. Hoc posito quod alia medicina non valeant, ista tunc Dei

misericordia valebit, & est medicina coronata, quæ secretissime teneatur.

purges to begin with, are^f Sena, Cassia, Epithyme, Myrabolanes, Catholicon : If these prevail not, wee may proceed to stronger, as the confection of Hamech, Pil. Inda, Fumitoria, de Assaieret, of Lapis Armenus and Lazuli, Diasena. Or if pills be too dry, & some prescribe both Hellebors in the last place, amongst the rest Areteus,^h because this disease will resist a gentle medicine. Laurentius and Hercules de Saxonia would have Antimony tried last, if the * party be strong, and it warily given.ⁱ Trincavelius prefers Hierologodum, to whom Francis Alexander in his Apol. rad. 5. subscribes, a very good medicine they account it. But Crato in a counsel of his, for the Duke of Bavaria's Chancellour, wholly rejects it.

I finde a vast Chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse. † To be Sea-sick first is very good at seasonable times. Helleborismus Matthioli, with which hee vaunts and boasts hee did so many several cures, ^k I never gave it (saith he) but after once or twice, by the help of God, they were happily cured. The manner of making it hee sets down at large in his third book of Epist. to George Hankshius a Physician. Gualter Bruel and Henrnius, make mention of it with great approbation, so doth Skenkius in his memorable cures, and experimental medicines, cen. 6. observ. 37. That famous Helleborism of Montanus, which he so often repeats in his consultations and counsels, as 28. pro melan. sacerdote, & consil. 148. pro Hypochondriaco, and cracks, to be a ^m most soveraign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

Quercetan prefers a Syrup of Hellebor in his Spagirica Pharmac. and Hellebors Extract cap. 5. of his invention likewise (a most safe medicine, and not unfit to be given children) before all remedies whatsoever.

Paracelsus in his book of black Hellebor, admits this medicine, but as it is prepared by him. ° It is most certain (saith hee) that the virtue of this herb is great, and admirable in effect, and little differing from Balm it self, and hee that knows well how to make use of it, hath more art than all their books contain, or all the Doctors in Germany can shew.

Elianus Montaltus in his exquisite work de morb. capitis, cap. 31. de mel. sets a special receipt of Hellebor of his own, which in his practice hee fortunately used, because it is but short, I will set it down.

R. Syrupe de pomis ʒ ij, aqua borag. ʒ liij,

Ellebori nigri per noctem infusi in ligaturâ

6. vel 8. gr. manè factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. Valescus admires pulvis Hali, and Iason Pratensis after him: the confection of which our new London Pharmacopœa hath lately revived. † Put case (saith he) all other medicines fail, by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret.

R. Epithymi semunc. lapidis Lazuli, agarici ana ʒ ij,

Scammonii, ʒ j, Cariophilorum numero 20. pulveriscentur

Ommia, & ipsius pulveris scrup. 4. singulis septimanis assumat.

aut omnes Doctores in Germania. p. Quo feliciter usus sum. q. Hoc posito quod alia medicina non valeant, ista tunc Dei misericordia valebit, & est medicina coronata, quæ secretissime teneatur.

To

To these I may add *Arnoldi vinum Buglossatum*, or Borage wine before mentioned, which ^c *Mizaldus* calls *vinum mirabile*, a wonderful wine, and *Stockerus* vouchsafes to repeat *verbatim* amongst other receipts. *Rubeus* his ^c compound water out of *Savanarola*: *Pinetus* his balm; *Cardans Pulvis Hyacinthi*, with which in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight daies, which ^u *Sckenkius* puts amongst his observable medicines: *Altomarus* his Syrup with which ^{*} hee calls God so solemnly to witness, hee hath in his kinde done many excellent cures; and which *Sckenkius cent. 7. observ. 80.* mentioneth, *Daniel, Sennertus lib. 1. part. 2. cap. 12.* so much commends; *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* hee names *Spiritum vite aureum*, *Paraceam*, what not, and his absolute medicine of 50 Eggs, *carat. Empir. cen. 1. cur. 5.* to be taken three in a morning, with a powder of his. ^y *Faventinus prac. Emper.* doubles this number of Eggs, and will have a hundred and one to be taken by three and three in like sort, which *Salust Salviati* approves *de re med. lib. 2. c. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

Rx Epithymi, thymi, ana drachmis duus, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam, misce; fiat pulvis.

All these yet are nothing to those ^z Chymical preparatives of *Aqua Chaledonia*, quintessence of Hellebor, salts, extracts, distillations, oyls, *Aurum potable*, &c. *D^r. Anthony* in his book *de auro potab. edit. 1600.* is all in all for it. ^a And though all the School of Galenists, with a wicked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetals will do no good, they are compelled to seek the help of minerals, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chymist in his book *de Sale è puteo emergente*, takes upon him to Apologize for *Anthony*, and sets light by all that speak against him. But what do I meddle with this great Controversie, which is the subject of many volumes? Let *Paracelsus Quercetan*, *Crollius*, and the brethren of the *Rosy cross* defend themselves as they may. *Crato*, *Erastus*, and the *Galenists* oppugn. *Paracelsus*, he brags on the other side, he did more famous cures by this means, than all the *Galenists* in Europe; and calls himself a Monarch; *Galen*, *Hippocrates*, infants, illiterate, &c. As *Thessalus* of old railed against those antient *Asclepiadean* writers, hee condemns others, insults, triumphs, overcomes all antiquity (saith *Galen*, as if hee spake to him) declares himself a conquerour, and crowns his own doings. ^b One drop of their Chymical preparatives shall do more good than all their fulsome potions. *Erastus*, and the rest of the *Galenists* vilifie them on the other side, as Hereticks in Physick; ^c *Paracelsus* did that in Physick, which *Luther* in Divinity. ^d A drunken rogue he was, a base fellow, a Magitian, he had the devil for his master, devils his familiar companions, and what hee did, was done by the help of the Devil. Thus they contend and rail, and every Mart write books pro and con, & adhuc sub iudice lis est; let them agree as they will, I proceed.

^f Lib. de artis. med.
^g Sect. 3. Optimum remedium aqua composita Savanarole.
^u Sckenkius observ. 31.
^x Donatus ab Altomari. cap. 7. Testor Deum, me multos melancholicos huius solius syrupi usu curasse, facta prius purgatione.
^y Centum ova & unum, quotlibet mane sumant ova forbilis, cum sequenti pulvere supra ovum aspersa, & contineant quousq; assumpserint centum & unum, maniacis & melancholicis utilissimum remedium.
^z Quercetan cap. 4. Phar. Ostradus Crollius.
^a Cap. 1. Licet tota Galenistarum schola mineralia non sine impio & ingrato fastu à sua practica detestentur; tamen in gravioribus morbis omni vegetabilium crederet subsidio, ad mineralia confugiant, licet ea temere, ignaviter & inutiliter usurpent. Ad finem libri.
^b Veteres medicis incescit, vincit, & contra omnem antiquitatem con-

^c voratur, ipse à se victor declaratur. Gal. lib. 1. meth. c. 2. ^d Codronchus de sale absinthii. ^e Idem Paracelsus in medicina, quod Lutherus in Theologia. ^f Disput. in eundem, parte. 1. Magnus ebrius, illiteratus, demonem præceptorem habuit, demones familiares, &c.

SUBSEC. 4.

Averters.



Verters and Purgers must go together, as tending all to the same purpose, to divert this rebellious humor, and turn it another way. In this range, Clysters and Suppositories challenge a chief place, to draw this humor from the brain and heart, to the more ignoble parts. Some would have them still used a few daies between, and those to be made with the boiled seeds of Anise, Fennel, and bastard Saffron, Hops, Thyme, E-

pithyme, Mallows, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyl of Violets, sweet Almonds, &c. For without question, a Clyster opportunely used, cannot chuse in this, as most other maladies, but to do very much good, *Clysteres nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our natural Philosophy† Reader, which he handled by way of discourse, out of some other noted Physicians. Such things as provoke urine most commend, but not sweat. *Trincavelius consil. 16. cap. 1.* in head melancholy forbids it. *P. Byarus* and others approve frictions of the outward parts, and to bathe them with warm water. Instead of ordinary frictions, *Cardan* prescribes rubbing with Nettles till they blister the skin, which likewise † *Basardus Visontinus* so much magnifies.

Sneezing, masticatories, and nasals are generally received. *Montaltus c. 34. Hildesheim spicel. 2. fol. 136. and 138.* give several receipts of all three. *Hercules de Saxonia* relates of an Emperick in Venice, ² that had a strong water to purge by the mouth and nostrils, which he still used in head-melancholy, and would sell for no gold.

To open months and Hemroids is very good Physick, ⁿ if they have been formerly stopped. *Faventinus* would have them opened with horse-leeches, so would *Hercul. de Sax. Fulius Alexandrinus consil. 185.* *Scoltzi* thinks Aloes fitter: ¹ most approve horse-leeches in this case, to be applied to the fore-head, ^k nostrils, and other places.

Montaltus cap. 29. out of *Alexander* and others, prescribes † cupping-glasses, and Issues in the left thigh. *Aretenus lib. 7. cap. 5.* ^m *Paulus Regolinus*, *Sylvius* will have them without scarification, applied to the shoulders and back, thighs and feet: ⁿ *Montaltus cap. 34.* bids open an Issue in the arm, or hinder part of the head. ^o *Piso* injoynes ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot Irons are to be used ^p in the suture of the Crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours. *Salust. Salvianus de re medic. lib. 2. cap. 1.* ^q Because this humour hardly yeelds to other

† Master D. Lapworth.
† Ant. Philos. cap. de melan. frictio vertice, &c.

² Aqua fortissima purgans os, nares, quam non vult auro vendere.

ⁿ Mercurialis consil. 6. & 30. Hemorroidum & mensium provocatio juvat, modo ex eorum suppressione ortum habuerit.

¹ Laurentius, Bruel, &c.
^k P. Bayerus l. 2. cap. 13. na-

ribus, &c.
¹ Cucurbitulae siccae, & fontanellae crure sinistro.

^m Hildesheim spicel. 2. Vapo-

res à cerebro trahendi sunt frictionibus universi, cucurbitulis siccis, humeris ac dorso affixis, circapedes & crura.

ⁿ Fontanellam aperi juxta occipitium, aut brachium.

^o Baleni, ligature, frictiones, &c. ^p Cauterium fiat sutura coronali, diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas imminui poterit, ut vaporibus fuliginosis exitus pateat. ^q Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu.

² That had a strong water to purge by the mouth and nostrils, which he still used in head-melancholy, and would sell for no gold.

¹ Most approve horse-leeches in this case, to be applied to the fore-head, nostrils, and other places.

^m Paulus Regolinus, Sylvius will have them without scarification, applied to the shoulders and back, thighs and feet:

ⁿ Montaltus cap. 34. bids open an Issue in the arm, or hinder part of the head. ^o Piso injoynes ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

^p In the suture of the Crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours. *Salust. Salvianus de re medic. lib. 2. cap. 1.* ^q Because this humour hardly yeelds to other

Physick, would have the leg cauterized, or the left leg below the knee,^r and the head boared in two or three places, for that it much avails to the exhalation of the vapours: 'I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance hee was wounded in the head, and the skull broken, hee was excellently cured. Another to the admiration of the beholders, 'breaking his head with a fall from on high, was instantly recovered of his dotage. Gordonius cap. 13. part. 2. would have these cauteries tried last, when no other Physick will serve. "The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain-pan broken; so long as the wound was open, hee was well, but when his wound was healed, his dotage returned again. But Alexander Messaria a professor in Padua, lib. 1. pract. med. cap. 21. de Melanchol. will allow no cauteries at all, 'tis too stiff an humour, and too thick, as hee holds, to bee so evaporated.

Guainerius c. 8. Traët. 15. cured a Noble man in Savoy, by boaring alone, * leaving the hole open a month together, by means of which, after two years melancholy and madness, hee was delivered. All approve of this remedy in the suture of the Crown; but Arculanus would have the cauterie to bee made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs (*Mercurialis consil. 86.*) arms, legs. *Idem consil. 6. & 19. & 25.* Montanus 86. Rodericus à Fonseca Tom. 2. consult. 84. pro hypocond. coxâ dextrâ, &c. but most in the head, If other Physick will do no good.

^r Flant duo aut tria cauteria cum ossis perforatione.

^s Vidi Romæ melancholicum qui adhibitis multis remediis, sanari non poterat; sed cum cranium gladio fractum esset, optime sanatus est.

^t Et alterum vidi melancholicum, qui ex alto cadens non sine astutium admiratione, liberatus est.

^u Radatur caput & fiat cauterium in capite; proculdubio ista faciunt ad fumorum exhalationem;

vidi melancholicum à fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum curatus optime; at cum vulnus sanatum, reversa est mania. * usque ad duram matrem trepanari feci, & per menssem aperte stetit.

SUBSEC. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.



Because this Humour is so malign of it self, and so hard to be removed, the reliques are to bee cleansed, by Alteratives, Cordials, and such means; the temper is to be altered and amended, with such things as fortifie and strengthen the heart and brain; ^a which are commonly both affected in this malady, and do mutually misaffect one another: which are still to be given every other day, or some few daies inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they help alone, and as ^b Arnoldus holds in his Aphorisms, are to be preferred before all other medicines, in what kind soever.

Amongst this number of Cordials and Alteratives, I do not finde a more present remedy, than a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, ^c whetteth the wit, if moderately taken, (and as ^d Plutarch saith, Symp. 7. quest. 12.) it makes those which are otherwise dull, to exhale & evaporate like frankincense, or quicken

^a Cordis ratio semper habenda quod cerebro compatitur, & sese invicem efficiunt.

^b Aphor. 38. Medicina Theorialis præ ceteris eligenda. ^c Galen, de templ. lib. 3. c. 3.

Moderate vinum sumptum, acuit ingenium. ^d Tardos aliter & tristes thuris in modum exhalare facit.

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† Hilaritatem
ut oleum flam-
mam excitat.
e Viribus reti-
nendis cardia-
cum eximicum,
nutriendo cor-
poris alimen-
tum optimum,
etatem flori-
dam facit, ca-
lorem innatum
fovet, concocti-
onem juvat,
stomachum ro-
borat, excre-
mentis viam
parat, urinam
movet, somnum
conciliat, vene-
na, frigidos fla-
tus dissipat,
crassos humo-
res attenuat,
coquit, discutit,
&c.

† Hor. lib. 2. Od.

11.
* Odyss. A.

† Pausanias.

§ Sarycides 31.

28.

h Legitur &
prisci Catonis
Sape mero ca-
luisse virtus.
† in pocula &
aleam se prae-
cipitavit, & iis
sepe tempus tra-
duxit, ut agram
crapula mentem
levaret, & con-
ditionis prae-
sentis cogitationes
quibus agi-
tabatur sobrius
vitaret.

† So did the
Athenians of
old, as Suidas
relates, and so
do the Ger-
mans at this
day.

† Lib. 6. c. 23.
& 24. de rerum
proprietas.

† Hester. 1. 8.

quicken (Xenophon adds) † as oyl doth fire. ^c A famous Cordial Matthiolus in Dioscoridem calls it an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, clears the blood, expels wind and cold poisons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours. And that which is all in all to my purpose, it takes away fear and sorrow.

† *Euras edaces dissipat Evius.*

It glads the heart of man, Psa. 104. 15. *hilaritatis dulce seminarium.* Helenas boul, the sole nectar of the Gods, or that true *Nepenthes* in * *Homer*, which puts away care and grief, as *Orebasius* 5. *Collect. cap. 7.* and some others will, was naught else but a cup of good wine. It makes the mind of the King and of the fatherless both one, of the bond and free-man, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents, *Esdra* 3. 19, 20, 21. It gives life it self, spirits, wit, &c. For which cause the Antients called *Bacchus*, *Liber pater à liberando*, and † sacrificed to *Bacchus* and *Pallas* still upon an Altar. ^e Wine measurably drunk, and in time, brings gladness and chearfulness of mind, it cheareth God and men, *Judges* 9. 12. *latium Bacchus dator*, it makes an old wife dance, and such as are in misery, to forget evil, and be ^h merry.

Bacchus & afflictis requiem mortalibus affert,

Crura licet duro compede vineta forent.

Wine makes a troubled soul to rest

Though feet with fetters bee oppress.

Demetrius in *Plutarch*, when hee fell into *Seleucus* hands, and was prisoner in Syria, † spent his time with dice, and drink that hee might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith hee was tormented. Therefore *Solomon*, *Prov.* 31. 6. bids wine be given to him that is ready to † perish, and to him that hath grief of heart, let him drink that hee forget his poverty, and remember his misery no more. *Sollicitis animis onus eximit*, it easeth a burdened soul, nothing speedier, nothing better: which the Prophet *Zachary* perceived, when hee said, that in the time of *Messias*, they of *Ephraim* should bee glad, and their heart should rejoyce as through wine. All which makes mee very well approve of that pretty description of a feast in † *Bartholomeus Anglicus*, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, *exhilarationis gratia, pocula iterum atque iterum offeruntur*, As a Corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again. Which as *I. Fredericus Matenesis Crit. Christ. lib. 2. cap. 5, 6, & 7.* was an old custome in all ages in every common-wealth, so as they be not enforced, *bibere per violentiam*, but as in that royal feast of † *Assuerus* which lasted 180. daies, without compulsion they drank by order in golden vessels, when and what they would themselves. This of drink is a most easie and parable redemy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a sudden are enlightened by it. No better Physick

saith

(saith ^k *Rhasis*) for a melancholy man: and he that can keep company, and carouse, needs no other medicines, 'tis enough. His Country-man *Avicenna*, 31. Doct. 2. c. 8. proceeds further yet, and will have him that is troubled in mind, or melancholy, not to drink only, but now and then to be drunk: excellent good Physick it is for this and many other diseases. *Magninus Reg. san.* p. 3. c. 31. will have them to be so once a month at least, and gives his reasons for it, ^l because it scours the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean. Of the same mind is *Seneca* the Philosopher in his book *de tranquil. lib. 1. c. 15. nonnunquam ut in aliis morbis ad ebrietatem usq; veniendum; Curas deprimi; tristitia medetur*, It is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes his Tract with a cup of wine: *Habes, Serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are Epicureal tenents, tending to looseness of life, Luxury and Atheism, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabbi Moses Tract. 4. Guliel. Placentius lib. 1. cap. 8. Valescus de Taranta*, and most accurately ventilated by *Io. Salvaticus*, a late writer and Physician of *Millan; med. cont. cap. 14.* where you shall finde this tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drink have such virtue to expel fear and sorrow, and to exhilarate the mind, ever hereafter let's drink and be merry.

^m *Prome reconditum Lyde strenua cacubum,
Capaciores puer huc affer Scyphos,
Et Chia vina aut Lesbia.*

Come lusty Lyda, fill's a cup of Sack,
And firrah Drawer, bigger pots wee lack;
And Scio wines that have so good a smack.

I say with him in ⁿ *A. Gellius*, let us maintain the vigour of our souls with a moderate cup of wine, [†] *Natis in usum lætitiæ scyphis, and drink to refresh our mind; if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away.----- Nunc vino pellite curas: so saith † Horace, so saith Anacreon;*

ΜΕΘΥΝΤΕΣ ΣΩΜΕ ΚΕΙΣΑΙ
ΠΟΛΥ ΚΡΕΙΣΣΟΝ ἢ ΔΑΝΟΝΤΕΣ.

Let's drive down care with a cup of wine: and so say I too, (though I drink none my self) for all this may bee done, so that it bee modestly, soberly, opportunely used: So that, they bee not drunk with wine, wherein is excess, which our [†] *Apostle* forewarns; for as *Chrysostome* well comments on that place, *ad latitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madness: And will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum: Audi quid dicat Scriptura*, hear the Scriptures, Give Wine to them that are in sorrow, or as *Paul* bid *Timothy* drink wine for his stomachs sake, for concoction, health, or some such honest occasion. Otherwise as ^o *Pliny* telleth us: If singulat moderation be not had, ^p nothing so pernicious, 'tis meer Vinegar, blandus dæmon, poison it self. But hear a more fearful doom, *Habac. 2. 15. & 16. Woe bee to him that makes his neighbour drunk, Shameful spewing shall bee upon his glory.* Let not good fellows triumph therefore (saith *Matthiolus*) that I have so much commended wine; if it be immoderately taken, instead of making glad, it con-

^k Tract. 1. cont.
^l 1. Non est res laudabilior eo, vel cura melior, qui melancholicus, utatur societate hominum & bibet; & qui potest sustinere usum vini, non indiget alia medicina, quod eo sunt omnia ad usum necessaria hujus passionis

^l Tam quod sequatur inde sudor, vomitus, urina, à quibus superfluitates à corpore remouentur & remanet corpus mundum.
^m Hor.

ⁿ Lib. 15. 2. noſt. Att. Vigorem animi moderato vini usu tueamur, & caleſcât ſimul, reſotâq; animo, ſi quid in eo vel frigida triſtitie, vel torpentis verecundia fuerit, diluamus.

[†] Hor. l. 1. Od.

^{27.}

[†] Od. 7. lib. 1.

Quam præstat ebrium

me quam mortuum jacere.

[†] Ephes. 5. 18.

ſer. 19. in cap. 5.

^o Lib. 14. 5.

Nihil pernicioſius viribus ſi

modus abſit, venenum.

^p Theocritus

edyl. 12. Vino

dari lætitiæ

& dolorem.

ſonnds

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^a Renodus.^r Mercurialis.

consil. 25. Vi-

num frigidis

optimum, &

pessimum ferina

melancholia.

^b Fernelius

consil. 44. &

45. Vinum pro-

hibet assiduum,

& aromata.

^c Modo jecur
non incendatur.^a Per 24. Ho-
ras sensum do-
loris omnem
tollit, & ride-
re facit.^y Hildeheim
Spicel. 2.^z Alkermes, om-
nia vitalia ves-
cera mire con-
fortat.^a Contra omnes
melancholicos
affectus con-
fert, ac certum
est ipsius usu
omnes cordis &
corporis vires
mirum in mo-
dum refici.^b Succinum ve-
ro albißimum
confortat ven-
triculum, fla-
tum discutit,
urinam movet,
&c.^c Garcias ab
Horto aroma-
tum lib. 1. cap.

15. Adversus

omnes morbos

melancholicos

conducit, &

venerum. Ego

(inquit) utor

in morbis me-

lancholicis, &c.

& deploratos

huius usu ad

pristinam sani-

tatem restitui.

See more in

Baubinus book

de lap. Bezoar

6. 45.

found both body and soul, it makes a giddy head, a sorrowful heart. And 'twas well said of the Poet of old, *Wine causeth mirth and grief*,^a nothing so good for some, so bad for others, especially as^r one observes, *qui a causa calida male habent*, that are hot or inflamed. And so of spices, they alone, as I have shewed, cause head-melancholy themselves, they must not use wine as an ordinary drink, or in their diet. But to determine with *Laurentius c. 8. de melan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is) Wine soberly used, may be very good.

I may say the same of the decoction of *China* roots, *Sassafras*, *Sarsaperilla*, *Guaiacum*: *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so *Sarsaperilla* provokes sweat mightily, *Guaiacum* dries, *Claudianus consult.* 89. & 46. *Montanus*, *Cappivaccius consult.* 188. *Scoltzii.* make frequent and good use of *Guaiacum*, and *China*,^c so that the liver be not incensed, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turks have a drink called *Coffa* (for they use no wine) so named, of a berry as black as foot, and as bitter (like that black drink which was in use amongst the *Lacedemonians*, and perhaps the same) which they sip still off, and sup as warm as they can suffer; they spend much time in those *Coffa*-houses, which are somewhat like our Ale-houses or Taverns, and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drink so used helpeth digestion, and procureth alacrity. Some of them take *Opium* to this purpose.

Borage, Bawm, Saffron, Gold, I have spoken of; *Montaltus c. 23.* commends *Scorzonera* roots condite. *Garcias ab Horto plant. hist. lib. 2. cap. 25.* makes mention of an herb called *Datura*,^a which if it be eaten, for 24. hours following, takes away all sense of grief, makes them incline to laughter and mirth: and another called *Bauge*, like in effect to *Opium*, Which puts them for a time into a kinde of *Extasis*, and makes them gently to laugh. One of the Roman Emperours had a seed, which he did ordinarily eat to exhilarate himself. ^y *Christophorus Ayrenus* prefers *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. ^z *Alkermes* comforts the inner parts; and *Bezoar* stone hath an especial virtue against all melancholy affections,^a it refresheth the heart, and corroborates the whole body. ^b *Amber* provokes urine, helps the body, breaks wind, &c. After a purge, three or four grains of *Bezoar* stone, and three grains of *Amber-Greece* drunk, or taken in Borage, or Bugloss water, in which gold hot hath been quenched, will do much good, and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.

R Confect. *Alkermes* ʒß. lap. Bezor ʒj.

Succini albi subtiliss. pulverisat. ʒij. cum

Syrup. de cort. citri, fiat electuarium.

To *Bezoars* stone most subscribe, *Manardus*, and^c many others, it takes away sadness, and makes him merry that useth it; I have seen some that have been much diseased with faintness, swooning, and melancholy, that taking
the

the weight of three grains of this stone, in the water of Oxtongue, have been cured. Garcias ab Horto brags how many desperate cures he hath done upon melancholy men by this alone, when all Physicians had forsaken them. But *Alchermes* many except against; in some cases it may help, if it be good and of the best, such as that of *Monspelier* in France, which ^a *Idocus Sincerus Itinerario Gallie*, so much magnifies, and would have no traveller omit to see it made. But it is not so general a medicine as the other. *Fernelius consil.* 49, suspects *Alchermes*, by reason of its heat, ^c *nothing* (saith he) sooner exasperates this disease, than the use of hot working meats and medicines, and would have them for that cause warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at *Athens*; No remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis erat exitio*: There is no Catholike medicine to be had: that which helps one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginatum, Electuarium latificans Galeni & Rhafis, de Gemmis, Dianthos, Diamoscam dulce & amarum, Electuarium Conciliatoris, syrup. Cydoniorum de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Limmons, Orange-pills condite, &c. have their good use.

R Diamoschi dulcis & amari ana ʒij.

Diabuglossati, Diaboraginati, sacchari violacei

ana ʒj. misce cum syrapo de pomis.

Every Physician is full of such receipts, one only I will add for the rareness of it, which I finde recorded by many learned Authors, as an approved medicine against dotage, head-melancholy, and such diseases of the brain. Take a ^s Rams head that never medled with an Ewe, cut off at a blow, and the horns onely taken away, boil it well skin and wooll together, after it is well sod, take out the brains, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloves, *ana ʒʒ*, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not overmuch dried, or dryer than a Calves brains ready to be eaten. Keep it so prepared, and for three daies give it the patient fasting, so that he fast two hours after it. It may be eaten with bread in an egg, or broth, or any way, so it be taken. For fourteen daies let him use this diet, drink no wine, &c. *Gesner. hist. animal. lib. 1. pag. 917. Caristerius pract. cap. 13. in Nich. de metri p. 129. Iatro: Wittenberg. edit. Tubing. pag. 62.* mention this medicine, though with some variation; hee that list may try it, ^s and many such.

Odoraments to smell to, of Rose-water; Violet flowers, Bawm, Rose-cakes, Vineger, &c. do much recreate the brains and spirits, according to *Solomon, Prov. 27. 9.* They rejoyce the heart, and as some say, nourish: tis a question commonly controverted in our schools, *an odores nutrant*; let *Ficinus lib. 2. cap. 18.* decide it, ^h many arguments he brings to prove it; as of *Democritus*, that lived by the smell of bread alone, applied to his nostrils, for some few daies, when for old age he could eat no meat. *Ferreri- us lib. 2. meth.* speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, *aquæ ferè profuisse olfactu & po-*

^a Edit. 1617.
Monspeli ele-
ctuarium fit
preciosissimum

Alcherm. & c.

^c *Nihil morbum*

hunc æque ex-

asperat, ac a-

limentorum vel

calidiorum a-

sus. Alchermes

ideo suspectus,

et quod semel

moveam, caute

adhibenda ca-

lida medica-

menta.

^e *Schenkius l. i.*

Observat. de

Mania, ad men-

tis alienatio-

nem, et desep-

ientiam vitio ce-

rebri obortam,

in manuscripto

codice Germa-

nico, tale me-

dicamentum re-

peri.

^s *Caput arietis*

nondum experti

venere. nro

ictu amputa-

tum, cornibus

tantum demotis,

integrum cum

lana & pelle

bene elixabis,

tum aperto ce-

rebrum exi-

mes, et ad-

dens aromata,

&c.

^s *Ciris testu-*

dinis usus, &

vino potus me-

lancholiam cu-

rat, & rasura

cornu Rhinoc-

erotis, &c.

Schenkius.

ⁿ *Instat in ma-*

trice quoddam

sum & deor-

sum odoris sen-

sum præcipita-

nt.

tu;

394

† Vicount S. Albans.

† Ex decocto
florum nym-
pheæ, lactuce,
violarum, cha-
momile, alibææ,
capitis verve-
cum, &c.

† Inter auxilia
multa adhibita,
duo visa sunt
remedium ad-
ferre, usus servi
caprini, cum
extracto Helle-
bori, & irri-
gatio ex lacte
Nymphaeæ, vio-
larum, &c.
future coronæ
adhibita; his
remediis sani-
tatem pristinam adeptus
est.

† Confert &
pulmo arietis,
calidus agnus
per dorsum di-
visus, exente-
ratus, admotus
fracipiti.

† Semina Cu-
mini, rutæ,
dauci, anethi
cocta.

† Lib. 3. de lo-
ris affect.

† Tetrab. 2.

ser. 1. cap. 10.

† Cap. de mel.
collectum die
Vener. hora 10-
vis cum ad E-
nergiam venit.
c. 1. ad plenila-
nium Julii, inde
gesta & collo
appensa hunc
affectum appri-
me juvat &
fanaticos spi-
ritus expellit.
* L. de propri-
etat. animal. O-
vis à lupo cor-
reptæ pellem
non esse pro in-
dumento corpo-
ris usurpandam,
cardis enim
palpitationem
excitat, &c.

† Mart.

† Phar. lib. 1. cap. 12. † Aetius cap. 31. Tet. 3. ser. 4. † Dioscorides, Ulysses Alderovandus de aranea.

tu, as if he had given them drink. Our noble and learned Lord † Verulamius in his book *de vitâ & morte*, commends therefore all such cold smells as any way serve to refrigerate the spirits. *Montanus consil. 31.* prescribes a form which hee would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, look in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shaven, ⁱ of the flowers of water-lillies, Lettuce, Violets, Camomile, wilde Mallows, wethers head, &c. must be used many mornings together. *Montan. consil. 31.* would have the head so washed once a week. *Lælius à fonte Eugubinus consult. 44.* from an Italian Count, troubled with head-melancholy, repeats many medicines which hee tried, ^k but two alone which did the cure; use of whey made of Goats milk, with the extract of Hellebor, and irrigations of the head with water-lillies, lettuce, violets, camomile, &c. upon the suture of the Crown. *Piso* commends a Rams lungs applied hot to the fore part of the head, ^l or a young Lamb divided in the back, exenterated, &c. all acknowledge the chief cure to consist in moistening throughout. Some, saith *Laurentius*, use powders, and caps to the brain: but forasmuch as such aromatical things are hot and dry, they must bee sparingly administred.

Unto the heart we may do well to apply baggs, Epithemes, Ointments, of which *Laurentius c. 9. de Melan.* gives examples. *Brnel* prescribes an Epitheme for the heart, of Bugloss, Borage, water-lilly, Violet waters, sweet wine, Bawm leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyl, ^m in which the seeds of Cumin, Rue, Carrets, Dill, have been boyled.

Baths are of wonderful great force in this malady, much admired by ⁿ *Galen*, ^o *Aetius*, *Rhasis*, &c. of sweet water, in which is boyled the leaves of Mallows, Roses, Violets, Water-lillies, Wethers head, flowers of Bugloss, Camomile, Melilot, &c. *Guianer. cap. 8. Tract. 15.* would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oyl of Almonds, Violets, Nymphaea, fresh Capon-grease, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, approved by *Renodens*, *Platerus*, (*amuleta inquit non negligenda*) and others; look for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Bassardus Visontinus ant. philos.* commends *Hypericon*, or *S. Johns wort* gathered on a † fridday in the hour of *Jupiter*, when it comes to his effectual operation (that is about the full Moon in July) so gathered and born, or hung about the neck, it mightily helps this affection, and drives away all phantastical spirits. * *Philes* a Greek Author, that flourished in the time of *Michael Paleologus*, writes, that a Sheep or Kids skin, whom a Wolf worried,

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to bee worn about a man, because it causeth palpitation of the heart, not for any fear, but a secret virtue which Amulets have. A ring made of the hoof of an Asses right fore-foot carried about, &c. I say with ^p *Renodens*, they are not altogether to be rejected: Piony doth cure Epilepsie, precious stones most diseases; ^q a Wolfs dung born with one helps the Cholick, ^r a Spider an Ague, &c. Being in the Country in the vacation time not many years

since,

since, at *Lindly* in *Lecestershire* my fathers house, I first observed this Amulet of a Spider in a nut-shell lapped in silk, &c. so applied for an Ague by * my Mother. Whom although I knew to have excellent Skill in Chirurgery, sore eyes, aches, &c. and such experimental medicines, as all the country where she dwelt can witness, to have done many famous and good cures upon divers poor folks, that were otherwise destitute of help: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* For what Antipathy? till at length rambling amongst authors (as often I do) I found this very medicine in *Dioscorides*, approved by *Matthiolus*, repeated by *Alderovandus cap. de Aranea lib. de insectis*, I began to have a better opinion of it, and to give more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to be exploded; that consist of words, characters, spells, and charms, which can do no good at all; but out of a strong conceit, as *Pomponatus* proves, or the Devils policy, who is the first founder and teacher of them.

* *Mistress Dorothy Burton, she died, 1629.*

SUBSEC. 6.

Correctors of Accidents to procure Sleep. Against fearful dreams, redness, &c.



When you have used all good means and helps of alteratives, averters, diminutives, yet there will bee still certain accidents to bee corrected and amended; as waking, fearful dreams, flushing in the face to some ruddiness, &c.

Waking, by reason of their continual cares, fears, sorrows, dry brains, is a symptome that much crucifies melancholy men, and must therefore bee speedily helped, and sleep by all means procured, which sometimes is a sufficient remedy of it self, without any other Physick: *Sckenkius* in his observations, hath an example of a woman that was so cured. The means to procure it, are inward, or outward. Inwardly taken, are simples, or compounds; simples, as Poppy, Nymphæa, Violets, Roses, Lettuce, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hemp-seed; Nutmegs, Willows with their seeds; juice, decoctions; distilled waters, &c. Compounds are syrups, or Opiats, syrup of Poppy, Violets, Verbascos, which are commonly taken with distilled waters.

* *Solo somno curata est citra medici auxilium, fol. 154.*

Rx. diacodii ʒj. diascordii ʒ ʒ aquæ lactuæ ʒiiij ʒ

mista fiat potio ad horam somni sumenda.

Requies Nicholai, Philonium Romanum, Triphera magna, pilula de Cynoglossa, Dioscordium, Laudanum Paracelsi, Opium, are in use, &c. Country folks commonly make a posset of hemp-seed, which *Fuchsius* in his herbal so much discommends, yet I have seen the good effect, and it may be used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a dram of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it self is most part used outwardly, to smell to in a ball; though commonly so taken by the Turks to the same quantity for a cordial, and at *Goa* in the *Indies*; the dose 40 or 50 grains.

* *Bellonius observat. l. 3. c. 15. Lassitudinem & labores animi tollunt, inde Garcias ab horto, lib. 1. c. 4. simp. med.*

Rulandus calls *Requiem Nicholai, ultimum refugium*, the last refuge, but of this

this and the rest look for peculiar receipts in *Victorius Faventinus*, cap. de phrenesi, *Heurnius* cap. de Mania, *Hildesheim* spicel. 4. de somno & vigil. &c. Outwardly used, as oyl of Nutmegs by extraction, or expression with Rose-water to anoint the temples, oyls of Poppy, Nénuphar, Mandrake, Purflan, Violets, all to the same purpose.

Montan. consil. 24. & 25. much commends odoraments of Opium, Vineger, and Rose-water. *Laurentius* cap. 9. prescribes Pomanders and nodules; see the receipts in him; *Codronchus*^a wormwood to smell to.

^a Absynthium
somnos allucit
olfactu.

Unguentum Alabastritum, *populeum*, are used to anoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or four drops of Rose-water in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a dram of Opium, *Unguentum populeum*, oyl of Nénuphar, Rose-water, Rose-vineger, of each half an ounce, with as much virgin wax as a nut; anoint your temples with some of it, *ad horam somni*.

* Read *Lemnius* lib. her. bib. cap. 2. of Mandrake.
† *Hyoctyamus* sub cervicali viridis.
‡ *Plantum pedis* inungere pinguedine gliris dicunt efficacissimum, & quod vix credi potest, dentes inunctos ex sortitie aurum canis somnum profundum conciliare, &c.
Cardan. de rerum varietat.

Sacks of wormwood, * Mandrake, † Henbane, Roses made like pillows, and laid under the Patients head, are mentioned by ‡ *Cardan* and *Mizaldus*, to anoint the soles of the feet with the fat of a dormouse, the teeth with ear-wax of a dog, swines gall, hares ears: charmes, &c.

Frontlets are well known to every good wife, Rose-water and Vineger, with a little womans milk, and Nutmegs grated upon a Rose-cake applied to both temples.

For an Emplaister, take of Castorium a dram and half, of Opium half a scruple, mixt both together with a little water of life, make two small plaisters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowers of Nymphaea, Violet-leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia*, stillicidia, or droppings, &c. Lotions of the feet do much avail of the said herbs: by these means, saith *Laurentius*, I think you may procure sleep to the most melancholy men in the world: Some use horse-leeches behind the ears, and apply Opium to the place.

† *Veni mecum* lib.

† *Bayerus lib.* 2. c. 13. sets down some remedies against fearful dreams, and such as walk and talk in their sleep. *Baptista Porta Mag. nat.* l. 2. c. 6. to procure pleasant dreams and quiet rest, would have you take Hippoglossa, or the herb Horse-tongue, Bawm, to use them or their distilled waters after supper, &c. Such men must not eat Beans, Pease, Garlick, Onions, Cabbage, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

^a Aut si quid incautus exciderit aut, &c.
^b Nam qua parte pavor simul est pudor additus illi. Statius.

Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness are common grievances, which much torture many melancholy men, when they meet a man, or come in^a company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and slect, and sweat, as if they had been at a Maiors feast, praesertim si metus accesserit, it exceeds,^b they think every man observes, takes notice of it: and fear alone will effect it, suspicion without any other cause. *Skenkins observ. med. lib.* 1. speaks of a waiting Gentlewoman in the Duke of Savoyes Court, that was so much offended with it, that she kneeled down to him, and

and offered *Biarnus* a Physician, all that she had to be cured of it. And 'tis most true, that ^c *Antony Ledovicus* saith in his book *de Pudore, Bashfulness* either hurts or helps; such men I am sure it hurts. If it proceed from suspicion or fear, ^d *Felix Plater* prescribes no other remedy but to reject and condemn it: *Id populus curat scilicet*, as a † worthy Physician in our town said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at, or after meals, (as ^e *Iobertus* observes *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms, first one, then another, two or three daies between, if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. ^f And withall to refrigerate the face, by washing it often with Rose, Violet, Nenuphar, Lettuce, Lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared; by *Iobertus* thus; *R lithar. argent. unc. j. cerussa candidissima 3 j j j. caphura 3 j j. dissolvantur aquarum solani, lactuce, & nenupharis ana unc. j j j. aceti vini albi. unc. j j. aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitreo, ac ea bis terve facies quotidie irroretur.* ^g *Quercetan spagir. phar. cap. 6.* commends the water of frogs spawn for ruddiness in the face. ^h *Crato Consil. 283 Scoltzii* would fain have them use all summer, the condite flowers of Succory, Strawbury-water, Roses (cupping-glasses are good for the time) *consil. 285. & 286.* and to defecate impure blood with the infusion of Sene, Savory, Bawm-water. ⁱ *Hollerius* knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.

^k It is good over night to anoint the face with Hares blood, and in the morning to wash it with strawbury and cowslip-water, the juyce of distill'd Lemmons, juyce of cowcubers, or to ule the seeds of Melons, or kernels of Peaches beaten small, or the roots of Aron, and mixt with wheat-bran to bake it in an oven, and to crumble it in strawbury-water; ^l or to put fresh cheefe curds to a red face.

If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c. strong drink, and drink very little, ^m one draught saith *Crato*, and that about the midst of their meal; avoid at all times indurate, salt, and especially spice and windy meat.

ⁿ *Crato* prescribes the condite fruit of wild rose, to a nobleman his Patient to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sow-thistle before meat by the same author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Commineed prepared with meat instead of salt, to keep down fumes: not to study, or to be intensive after meals.

*R Nucleorum persic. seminis melonum ana unc. 3 ss
aque fragrorum li. ij. misce, utatur mane.*

• To apply cupping-glasses to the shoulders is very good. For the other

centus. ⁿ *Idem consil. 283. Scoltzii* laudatur conditus rose caninae fructus ante prandium & cenam ad magnitudinem castaneae. Decoctum radium Sonchi, si ante cibum sumatur, valet plurimum. ^o Cucurbit. ad scapulas appositae.

kinde

^c Olyssiponen-
sis medicus;
pudor, aut ju-
vat, aut laedit.
^d De mentis a-
lienat.

† Mr. Doctor
Ashworth.

^e Facies non-
nullis maxime
calet rubetq;
si se paululum
exercuerint;
nonnullis qui-
escentibus i-
dem accidit, fa-
minis praefer-
tim; causa quic-
quid fervidum
aut balneosum
sanguinem facit.

^f Interim faci-
ei prospici-
endum ut ipsa
refrigeretur; u-
trumq; praesab-
ile. frequens
potio ex aqua
rosarum, vio-
larum, nenupharis, &c.
^g Ad faciei
ruborem aqua
spermatis ran-
narum.

^h Recte utatur
in aestate
floribus Ci-
chorii saccho-
ro conditis vel
saccharo rosa-
ced, &c.

ⁱ Solo usu de-
cocti Cicchorii.

^k Utile impri-
mis noctu faci-
em illinire
sanguine leporino, & mane
aqua fragro-
rum, vel aquae
floribus ver-
basci cum suc-
co limonium
distillato abluc-
re.

^l Utile rulentis
faciei caseum
recentem im-
ponere.

^m Consil. 28.
lib. Unico vini
haustu sit con-

kinde of ruddiness which is settled in the face with pimples, &c. because it pertains not to my subject, I will not meddle with it. I refer you to *Crato's Counsels*, *Arnoldus lib. 1. breviar. cap. 39. 1. Rulande*, *Peter Forestus de Fuco, lib. 31. obser. 2.* To *Platerus*, *Mercurialis*, *Ulmus*, *Randoleti*, *Henrinius*, *Menadous*, and others that have written largely of it.

Those other grievances and symptomes of head-ach, palpitation of heart, *Vertigo*, *deliquium*, &c. which trouble many melancholy men, because they are copiously handled apart in every Physician, I do voluntarily omit.

MEMB. 2.

Cure of Melancholy over all the Body.



Here the melancholy-blood possesseth the whole body with the Brain, ^p it is best to begin with blood-letting. ^a The Greeks prescribe the *Median*, or middle vein to be opened, and so much blood to bee taken away, as the Patient may well spare, and the cut that is made must bee wide enough. The *Arabians* hold it fittest to bee taken from that arm, on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it bee clear and good, let it bee instantly suppressed, ^r because the malice of melancholy is much corrected by the goodness of the blood. If the parties strength will not admit much evacuation in this kinde at once, it must bee assayed again and again: if it may not bee conveniently taken from the arm, it must be taken from the knees and ancles, especially to such men or women, whose hemrods or months have been stopped. ^r If the malady continue, it is not amiss to evacuate in a part in the fore-head, and to virgins in the ancles, which are melancholy for love-matters; so to widows that are much grieved and troubled with sorrow and cares: for bad blood flows in the heart, and so crucifies the mind. The hemrods are to bee opened with an instrument, or horse-leeches, &c. See more in *Montaltus cap. 29.* *Sckenkius* hath an example of one that was ^r cured by an accidental wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors, as before, intermixt as occasion serves, ^u all their study must bee to make a melancholy man fat, and then the cure is ended. *Diuretica*, or medicines to procure urine, are prescribed by some in this kinde hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: ^{*} amongst hot are Parsly roots, Lovage, Fennel, &c. cold, Melon-seeds, &c. with whey of Goats milk, which is the common conveyer.

To purge and ^z purifie the blood, use Sowthistle, Succory, Sena, Endive, *Cardus Benedictus*, Dandelion, Hop, Maidenhair, Fumitory, Bugloss, Borage, &c. with their juice, decoctions, distilled waters, Syrups, &c.

Oswaldus Crollius *Basil. Chym.* much admires salt of Corals in this case, and *Aëtius tetrabib. ser. 2. c. 114.* *Hieram Archigenis*, which is an excellent medicine to purifie the blood, for all melancholy affections, falling-sickness, none to be compared to it.

MEMB.

^p Pifo.^a Mediana præ cæteris.^r Succī melancholici malitia à sanguinis bonitate corrigitur.^r Perseverante malo ex quicunque parte sanguis detrahendus debet.^r Observat. fol. 154. Curatus ex vulnere in crure ob cruorem amissum.^u Studium sit omne ut melancholicus impinguetur: ex quo enim pingues et carnosī, illico sani sunt.^{*} Hildeheim spicel. 2. Inter calida radix petroselinī, apii, feniculi; Inter frigida emulsio seminis melonum cum sero caprino quod est commune vehiculum.^z Hoc unum promoveo domine ut sis diligens circa vitium, sine quo cætera remedia frustra adhibentur.

MEMB. 3. SUBSECT. 1.

Cure of Hypochondriacal Melancholy.

IN this cure, as in the rest, is especially required the rectification of those six non-natural things above all, as good diet, which *Montanus consil. 27.* enjoyns a French Nobleman. To have an especial care of it, without which all other remedies are in vain. Blood-letting is not to be used, except the Patients body be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then ^b to draw it back, to cut the inner vein of either arm, some say the *salvatella*, and if the malady be continuat, ^c to open a vein in the forehead.

Preparatives and Alteratives may be used as before, saving that there must be respect had as well to the Liver, Spleen, stomach, hypocondries, as to the heart and brain. To comfort the [†] stomach and inner parts against wind and obstructions, by *Aretius, Galen, Aetius, Aurelianus, &c.* and many latter writers, are still prescribed the decoctions of wormwood, Centaury, Peniroyal, Betony sod in whey, and daily drunk: many have been cured by this medicine alone.

Prosper Altinus and some others, as much magnifie the water of *Nilus* against this malady, an especial good remedy for windie melancholy. For which reason belike *Ptolomeus Philadelphus*, when hee married his daughter *Berenice* to the King of *Assyria* (as *Celsus lib. 2.* records) *magnis impensis Nili aquam afferri iussit*, to his great charge caused the water of *Nilus* to be carried with her, and gave command, that during her life she should use no other drink. I finde those that commend use of Apples, in Splenatick, and this kinde of melancholy (*Lambswooll* some call it) which howsoever approved, must certainly bee corrected of cold rawness and wind.

Godronchus in his book *de sale absyn.* magnifies the Oyl and Salt of Wormwood above all other remedies; ^d which works better and speedier than any simple whatsoever, and much to bee preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels wind, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite, &c. *Arnoldus* hath a wormwood wine which hee would have used, which every *Pharmacopœa* speaks of.

Diminutives and purgers may ^e be taken as before, of *hiera, manna, cassia*, which *Montanus consil. 230.* for an Italian Abbot, in this kind prefers before all other simples, ^f And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c. and the mischief by that means bee increased. Though in some Physicians I finde very strong purgers, Hellebor it self prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c. now and then. *Fuchsius cap. 33.* prescribes Hellebor; but still take heed in this malady, which I have often warned, of hot medicines, ^g because (as *Salviannus* adds) drough follows heat, which increaseth

^b *Laurentius cap. 15.* Evulsio-
nis gratia ve-
nam internam
alterius brachii
secamus.

^c *Si pertinax morbus, venam fronte secabis.*
Bruell.

[†] *Ego maxi-
mam curam sto-
macho delegabo.*
*Olea. Horatia-
nus lib. 2. c. 5.*

^d *Citius & ef-
ficacius suas
vires exercet
quam solent de-
cocta, ac dilu-
ta in quantita-
te multa, &*

*magna cum as-
sumentium mo-
lestia desumpta.*
*Flatus hic sal-
efficaciter diffi-
patur inam mo-
vet, humores*

*crassos abster-
git; stomachum
egregie confor-
tat, crudita-
tem, nauseam,
appetentiam mi-
rum in modum
renovat, &c.*

^e *Piso, Altrama-
rus, Laurentius
c. 15.*

^f *Hic utendum
sepius iteratis
a vehementiori-
bus semper ab-
stinendum ne
ventrem ex-
asperent.*

^g *Lib. 2. cap. 1.*
*Quoniam sali-
ditate conjun-
cta est siccitas
que malum au-
get.*

400

^h Quisquis
frigidis auxi-
liis hoc morbo
ustus fuerit, is
obstructionem
aliaque sympto-
mata auget.

ⁱ Ventriculus
plerumque fri-
gidus, epar ca-
lidum; quomo-
do ergo ventri-
culum calefa-
ciat, vel refri-
gerabit hepar,
sine alterius
maximo detri-
mento?

^k Significatum
per literas, in-
credibilem mi-
litationem ex de-
cocto Chinae
& Sassafras
percepisse.

^l Tumorem sple-
nis incurabilem
sola cappar-
uravit, cibo
tali aegritudi-
ne aptissimo:
Salogus, a-
quas in qua fa-
ber ferrarius
sepe candens
ferrum extinxe-
rat, &c.

^m Animalia
quae apud hos
fabros educan-
tur, exiguos
habent lienes.

[†] Lib. 1. cap. 17.
^{*} Continuus
ejus usus sem-
per felicem in
aegris finem est
assequutus.

ⁿ Si Hemorroï-
des fluxerint,
nullum prestat-
ius esset re-
medium, quae
sanguisugis
admotis pro-
vocari pote-
runt, observat.
lib. 1. pro hy-
poc. Leguleio.

^o Aliis apertio
haec in hoc
morbo videtur
utilissima; mihi
non admodum

probat, quia sanguinem tenuem attrahit, & crassum relinquit. ^p Lib. 2. cap. 13. Omnes melancholici debent omittere urinam
provocantia, quoniam per ea educitur subtile, & remanet crassum. ^q Ego experientia probavi, multos Hypochondriacos solo usu
Clysterum fuisse sanatos.

the disease: and yet Baptista Sylvaticus controu. 32. forbids cold medicines;
^h because they increase obstructions, and other bad symptoms. But this varies
as the parties do, and 'tis not easie to determine which to use. ⁱ The stomach
most part in this infirmity is cold, the liver hot; scarce therefore (which Mon-
tanus insinuates consil. 229. for the Earl of Mansfort) can you help the one,
and not hurt the other: much discretion must bee used; take no Physick
at all hee concludes, without great need. ^l Lelius Egubinus Consil. 77.
for an Hypochondriacal German Prince, used many medicines, but it was af-
ter signified to him in ^k letters, that the decoction of China and Sassafras, and
salt of Sassafras, wrought him an incredible good. In his 108. consil. hee used
as happily the same remedies; this to a third might have been poison, by
overheating his liver and blood.

For the other parts look for remedies in *Savanarola*, *Gordonius*, *Mas-
saria*, *Mercatus*, *Fohnson*, &c. One for the spleen, amongst many other, I will
not omit, cited by *Hildesheim* spicel. 2. prescribed by *Mat. Flaccus*, and out
of the authority of *Benevenius*. *Antony Benevenius* in an hypochondriacal
passion, ^l cured an exceeding great swelling of the spleen with Capers alone; a
meat besitting that infirmity, and frequent use of the water of a Smiths Forge;
by this Physick hee helped a sick man, whom all other Physicians had forsaken;
that for seven years had been Splenatick. And of such force is this water,
^m that those creatures that drink of it, have commonly little or no spleen. See
more excellent medicines for the Spleen in him, and [†] *Lod. Mercatus*, who
is a great magnifier of this medicine. This *Chalybs preparatus*, or steel-
drink is much likewise commended to this disease by *Daniel Sennertus* l. 1.
part. 2. cap. 12. and admired by *I. Caesar Claudius Respons. 29.* he calls steel
the proper ^{*} *Alexipharmacum* of this malady, and much magnifies it; look
for receipts in them. Averters must be used to the liver and spleen, and to
scour the Meseraick veins; and they are either to open, or provoke urine.
You can open no place better than the Hemrods, which if by horse-leeches
they be made to flow, ⁿ there may bee again such an excellent remedy, as *Plater*
holds. *Salust. Salvian* will admit no other phlebotomy but this; and by
his experience in an hospital which hee kept, hee found all mad and me-
lancholy men worse for other blood-letting. *Laurentius* cap. 15. calls this
of horse-leeches, a sure remedy to empty the spleen and Meseraick mem-
brane. Only *Montanus* consil. 241. is against it; ^o to other men (saith hee)
this opening of the hemrods seems to be a profitable remedy; for my part I do not
approve of it, because it draws away the thinnest blood, and leaves the thickest
behinde.

^p *Etius*, *Vidus Vidius*, *Mercurialis*, *Fuchsius*, recommend *Diureticks*, or
such things as provoke urine, as *Anniseeds*, *Dill*, *Fennel*, *Germander*, *ground*
Pine, sod in water, drunk in powder; and yet ^p *P. Bayerus* is against them;
And so is *Hollerius*; All melancholy men (saith he) must avoid such things as
provoke urine, because by them the subtile or thinnest is evacuated, the thicker
matter remains.

Clysters are in good request. *Trincavelius* lib. 3. cap. 38. for a young No-
bleman, esteems of them in the first place, and *Hercules de Saxonia Panth.*
lib. 1. cap. 16. is a great approver of them. ^q I have found (saith he) by ex-
perience

perience, that many hypocondriacal melancholy men have been cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments, prescribed for the head, there must be the like used for the Liver, Spleen, Stomack, Hypochondries, &c. *In crudity* (saith *Piso*) *is good to binde the stomach* hard to hinder wind, and to help concoction.

Of inward medicines I need not speak, use the same Cordials as before. In this kind of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring, as *Avicenna*, *Trincavellius* Mithridate, *Montaltus* Piony seeds, Unicorns horn, *os de corde cervi*, &c.

Amongst Topicks or outward medicines, none are more precious than Baths, but of them I have spoken. Fomentations to the Hypochondries are very good, of wine and water, in which are sod Southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also *Cerors*, y Plaisters, Liniments, Oyntments for the Spleen, Liver, and Hypochondries, of which look for examples in *Laurentius*, *Iobertus*, lib. 3. c. 1. pra. med. *Montanus* consil. 231. *Montaltus* cap. 33. *Hercules de Saxonia*, *Faventinus*. And so of Epithemes, digestive powders, bags, oils, *Octavius Horatianus* lib. 2. c. 5. prescribes calastick Cataplasms, or dry purging medicines: *Piso* Dropaces of pitch, and oil of Rue, applied at certain times to the stomach, to the metaphrene, or part of the back which is over against the heart, *Elius* synapisms; *Montaltus*, cap. 35. would have the thighs to be cauterised; *Mercurialis* prescribes beneath the knees; *Lalins Egubinus* consil. 77. for an Hypochondriacal Dutch-man, will have the cautery made in the right thigh, and so *Montanus* consil. 55. The same *Montanus* consil. 34. approves of issues in the arms or hinder part of the head. *Bernardus Paternus* in *Hildesheim* spicel. 2. would have issues made in both the thighs: *Lod. Mercatus* prescribes them neer the Spleen, *ant prope ventriculi regimen*, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which *Felix Platerus* so much approves, may be used as before.

In cruditate optimum, ventriculum arctius alligari.
3j. Theriac, Vere praesertim & estate.

Consil. 12. l. 1.
Cap. 33.

Trincavellius
consil. 15. Cero-
tum pro sene
melancholico ad
jecur optimum.
Emplastra pro
Splene. Fernel.
consil. 45.

Dropax è pice
navali, & oleo
rutaceo affiga-
tur ventriculo,
& toti meta-
phreni.

Cauteria cru-
ribus iuncta.
Fontanellae
sunt in utroq;
crure.

Lib. 1. c. 17.

De mentis a-
lienat. c. 3. Fla-
tus egregie dis-
cutiunt mate-
riamq; evocant

SUBSECT. 2.

Correctors to expel wind. Against Costiveness, &c.



N this kinde of Melancholy, one of the most offensive symptoms is wind, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expel it, are either inwardly taken, or outwardly. Inwardly to expel wind, are simples or compounds: Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerian, Zeodoti, Iris, condite Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyroyal, Rue, Calamint, Bay-berries, and Bay-leaves, Betony, Rosemary, Hyssop, Sabine, Centaury, Mint, Camomile, Strachas, *Agnus Castus*, Broom-flowres, Origan, Orange-pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloves, Ginger, seeds of Annis, Fennel, Amni, Cary, Nettle, Rue, &c. Juniper berries, Grana Paradisi: Compounds, *Dianisum*, *Diagalanga*, *Diacimnum*, *Diacala-*
minth;

* Cavendum hic diligentur à multam calefacientibus, atq; exsiccantibus, siue alimenta siue eriat hæc, siue medicamentis: nonnulli enim ut ventositates & rugitus conpeſcant, huiusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumſtantiarum, vel ut patiens inclinatur ad cal. & frigid.

† Cap. 5. lib. 7.

• Piſo, Bruel.

Mire ſtatus reſolvit.

† Lib. 1. cap. 17.

Nonnullis præteſione ventris deploratis illico reſtitutus his videmus.

¶ Velut incantamentum quoddam ex flatuoso ſpiritu dolorum ortum levavit.

‡ Terebinthinam Cypriam

habeant familiarem, ad quantitatem deglutiant nucis parva, tribus horis ante prandium vel cenam, ter ſingulis ſeptimanis prout expedit videbitur; nam præterquam quod alvum mollem efficit, obſtructiones aperit, ventriculum purgat, urinam provocat, hepar mundificat.

minth, Electuarium de baccis lauri, Benedicta laxativa, Pulvis ad flatus, Antid. Florent. pulvis Carminativus, Aromaticum Roſatum, Treacle, Miſbride, &c. This one caution of *Gualter Bruel* is to be obſerved in the adminiſtring of theſe hot medicines and dry, that whilst they covet to expel wind, they do not inflame the blood, and increaſe the diſeaſe; ſometimes (as hee ſaith) medicines muſt more decline to heat, ſometimes more to cold, as the circumſtances require, and as the parties are inclined to heat or cold.

Outwardly taken to expel winds, aie oyls, as of Camomile, Rue, Baies, &c. Fomentations of the Hypochondries, with the decoctions of Dill, Pennyroyal, Rue, Bay-leaves, Cumin, &c. bags of Camomile-flowres, Aniſeed, Cumin, Bayes, Rue, Wormwood, Ointments of the Oil of Spikenard, Wormwood, Rue, &c. *Arctæus* preſcribes Cataplaſms, of Camomile-flowres, Fennel, Aniſeeds, Cumin, Roſemary, Wormwood-leaves, &c.

* Cupping-glaſſes applied to the Hypochondries, without ſcarification, do wonderfully reſolve wind. *Fernelius conſil. 43.* much approves of them at the lower end of the belly; † *Lod. Mercatus* calls them a powerful remedy, and teſtifies moreover out of his own knowledge, how many hee hath ſeen ſuddenly eaſed by them. *Julius Caſar Claudinus reſponſ. med. reſp. 33.* admires theſe Cupping-glaſſes, which hee calls out of *Galen*, & a kinde of enchantment, they cauſe ſuch preſent help.

Empyricks have a myriade of medicines, as to ſwallow a bullet of lead, &c. which I voluntarily omit. *Amatus Luſitanus cent. 4. curat. 54.* for an Hypochondriacal perſon, that was extreemly tormented with wind, preſcribes a ſtrange remedy. Put a pair of bellows end into a Clyſter pipe, and applying it into the fundament, open the bowels, ſo draw forth the wind; *Natura non admittit vacuum.* Hee vaunts hee was the firſt invented this remedy, and by means of it, ſpeedily eaſed a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de flatibus cap. 26. & paſſim alias.*

Againſt Head-ach, Vertigo, Vapours which aſcend forth of the ſtomach to moleſt the head, read *Hercules de Saxonia*, and others.

If Coſtivenes offend in this, or any other of the three ſpecies, it is to be corrected with ſuppoſitories, clyſters, or lenitives, powder of Sene, condite Prunes, &c.

Rx. Elect. lenit è ſucco roſar. ana ʒj. miſce.

Take as much as a Nutmeg at a time, half an hour before dinner or ſupper, or *pil. maſtichin. ʒj.* in ſix pills, a pill or two at a time. See more in *Montan. conſil. 229. Hildeſheim ſpicel. 2. P. Cnemander,* and *Montanus* commend *Cyprian Turpentine*, which they would have familiarly taken, to the quantity of a ſmall Nut, two or three hours before dinner and ſupper, twice or thrice a week, if need be; for beſides, that it keeps the belly ſoluble; it clears the ſtomach, opens obſtructions, cleanſeth the liver, provokes urine.

Theſe in brief are the ordinary medicines which belong to the cure of melancholy, which if they be uſed aright, no doubt may do much good; *Si non levando, ſaltem leniendo valent; peculiaria bene ſelecta,* ſaith *Beſſardus*, a good choice of particular receipts, muſt needs eaſe, if not quite cure, not one, but all, or moſt, as occaſion ſerves.

Et quæ non proſant ſingula, multa juvant.

FINIS.

Ana-



ANALYSIS OF THE THIRD PARTITION.

Love and Love-Melancholy, Memb. I. Sect. 1.

Preface or Introduction. *Subsect. 1.*

Loves definition, Pedegree, Object, Fair, Amiable, Gracious and pleasant, from which comes Beauty, Grace, which all desire and love, parts affected.

Natural, in things without life, as love and hatred of elements; and with life, as vegetal, vine and elm, sympathy, antipathy, &c.

Sensible, as of Beasts, for pleasure, preservation of kind, mutual agreement, custom, bringing up together, &c.

Division
or kinds
Subs. 2.

Simple
or
Rational

Simple
which
hath 3
objects
as *M. 1.*

Profitable
Subs. 1.

Health, wealth, honour, we love our benefactors: nothing so amiable as profit, or that which hath a shew of commodity.

Pleasant
Subs. 2.

Things without life, made by art, pictures, sports, games, sensible objects, as hawks, hounds, horses. Or men themselves for similitude of manners, natural affections, as to friends, children, kinsmen, &c. for glory, such as commend us.

Honest
Subs. 3.

Of wo- { Before marriage, as *Heroical, Mel. Sect. 2. vide V.*
men, as { Or after marriage, as *Jealousie, Sect. 3. vide D.*
Fucate in shew, by some error or hypocrisie; some seem and are not; or truly for virtue, honesty, good parts, learning, eloquence, &c.

Mixt of
all three
which
extend
to *M. 3.*

Common good, our neighbour, country, friends, which is charity; the defect of which is cause of much discontent and Melancholy.

or { In excess, *vide II*
God, *Sect. 4.* { In defect, *vide D.*

Heroi

Analysis of the third Partition.

Mem. 1.

His pedigree, power, extent to vegetals, and sensible creatures, as well as men, to spirits, devils, &c.

His name, definition, object, part affected, tyranny.

Stars, temperature, full dyer, place, country, climate, condition, idleness. *Sub. 1.*
Natural allurements, and causes of love, as beauty, its praise, how it allureth.
Comeliness, grace, resulting from the whole, or some parts, as face, eyes, hair, hands, &c. *Subs. 2.*

Causes
Mem. 2. Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, money, &c.

Quest. Whether beauty owe more to Art, or Nature? *Subs. 3.*

Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. *Subs. 4.*

Bawds and Philters. *Subs. 5.*

Symptoms or signs
Mem. 3.

Of Body { Driness, paleness, leanness, waking, sighing, &c.

Quest. An detur pulsus amatorius?

Bad, as { Fear, sorrow, suspicion, anxiety, &c.

or { An hell, torment, fire, blindness, &c.

or { Dotage, slavery, neglect of business.

Of Mind { Spruceness, neatness, courage, aptness to learn musick,
Good, as { singing, dancing, poetry, &c.

Prognosticks; Despair, Madness, Phrensie, Death. *Mem. 4.*

By labour, diet, Physick, abstinence, *Subs. 1.*

To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, discommend the former, bring in another, *Subs. 2.*

Cures

Mem. 5.

By good counsel, perswasion, from future miseries, inconveniences, &c. *S. 3.*

By Philters, magical, and poetical cures, *S. 4.* to let them have their desire disputed *pro* and *con.* Impediments removed, reasons for it. *Subs. 5.*

His name, definition, extent, power, tyranny, *Mem. 1.*

Division; Improper { to many beasts; as Swans, Cocks, Bulls.

Equivo- { To Kings and Princes, of their subjects, successors.

cations, { or { To friends, parents, tutors over their children, or otherwise.

kinds { Before marriage, corivals, &c.

Subs. 1. Proper { After, as in this place our present subject.

Causes; { In the par- { Idleness, impotency in one party, melancholy, long absence.

Sec. 2. { ties them- { They have been naught themselves. Hard usage, unkindness, wan-

{ selves, { tonness, Inequality of years, persons, fortunes, &c.

{ or { Outward inticements and pro-

{ From others { vocations of others.

Symptoms, { Fear, sorrow, suspicion, anguish of mind, strange actions, gestures, looks,

Mem. 2. { speeches, locking up, outrages, severe laws, prodigious trials, &c.

Prognosticks { Despair, madness, to make away themselves,

Mem. 3. { and others.

{ By avoiding occasions, alwaies busie, never to bee idle.

{ By good counsel, advice of friends, to contemn or dissemble it. *Subs. 1.*

Cures { By prevention before marriage. *Plato's* communion.

Mem. 4. { To marry such as are equal in years, birth, fortunes, beauty, of like conditions, &c.

{ Of a good family, good education. To use them well.

Analysis of the third Partition.

A proof that there is such a species of Melancholy, Name, Object, God, what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets Hereticks, &c. *Sub. 1.*

Causes *Sub. 2.* { From others, { The Devils allurements, false miracles, Priests for their gain.
Or { Politicians to keep men in obedience, bad instructors, blind
from them- { Guides.
selves. { Simplicity, fear, ignorance, solitariness, Melancholy, curiosi-
ty, pride, vain-glory, decayed Image of God.

Symptomes *Subs. 3.* { Gene- { Zeal without knowledge, obstinacy, superstition, strange devo-
ral, { tion, stupidity, confidence, stiff defence of their tenents, mutual
Or { love & hate of other sects, belief of incredibilities, impossibilities
Parti- { Of Hereticks, pride, contumacy, contempt of others, wilful-
cular. { nesses, vain-glory, singularity, prodigious paradoxes.
In superstitious blind zeal, obedience, strange works, fa-
sting, sacrifices, oblations, prayers, vows, pseudo-martyrdoms,
mad and ridiculous customes, ceremonies, observations.
In Pseudo-prophets, visions, revelations, dreams, prophecies,
new doctrines, &c. of Jews, Gentiles, Mahometans &c.

Prognosticks. *Subs. 4.* { New doctrines, paradoxes, blasphemies, madness, stupidity,
despair, damnation.

Cures *Subs. 5.* { By Physick if need bee, conference, good counsel, perswa-
sion, compulsion, correction, punishment. *Quaritur an cogi de-
beant? Affir.*

Secure, void of grace and fears. { Epicures, Atheists, Magicians, Hypocrites, such as have cauterised
consciences, or else are in a reprobate sense, worldly-secure, some Phi-
losophers, impenitent sinners. *Subs. 1.*

Or { The Devil and his allurements, rigid Preachers, that wound
Distrustful, Causes { their consciences, Melancholy, contemplation, solitariness.
or too ti- *Subs. 2.* { How melancholy and despair differ. Distrust, weakness of faith.
morous, as { Guilty conscience for offence committed, misunderstanding.
desperat. { Scr.

Indespair Symptomes { Fear, sorrow, anguish of mind, extream tortures and hor-
consider, *Subs. 3.* { rour of conscience, fearful dreams, conceits, visions, &c.
Prognosticks; Blasphemy, violent death. *Subs. 4.*

Cures { Physick as occasion serves, conference, not to be idle or alone,
S. 5. { Good counsel, good company, all comforts and contents, &c.

II Religious Melancholy. Sect. 4.

In ex-
cess, of
such as
do that
which
is not
requi-
red.

Med. 1

In de-
fect, as

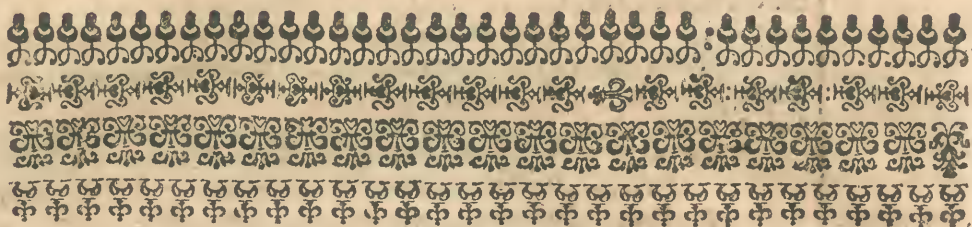
Med. 2

Distrustful,
or too ti-
morous, as
desperat.

Indespair
consider,



THE



THE THIRD PARTITION. LOVE-MELANCHOLY.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

The PREFACE.



^a *Encom. Mo-
ria leuiores ef-
se nugas quam
ut Theologum
deceant.*

† *Lib. 8. Elo-
quent. cap. 14.
de affectibus
mortalium vi-
tio fit qui præ-
clara quæq; in
prauos usus
vertunt.*

^b *Quoties de
amatoris men-
tio facta est,
tam vehemen-
tur excanduit;
tam seuera tri-
stitia violari
aures meas ob-
sceno sermone
nolui, ut me
tanquam unam
ex Philosophis
intuerentur.*

† *Martial.*

* *Lib. 4. of ci-
vil conversa-
tion.*

HERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love-Melancholy, and object (which ^a *Erasmus* in his Preface to Sir *Thomas Moore* suspects of his) that it is too light for a Divine, too Comical a subject to speak of Love-Symptomes, too phantastical, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person. And 'tis true, they say: for by the naughtiness of men it is so come to pass, as † *Causinus* observes, *ut castis auribus vox amoris suspecta sit, & in-uisa*, the very name of love is odious to chaster ears; And therefore some again out of an affected gravity, will dislike all for the names sake before they read a word; dissembling with him in ^b *Petronius*, and seem to be angry that their ears are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talk of Love-toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse than others.

† *Erubet, posuitq; meum Lucretia librum,*

Sed coram Bruto, Brute recede, legit.

But let these cavillers, and counterfeit *Catoes* know, that as the Lord *John* answered the Queen in that Italian * *Guazzo*, An old, a grave discreet man is fittest to discourse of love matters, because hee hath likely more experience, ob-

served

served more, hath a more staid judgement, can better discern, resolve, discuss, advise, give better cautions, and more solid precepts, better inform his auditors in such a subject, and by reason of his riper years sooner divert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Love is a species of melancholy, and a necessary part of this my Treatise, which I may not omit; *operi suscepto inserviendum fuit*; so *Jacobus Myssillus* pleadeth for himself in his translation of *Lucians Dialogues*, and so do I; I must and will perform my task. And that short Excuse of *Mercerus*, for his edition of *Aristanetus* shall be mine, * *If I have spent my time ill to write, let not them be so idle as to read*. But I am persuaded it is not so ill spent, I ought not to excuse or repent my self of this subject, on which many grave and worthy men have written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon Hebreus* in three large Dialogues, *Xenophon* (*sympos.* *Theophrastus*, if we may believe *Athenæus lib. 13. cap. 9.* *Picus Mirandula*, *Marius Equicola*, both in Italian, *Kornmannus de linea Amoris, lib. 3.* *Petrus Godefridus* hath handled in three books, *P. Hadus*, and which almost every Phyisician, as *Arnoldus*, *Villanovanus*, *Valleriola observat. med. lib. 2. observ. 7.* *Eliau Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Jason Pratensis de morb. cap. Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savonarola*, *Langius*, &c. have treated of apart, and in their works. I excuse my self therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in *Langius* words. *Cadmus Milesius* writ fourteen books of Love, and why should I be ashamed to write an Epistle in favour of young men, of this subject? A company of stern Readers dislike the second of the *Æneads*, and *Virgils* gravity, for inserting such amorous passions in an heroical subject; But † *Servius*, his Commentator justly vindicates the Poets worth, wisdom, and discretion in doing as he did. *Castalio* would not have young men read the * *Canticles*, because to his thinking it was too light and amorous a tract, a *Ballade of Ballades*, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loves of *Jacob* and *Rachel*, the stories of *Sichem* and *Dinah*, *Judah* and *Thamar*; reject the book of *Numbers*, for the fornications of the people of *Israel* with the *Moabites*; that of *Judges*, for *Sampson* and *Dalilabs* embracings; that of the *Kings*, for *David* and *Bersheba's* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* Concubines, &c. The stories of *Esther*, *Judith*, *Susanna*, and many such. *Dicearchus*, and some other carp at *Plato's* majesty, that he would vouchsafe to indite such love toyes; amongst the rest, for that dalliance with *Agatho*,

*Suavia dans Agathon, animam ipse in labra tenebam;
Ægra etenim properans tanquam abitura fuit.*

For my part, saith † *Maximus Tyrius*, a great *Platonist* himself, *me non tantum admiratio habet, sed etiam stupor*, I do not only admire, but stand amazed to read that *Plato* and *Socrates* both should expel *Homer* from their City, because he writ of such light and wanton subjects, *Quod Funonem cum Jove in Idæ concumbentes inducit, ab immortalī nube coniectos, Vulcanus, Mars, Venus fopperies before all the Gods, because Apollo fled, when he was persecuted by Achilles, the † Gods were wounded and ran*

* Si male locata est opera scribendo, ne ipsi locen: in legendo.

c Med. epist. 1. 1. ep. 14. Cadmus Milesius teste Suida, de hoc Erotico Amore. 14. libros scripsit, nec me pigebit in gratiam adolescentium hanc scribere epistolam. † Comment. in 2. Æneid. * Meros amores meram impudicitiam sonare videtur nisi, &c.

† ser. 8.

† Quod risum & eorum amores commemorat.

whining away, as *Mars* that roared louder than *Stentor*, and covered nine akers of ground with his fall; *Vulcan* was a summers day falling down from Heaven, and in *Lemnos* Ile brake his leg, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselves: *quid enim tam distat* (as he follows it) *quam amans a temperante, formarum admirator a demente*, what can be more absurd than for grave Philosophers to treat of such fooleries, to admire *Autiloquus*, *Alcibiades*, for their beauties as they did, to run after, to gaze, to dote on fair *Phædrus*, delicate *Agatho*, young *Lysis*, fine *Charmides*, *hæcine Philosophum decent*? Doth this become grave Philosophers? Thus peradventure *Callias*, *Thrasimachus*, *Polus*, *Aristophanes*, or some of his adversaries and æmulators might object, but neither they nor * *Anytus* and *Melitus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety for swearing by dogs and plain trees, for his juggling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject; and therefore without question, as he concludes, both *Socrates* and *Plato* in this are justly to be excused. But suppose they had been a little overseen, should divine *Plato* be defamed? no, rather as he said of *Cato's* drunkenness, if *Cato* were drunk, it should be no vice at all to be drunk. They reprove *Plato* then; but without cause (as ^a *Ficinus* pleads) for all love is honest and good, and they are worthy to be loved that speak well of love. Being to speak of this admirable affection of love (saith ^c *Valleriola*) there lyes open a vast and philosophical field to my discourse, by which many lovers become mad: let me leave my more serious meditations, wander in these Philosophical fields, and look into those pleasant Groves of the *Muses*, where with unspeakable variety of flowers, we may make Garlands to our selves, not to adorn us only; but with their pleasant smell and juyce to nourish our souls, and fill our minds desirous of knowledge, &c. After an harsh and displeasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, give him leave with ^f *Godfridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himself in this kind after his laborious studies, since so many grave Divines and worthy men have without offence to manners, to help themselves and others, voluntarily written of it. *Heliodorus* a Bishop, penned a love story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, chose rather, saith ^g *Nicephorus*, to leave his Bishoprick than his book. *Aneas Sylvius* an antient Divine and past 40 years of age, (as ⁱ he confesseth himself, (after Pope *Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many Superintendents of learning could I reckon up that have written of light phantastical subjects? *Beroaldus*, *Erasmus*, *Alpheratius*, twenty four times printed in Spanish, &c. Give me leave then to refresh my muse a little, and my weary Readers, to expatiate in this delightful field, *hæc deliciarum campo*, as *Fonseca* terms it, to ^k season a furly discourse, with a more pleasing asperision of love matters: *Educare vitam convenit*, as the Poet invites us, *curas nugis*, &c. 'tis good to sweeten our life with some pleasing toys to relish

* Quum multa ei objecissent quod Critiam tyrannidem docuisset, quod Platonem juraret loquacem sophistam, &c. accusationem amoris nullam fecerunt. Ideoq; honestus amor, &c.
^a Carpunt alii Platonem majestatem quod amor nimium indulserit, Diocærchus & alii; sed male. Omnis amor honestus & bonus, & amore digni qui bene dicunt; de Amore.
^c Med. obser. lib. 2. cap. 7. de admirando amoris affectu dicturus; ingens patet campus & philosophicus, quo sæpe homines ducuntur ad insaniam, libeat modo vagari, &c.
^e Que non ornent modo, sed fragrantia & succulentia jucunda plenus alant, &c.
^f Lib. I. præfat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati; quando & Theologi se his

juvari & juvare illæis moribus volum? ^g Hist. lib. 12. cap. 34. ⁱ Præfat. Quid quadragenario convenit cum amore? Ego vero agnosco amatorium scriptum mihi non convenire: qui jam meridiem prætergressus in vespem feror. *Aneas Sylvius* præfat. ^k Ut severiora studia iis amantibus lector condire possit. Accius.

to relish it, and as *Pliny* tell us, *magna pars studiosorum amantitates quæimus*, most of our students love such pleasant & subjects. Though *Macrobius* reach us otherwise, ¹ *that those old sages banished all such light Tracts from their studies, to Nurses cradles, to please only the ear*, yet out of *Apuleius* I will oppose as honourable Patrons, *Solon, Plato, Xenophon, Adrian, &c.* that as highly approve of these Treatises. On the other side me thinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did, [†] *tam suavia dicam facinora, ut male sit ei qui talibus non delectetur*, I will tell you such pretty stories, that foul befall him that is not pleased with them; *Neq; dicam ea quæ vobis usui sit audivisse, & voluptati meminisse*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*. I will not expect or hope for that approbation, which *Lipsius* gives to his *Epictetus*, *pluris facio quum relego: semper ut novum, & quum repetivi, repetendum*; the more I read, the more shall I covet to read. I will not presse you with my Pamphlets, or beg attention, but if you like them you may. *Pliny* holds it expedient, and most fit, *severitatem iucunditate etiam in scriptis condire*; to season our works with some pleasant discourse; *Sinesius* approves it, *licet in ludicris ludere*, the * Poet admires it,

† *Discum quam philosophum audire matunt.*
1 In *Sem. Scip.*
E sacrario suum ad cunæ nutritam sapientes eliminant, solas aurium delicias profitentes.
m *Babyloniæ & Ephesus;*
qui de Amore scripserunt, uterque amores Myrrhe, Cyrenes, & Adonidis. Suidas.
† *Pet. Aretine dial. Ital.*
* *Hor.*

Omne tulit punctum qui miscuit utile dulci; And there be those, without question, that are more willing to read such toys, than † I am to write: Let me not live, saith *Aretines Antonia*, *If I had not rather hear thy discourse, * than see a play!* No doubt but there be more of her mind, ever have been, ever will be, as ° *Hierome* bears me witnesse. A far greater part had rather read *Apuleius* than *Plato*: *Tully* himself confesseth he could not understand *Plato's Timæus*, and therefore cared lesse for it; but every school-boy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. The Comical Poet,

† *Legendi cupidiores, quam ego scribendi,* saith *Lucian.*
* *Plus capio voluptatis inde, quam spectandis in theatro ludis.*
° *Proæmio in Isaiam. Multo major pars Milesias fabulas revolventium quam Platonis libros.*

— *Id sibi negoti credidit solum dari,*

Populo ut placerent, quas fecisset fabulas,

Made this his onely Care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; *non tam ut populo placerem, quam ut populum juvarem*; and these my writings I hope, shall take like gilded pills, which are so composed, as well to tempt the appetite, and deceive the palat, as to help; and medicinally work upon the whole body; my lines shall not onely recreate, but rectifie the mind. I think I have said enough; If not, let him that is otherwise minded, remember that of † *Madarensis*, he was in his life a Philosopher (as *Ausonius* apologizeth for him;) in his Epigrams a Lover, in his precepts most severe; in his Epistle to *Cærellia*, a wanton. *Anniæus, Sulpitius, Evemus, Menander*, and many old Poets besides, did in scriptis prurire, write *Fescennines, Attellanes*, and lascivious songs, *letam materiam*; yet they had in moribus *cenfuram, & severitatem*, they were chaste, severe, and upright livers.

† In vita philosophus, in Epigram. amator, in Epistolis petulans, in præceptis severus.

Castum esse decet pium poetam

Ipsam, versiculos nihil necesse est,

Qui tum deniq; habent salem & leporem.

I am of *Catallus* opinion,

and make the same Apologie in mine own behalf; *Hoc etiam quod scribo, pendet plerumq; ex aliorum sententiâ & autoritate; nec ipse forsân insano; sed insanientes sequor.* Atqui detur hoc insanire me; *Semel*

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mel insani vivimus omnes, & tute ipse opinor insanis aliquando, & is, & ille, & ego scilicet Homo sum, humani à me nihil alienum puto :

And which he urgeth for himself, accused of the like fault, I as justly plead,

n Mart.

Lasceiva est nobis pagina, vita proba est,

Howsoever my lines erre, my life is honest,

† Ovid.

† Vita verecunda est, musa jocosa mihi.

But I Presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eyes, as *Pallas* did in her hood, when she was consulted by *Jupiter* about *Mercuries* marriage, *quod super nuptiis virgo consulitur*, it is no such lascivious, obscene or wanton discourse; I have not offended your chaster ears with any thing that is here written, as many *French* and *Italian* Authors in their modern language of late have done, nay some of our Latine Pontifical writers, *Zanches, Asorinus, Abulensis, Burchardus, &c.* whom * *River* accuseth to be more lascivious than *Virgil* in *Priapeis*, *Petronius* in *Catalectis*, *Aristophanes* in *Lycistrata*, *Martialis*, or any other Pagan prophane writer, *qui tam atrociter* († one notes) *hoc genere peccarant, ut multa ingeniosissimè scripta obscenitatum gratiâ casta mentes abhorreant.* 'Tis not scurrile this, but chaste, honest, most part serious, and even of religion it self. ° *Incensed* (as he said) *with the love of finding love, we have sought it; and found it.* More yet, I have augmented and added something to this light Treatise (if light) which was not in the former Editions, I am not ashamed to confess it, with a good † Author, *quod extendi & locupletari hoc subjectum pleriq; postulabant, & eorum importunitate victus, animum nuncq; renitentem eo adegì, ut jam sexta vice calamum in manum sumerem, scriptioniq; longè & à studiis & professione meâ aliena me accingerem, horas aliquas à seriis meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans;*

* *Iago. ad sag. scrip. cap. 13.*

† *Barthius notis in Cælestinam, ludum Hisp.*

° *Ficinus Comment. cap. 17. Amore incensè inveniendi amoris, amorem quaerimus & invenimus.*
† *Aurhor Cælestine Barth. interprete.*

† Hor. lib. 1.

Ode 34.

¶ *Hæc prædixi, ne quis temere nos putaret scripsisse de amorum lenociniis, de praxi, fornicationibus, adulteriis, &c.*

¶ *Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docendo: non igitur candidus lector nobis succenseat, &c. Commonitio erit juvenibus hæc, hisce ut abstineant magis, &*

omissa lascivia quæ homines reddit insanos, virtutis incumbant studiis (*Æneas Sylv.*) *& curam amoris si quis nescit hinc poterit scire. Martianus Capella lib. 1. de nupt. philol. Virginali suffusa rubore, oculos peplo obnubens, &c. † Catullus. ° viros nudos castæ femine nihil à statuis distare. * Hony soit qui mal y pense.*

† Cogor — retrorsum

Vela dare, atq; iterare cursus

Olim relictos

Etsi non ignorarem novos fortasse detractores novis hisce interpolationibus meis minime defuturos.

And thus much I have thought good to say by way of preface, lest any man (which ¶ *Godfridus* feared in his book) should blame in me lightness, wantonness, rashness, in speaking of loves causes, entisements, symptoms, remedies, lawful and unlawful loves, and lust it self; ¶ *I speak it only to tax and deter others from it, not to teach, but to shew the vanities and fopperies of this heroical or Herculean love, and to apply remedies unto it.* I will treat of this with like liberty as of the rest.

† *Sed dicam vobis, vos porro dicite multis*

Millibus, & facite hæc charta loquatur anus.

Condemne not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it; *Omnia munda mundis*, ° a naked man to a modest woman is no otherwise than a picture, as *Augusta Livia* truly said, and * *mala mens, malus animus*, 'tis

as 'tis taken. If in thy censure it be too light, I advise thee as *Lippus* did his reader for some places of *Plautus*, *Istos quasi Syrenum scopulos prætervehare*, if they like thee not, let them pass; or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of *Martial*, and with *Hierom Wolfius* to apply it to my present purpose,

Sunt mala, sunt quedam mediocria, sunt bona plura; Some is good, some bad, some is indifferent. I say farther with him yet, I have inserted (* *levicula quedam & ridicula ascribere non sum gravatus, circumforanea quedam è theatris, è plateis, etiam è popinis*) some things more homely, light, or comical, *litans Gratis*, &c. which I would request every man to interpret to the best, and as *Julius Caesar Scaliger* besought *Cardan* (*Si quid urbanusculè lusum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beseech thee good reader, not to mistake me, or misconstrue what is here written; *Per Musas & Charites, & omnia Pœtarum numina, benigne lector, oro te ne me malè capias.* 'Tis a Comical subject; in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least; but if thou likest, speak well of it, and wish mee good success.

* *Præf. Suid.*

Extremum hunc Arethusa mihi concede laborem.

I am resolved howsoever, *velis, nolis, audactèr stadium intrare*, in the *Olympicks*, with those *Æliensian* wrestlers in *Philostratus*, boldly to shew my self in this common Stage, and in this Trage-comedy of Love, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subject I have in hand gives occasion, and present Scene shall require, or offer it self.

SUBSEC. 2.

Loves Beginning, Object, Definition, Division.



Loves limits are ample and great, and a spacious walk it hath, beset with thorns, and for that cause, which *Scaliger* reprehends in *Cardan*, not lightly to be passed over. Left I incur the same censure, I will examine all the kinds of love, his nature, beginning, difference, objects, how it is honest or dishonest, a virtue or vice, a natural passion or a disease, his power and effects, how far it extends: of which, although something hath been said in the first Partition, in those Sections of Perturbations (*for love and hatred are the first and most common passions, from which all the rest arise, and are attendant, as Piccolomini* holds, or as *Nich. Causinus* the *primum mobile* of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appear what Love is, and how it varies with the objects, how in defect, or (which is most ordinary, and common) immoderate, and in excess, causeth melancholy.

Love universally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon Hebreus* the most copious writer of this subject, in his third Dialogue make no difference, yet in his first he distinguisheth them again, and defines love by desire. *Love is a voluntary affec-*

Exerc. 301. Campus amoris maximus & spinis oblitus, nec levissimo pede transvolandus. Grad. 10 cap. 29. Ex Platone, prima & communissima perturbationes ex quibus ceteræ oriuntur & earum sunt pedisequæ.

Amor est voluntarius affectus, & desiderium re bene fruendi.

^a Desiderium optantis, amor eorum quibus fruimur; amoris principium, desiderii finis, amatum adept.

^x Principio l. de amore. Opera pretium est de amore considerare, utrum Deus, an Daemon, aut passio quedam anima, an partim Deus, partim Daemon, passio partim, &c.

^y Amor est affectus animi bonum desiderans.

^v Magnus Daemon. convivio.

^z Boni pulchrique fruendi desiderium.

^a Godefridus, l. 1. c. 2. Amor est delectatio cordis, alicujus ad aliquid, aliquod desiderium in appetendo, & gaudium perfruendo, per desiderium currens, requiescens per gaudium.

^b Non est amor desiderium aut appetitus ut ab omnibus habetur traditum; nam cum potimur amata re, non manet appetitus; est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus.

^c Omnia appetunt bonum.

⁺ Terram non

etion, and desire to enjoy that which is good. ^u Desire wisheth, Love enjoys; the end of the one is the beginning of the other: that which we love is present; that which we desire is absent. ^x It is worth the labour, saith Plotinus, to consider well of Love, whether it be a God, or a Devil, or passion of the minde, or partly God, partly Devil, partly passion. He concludes Love to participate of all three; to arise from desire of that which is beautiful and fair, and defines it to be an action of the mind desiring that which is good. ^y Plato calls it the great Devil, for its vehemency, and sovereignty over all other passions, and defines it an appetite, ^z by which we desire some good to be present. Ficinus in his comment adds the word Fair to this definition, Love is a desire of enjoying that which is good and fair. Austin dilates this common definition, and will have love to be a delectation of the heart, ^a for something which we seek to win, or joy to have, coveting by desire, resting in joy. ^b Scaliger Exerc. 301. taxeth these former definitions, and will not have love to be defined by Desire or Appetite; for when we enjoy the things we desire, there remains no more appetite: as he defines it, Love is an affection by which we are either united to the thing we love, or perpetuate our union; which agrees in part with Leon Hebreus.

Now this love varies as its object varies, which is alwaies Good, Amiable, Fair, Gracious, and pleasant. ^c All things desire that which is good, as we are taught in the Ethicks, or at least that which to them seems to be good; quid enim vis mali (as Austin well infers) dic mihi: puto nihil in omnibus actionibus; thou wilt wish no harm I suppose, no ill in all thine actions, thoughts or desires, nihil mali vis; † thou wilt not have bad corn, bad soil, a naughty tree, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes Beauty; from Beauty, Grace, and comeliness, which result as so many rayes from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. ^d No man loves, saith Aristotle 9. mor. cap. 5. but he that was first delighted with comeliness and beauty. As this fair object varies, so doth our love; for as Proclus holds, Omne pulchrum amabile, every fair thing is amiable, and what we love is fair and gracious in our eyes, or at least we do so apprehend and still esteem of it. ^e Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our minde covets to enjoy. And it seems to us especially fair and good; for good, fair, and unity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendor and shining causeth admiration; and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, ^f Beauty is a lively shining or glittering brightness, resulting from effused good, by Ideas, seeds, reasons, shadowes, stirring up our minds, that by this good they may be united and made one. Others will have beauty to be the perfection of the whole composition, ^g caused out of the congruous symmetry, measure, order and manner of parts, and that comeliness

vis malam, malam segetem, sed bonam arborem, equum bonum, &c. ^a Nemo amore capitur nisi qui fuerit ante forma species, delectatus. ^c Amabile objectum amoris, scopus ejus adeptio & finis, cujus gratia amamus. Animus enim aspirat ut eo fruatur, & formam boni habet, & precipue videtur & placet. Piccolomini, grad. 7. cap. 2. & grad. 8. cap. 35. ^f Forma est vitalis fulgor ex ipso bono manans per ideas, semina, rationes, umbras effusus, animos excitans ut per bonum in unum redigantur. ^g Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens & venustas inde prodians gratia dicitur, & res omnes pulchra gratiosa.

which

which proceeds from this beauty is called grace, and from thence all fair things are gracious. For grace and beauty are so wonderfully annexed, ^h so sweetly and gently win our souls, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beams and shinings that come from the glorious and divine Sun, which are divers, as they proceed from the divers objects, to please and affect our several senses; ⁱ As the species of beauty are taken at our eyes, ears, or conceived in our inner soul, as Plato disputes at large in his Dialogue de pulchro, Phædro, Hypipias, and after many sophistical errors confuted, concludes, that beauty is a grace in all things, delighting the eyes, ears, and soul it self, so that as *Valesius* infers hence, whatsoever pleaseth our ears, eyes, and soul, must needs be beautiful, fair, and delightful to us. ^k And nothing can more please our ears than musick, or pacifie our minds. Fair houses, pictures, orchards, gardens, fields, a fair Hawk, a fair horse is most acceptable unto us; whatsoever pleaseth our eyes and ears, we call beautiful and fair; ^l Pleasura belongeth to the rest of the senses, but grace and beauty to these two alone. As the objects vary and are divers, so they diversly affect our eyes, ears, and soul it self. Which gives occasion to some, to make so many several kinds of love as there be objects: One beauty ariseth from God, of which and divine love *S. Dionysius* with many Fathers and Neotericks, have written just volumes, *De amore Dei*, as they term it, many parænetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from virtue, *formam martirum* *Austin* calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as *Tully* saith, if we could discern with these corporeal eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our souls. This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, several motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three Graces still in *Venus* company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of money, covetousness, love of beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either virtue or vice, honest, dishonest, in excess, defect, as shall be shewed in his place: Heroical love, Religious love, &c. which may be reduced to a twofold division, according to the principal parts which are affected, the brain and Liver: *Amor & amicitia*, which *Scaliger exercitat.* 301. *Valesius* and *Melancthon* warrant out of *Plato* φιλεῖν & ἐρᾶν from that speech of *Pausanias* belike, that makes two *Veneres* and two loves. ^m One *Venus* is ancient without a mother; and descended from heaven, whom we call celestial; The younger, begotten of *Jupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his comment upon this place cap. 8. following *Plato*, calls these two loves; two Devils, ⁿ or good and bad Angels according to us, which are still hovering about our souls. ^o The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we per-

^h Gracia & pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, & adeo mirabiliter connectuntur, ut in unum confundunt & distinguere non possunt, & sunt tanquam radii & splendores divini solis in rebus variis vario modo fulgentes.

ⁱ Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente.

^k Nihil hinc magis animos conciliat quam musica, pulchra pictura, ædes, &c.

^l In reliquis sensibus voluptas, in his pulchritudo & gratia.

^m Lib. 4. de divinis.

ⁿ Convidio Platonis.

^o Duo Veneres, duo amores, quarum una antiquior & sine matre, celo nata, quam celestem Venerem nuncupamus, altera vero Junio à Jove & Di-

one progenerata, quam vulgarem Venerem vocamus. ⁿ Alter ad superna erigit, alter deprimat ad inferna. ^o Alter excitat hominem ad divinam pulchritudinem lustrandam, cujus causa philosophia studia & justitie, &c.

form

P Omnis cre-
tura cum bona
sit, & bene
amari potest &
male.

*Q*uas civita-
tes duo faciunt
amores; Jerusa-
lem facit amor
Dei, Babylonem
amor seculi; u-
nusquisque se
quid amet in-
terroget, & in-
veniet unde sit
civis.

*A*lter mari or-
tus, ferox, va-
rius, fluctuans,
inanis, juve-
num, mare ve-
ferens, &c. Al-
ter aurea cau-
rena celo de-
missa bonum fu-
vorem mentibus
mittens, &c.

form Justice, and all godly offices, study Philosophy, &c. the other base, and though bad, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdrawes our soul from the speculation of that other, to viler objects; So far Ficinus. S. Austin lib. 15. de civ. Dei, & sup. Psal. 64. hath delivered as much in effect. *P* Every creature is good, and may be loved well or ill: And *1* Two Cities make two loves, Jerusalem and Babylon, the love of God the one, the love of the world the other; of these two cities we all are Citizens, as by examination of our selves we may see in finde, and of which: The one love is the root of all mischief, the other of all good. So in his 15. cap. lib. de amor. Ecclesia, he will have those four cardinal virtues to be nought else but love rightly composed; in his 15. Book de civ. Dei cap. 22. hee calls virtue the order of Love, whom Thomas following 1. part. 2. quest. 55. art. 1. and quest. 56. 3. quest. 62. art. 2. confirms as much, and amplifies in many words. *1* Lucian to the same purpose hath a division of his own, One love was born in the sea, which is as varicus and raging in young mens breasts as the sea it self, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our souls; made to the image of God, and stirs us up to comprehend the innate and incorruptible beauty, to which we were once created. Beroaldus hath expressed all this in an Epigram of his:

*D*ogmata divini memrant si vera Platonis,
Sunt geminae Veneres, & geminatus Amor.
Caelestis Venus est nullo generata parente,
Quae casto sanctos necit amore viros.
Altera sed Venus est totum vulgata per orbem,
Quae divum mentes alligat, atq; hominum;
Improba, seductrix, petulans, &c.

If divine Plato's Tenents they be true,
Two Veneres, two Loves there be;
The one from heaven, unbegotten still,
Which knits our souls in unitie.
The other famous over all the world,
Binding the hearts of Gods and men,
Dishonest, wanton, and seducing shee,
Rules whom shee will, both where, and when.

This twofold division of Love, Origen likewise followes in his Comment on the Canticles, one from God, the other from the Devil, as he holds, (understanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excessse or defect, as they are abused, or degenerate, cause melancholy in a particulear kind, as shall be shewed in his place. Austin in another Tract, makes a threefold division of this love, which we may use well or ill: *1* God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks

1 Tria sunt,
quae amari a
nobis bene vel
male possunt;
Deus, proxi-
mus, mundus;
Deus supra
nos; juxta nos
proximus; in-
fra nos mun-
dus. Tria De-
us, duo proxi-
mus, unum
mundus habet,
&c.

to him, and rests it self in him. Our Love to our neighbour may proceed from him, and run with him, not to him: From him, as when we rejoyce of his good safety, and well doing; with him, when we desire to have him a fellow and companion of our journey in the way of the Lord; not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his works, and glorify God in his Creatures; With the world it should run, if according to the mutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity; To the world, if it would settle it self in its vain delights and studies. Many such partitions of Love I could repeat, and Subdivisions, but lest (which Scaliger objects to Cardan, *Exercitat.* 501.) I confound filthy burning lust, with pure and divine Love, I will follow that accurate Division of Leon Hebreus dial. 2. betwixt *Sophia* and *Philo*, where he speaks of Natural, Sensible, and Rational Love, and handleth each apart. Natural love or hatred, is that Sympathy or Antipathy, which is to be seen in animate and inanimate creatures, in the four Elements, Metals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sun, Moon, and Stars go still round, † *Amante's natura debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet chaff? the ground to cover showers, but for love? No creature, S. Hierom concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Herbs, and is especially observed in vegetals; as betwixt the Vine and Elm a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Olive, † *Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, * *nor his smell, and will kill him, if he grow neer him*, the Bur and the Lintle cannot endure one another, the Olive † and the Mirtle embrace each other, in roots and branches if they grow neer. Read more of this in Picolomineus grad. 7. cap. 1. Crescentius lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & antip. of the love and hatred of Planets, consult with every Astrologer: Leon Hebreus gives many fabulous reasons, and moralizeth them withall.

Sensible love, is that of brute beasts, of which, the same Leon Hebreus dial. 2. assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutual agreement, as being of the same kinde: *Sus Sui*, *Canis Cani*, *Bos Bovi*, & *Asinus Asino pulcherrimus videtur*, as Epicharmus held, and according to that Adagy of Diogenianus,

Adsidet usq; graculus apud graculum;

they much delight in one anothers company,

° *Formica grata est formica, Cicada Cicadae;*

and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Bear, contrary to their natures; they will love each other. Hawks, dogs, horses, love their masters and keepers: many stories I could relate in this kinde, but

Ne confundam
vesanos & se-
dos amores bea-
tis, sceleratum
cum puro divi-
no & vero, &c.

† Fonseca cap.
1. Amor ex Au-
gustini forsan
lib. 11. de Ci-
vit. Dei. Amo-
re inconcussus
stat mundus,
&c.

° Alciat.
* Porta. Vitis
laurum non a-
mat, nec ejus
odorem; si pro-
pe crescat, ene-
cat. Lappus
lenti adversa-
tur.
† Sympathia
olei & myrti
ramorum &
radicum se
complectenti-
um. Alizaldus
secreta. cent. 1.
47.

° Theocritus
eidyll. 9.

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but see *Gillius de hist. anim. lib. 3. cap. 14.* those two Epistles of *Lippius*, of doggs and horses, *Agellis*, &c. Fifthly, for bringing up, as if a Birch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kind is *Amor cognitionis*, as *Leon* calls it, Rational Love, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in *God, Angels, Men*. God is love it self, the fountain of Love, the Disciple of love, as *Plato* stiles him; the servant of peace, the God of love and peace; have peace with all men, and God is with you.

^z *Mantuan.*

^a *Charitas munifica, quæ mercamur de Deo regnum Dei.*

^b *Polanus paratit. Zanchius de natura Dei, c. 3. copiose de hoc amore Dei agit.*

^{*} *Nich. Bellus discurs. 28. de amatoribus, virtutem provocat, conseruat pacem in terra, tranquillitatem in aere, ventis lætiti- am, &c.*

[†] *Camerarius Emb. 100. en. 2.*

^z *Quisquis veneratur Olympum,*

Ipse sibi mundum subjicit atq; Deum:

^a By this Love (saith *Gerson*) we purchase Heaven, and buy the Kingdome of God. This ^b Love is either in the Trinity it self, for the Holy Ghost is the Love of the Father and the Son, &c. *Joh. 3. 55.* and *5. 20.* and *14. 31.* or towards us his creatures, as in making the world. *Amor mundum fecit*, Love built Cities, *mundi anima*, invented Arts, Sciences, and all ^{*} good things, incites us to vertue and humanity, combines and quickens; keeps peace on earth, quietness by sea, mirth in the windes and elements, expells all fear, anger, and rusticity: *Circulus à bono in bonam*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumental cause, as our Poets in their Symbols, Impresses, [†] Emblems of rings, squares, &c. shadow unto us,

Si rerum quaris fuerit quis finis & ortus,

Desine; nam causa est unica solus amor.

If first and last of any thing you wit,

Cease; love's the sole and onely cause of it.

[•] *Dial. 3.*

Love, saith ^c *Leo*, made the world, and afterwards in redeeming of it, God so loved the world, that he gave his only begotten son for it, *John 3. 16.* Behold what love the Father hath shewed on us, that we should be called the sons of God! *1 John 3. 1.* Or by his sweet providence, in protecting of it; either all in general, or his Saints elect and Church in particular, whom hee keeps as the apple of his eye, whom hee loves freely, as *Hosea 14. 5.* speaks, and dearly respects, ^a *Charior est ipsis homo quam sibi*. Not that we are fair, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodness, out of his divine Nature. And this is that *Homers* golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creator. Hee made all, saith ^c *Moses*, and it was good, and he loves it as good.

[•] *Juven.*

[•] *Gen. 1.*

The love of Angels and living souls, is mutual amongst themselves, towards us militant in the Church, and all such as love God; as the Sun beams irradiate the Earth from those celestial Thrones, they by their well-wishes reflect on us, [†] *in salute hominum promovendâ alacres, & constantes administri*, there is joy in Heaven for every sinner that repenteth; they pray for us, are solicitous for our good, ^f *Casti genii.*

[†] *Cassianus.*

^f *Theodoret & Plotino.*

Ubi regnat charitas, suave desiderium,

Lætitiâq; & amor Deo conjunctus.

Love proper to mortal men, is the third Member of this subdivision, and the subject of my following discourse.

MEMB. 2. SUBSEC. 1.

Love of Men, which varies as his objects, profitable, pleasant, honest.



Alesius lib. 3. contr. 13. defines this love which is in men, to be an affection of both powers, Appetite, and Reason. The rational resides in the Brain, the other in the Liver (as before hath been said out of *Plato* and others) the heart is diversly affected of both, and carried a thousand waies by consent. The sensitive faculty most part over-rules reason, the Soul is carried hood-winked, and the understanding captive like a beast. ^b*The heart is variously inclined, sometimes they are merry, sometimes sad, and from love arise Hope and Fear, Icalousie, Fury, Desperation.* Now this love of men is diverse, and varies, as the object varies, by which they are entised, as vertue, wisdom, eloquence, profit, wealth, mony, fame, honour, or comeliness of person, &c. *Leon Hebreus* in his first Dialogue, reduceth them all to these three, *Utile, Fucundum, Honestum*, Profitable, Pleasant, Honest; (out of *Aristotle* belike 8. moral.) of which he discourseth at large, and whatsoever is beautiful and fair, is referred to them, or any way to be desired. ¹*To profitable, is ascribed health, wealth, honour, &c. which is rather Ambition, Desire, Covetousness, than Love.* Friends, Children, love of women, ^kall delightful and pleasant objects, are referred to the second. The love of honest things, consists in vertue and wisdom, and is preferred before that which is profitable and pleasant: Intellectual, about that which is honest. ^l*St. Austin* calls profitable, worldly; pleasant, carnal; honest, spiritual. ^m*Of and from all three, result Charity, Friendship, and true love, which respects God and our neighbour.* Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these fair entising objects, which procure Love, and bewitch the Soul of man, there is none so moving, so forcible, as profit; and that which carrieth with it a shew of commodity. Health indeed is a precious thing, to recover and preserve which, we will undergo any misery, drink bitter potions, freely give our goods: restore a man to his health, his purse lies open to thee, bountiful he is, thankful and beholding to thee; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee; heart, hand, life and all is at thy service, thou art his dear and loving friend, good and gracious Lord and Master, his *Mecenas*; he is thy slave, thy vassal, most devote, affectioned, and bound in all duty: tell him good tidings in this kinde, there spoke an Angel, a blessed hour that brings in gain, he is thy creature, and thou his creator, hee hugs and admires thee; he is thine for ever; No Loadstone so attractive as that of profit, none so fair an object as this of gold: ⁿnothing wins a man sooner than a good turn; bounty and liberality command body and soul:

^e *Affectus nunc appetitiue potentie, nunc rationalis, alter cerebro residit, alter hepate, corde, &c.*

^h *Cor varie inclinatur, nunc gaudens, nunc moerens; statim ex timore nascitur Zelotypia, fumor, spes, desperatio.*

¹ *Ad utile sanitas refertur; utilium est ambitio, cupido, desiderium potius quam amor excessus avaritia.*

^k *Picolum. grad. 7. Cap. 1. 1 Lib. de amicis. utile mundanum, carnale jucundum, spirituale honestum.*

^m *Ex singulis tribus fit charitas & amicitia, que respicit deum & proximum.*

ⁿ *Benefactores precipue amamus. Vives 3. de amicitia.*

Munera

*Mavera (crede mihi) placant hominesq; deosque ;
Placatur donis Jupiter ipse datis.*

Good turns do pacifie both God and men,
And Jupiter himself is won by them.

Gold of all other is a most delicious object, a sweet light, a goodly lustre it hath; *gracius aurum quam solem intuemur*, saith *Austin*, and we had rather see it than the Sun. Sweet and pleasant in getting, in keeping: it seasons all our labours, intolerable pains we take for it, base employments, endure bitter flouts and taunts, long journeys, heavy burdens, all are made light and easie by this hope of gain; *At mihi plando ipse demi, simul ac nummos contempler in arca*. The sight of gold refresheth our spirits, and ravisheth our hearts, as that *Babylonian* garment, and ° golden wedge did *Achan* in the camp, the very sight and hearing, sets on fire his soul with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turn parasite, lye, flatter, prostitute himself, swear and bear false witness; he will venture his body, kill a King, murther his father, and damn his soul to come at it. *Formosior auri massa*, as ^p he well observed, the mass of gold is fairer than all your *Gracian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are enamoured with it,

° *Jos. 7.*

° *Petronius Arbiter.*

° *Jacenalus.*

*Prima fere vota, & cunctis notissima templis,
Divitia ut crescant.*

All our labours, studies, endeavours, vows, prayers and wishes, are to get, how to compass it.

† *Joh. Secund. lib. sylvarum.*

*Hæc est illa cui famulatur maximus orbis,
Diwa potens rerum, domitrixq; pecunia fati.*

This is the great Goddess we adore and worship, this is the sole object of our desire. If we have it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and mad. Our estate and *benè esse* ebbs and flows with our commodity; and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer than our wealth; when that is gone, and the object removed, farewell friendship: as long as bounty, good cheer, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crows do a Carr-cass: but when thy goods are gone and spent, the lamp of their love is out, and thou shalt be contemned, scorned, hated, injured. ^r *Lucians Timon*, when he lived in prosperity, was the sole spectacle of *Greece*, onely admired; who but *Timon*? Every body loved, honored, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his fair possessions gone, farewell *Timon*: none so ugly, none so deformed, so odious an object as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would know him.

° *Lucianus Timon.*

'Tis the general humor of the world, commodity steers our affections throughout. we love those that are fortunate and rich, that thrive, or by whom we may receive mutual kindness, hope for like curtesies, get any good, gain, or profit; hate those, and abhor on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience.

convenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many *Geryons* for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feastings, disports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure: If any controversy arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a peece of Land come to be litigious, if they cross us in our sute, or touch the string of our commodity, we detest and depress them upon a sudden: neither affinity, consanguinity, or old acquaintance can contain us, but *rupto jecore exierit Caprificus*. A golden apple sets all together by the ears, as if a marrow-bone, or hony-comb were flung amongst Bears: Father and Son, Brother and Sister, kinsmen are at odds: and look what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutual injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it: our bodies hurt, we can put it up and be reconciled: but touch our commodities, we are most impatient: fair becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutual feastings to plotting villanies, minings and counterminings; good words to Satyres and invectives, we revile *à contra*, nought but his imperfections are in our eyes, he is a base knave, a Devil, a Monster, a Caterpillar, a Viper, an Hog-rubber, &c.

Definis in piscem mulier formosa superne:

The Scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire of which in excess is covetousness: Ambition tyrannizeth over our souls, as ¹ I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery follows, and melancholy, he becomes an abject, ² odious and worse than an Infidel, in not providing for his family.

SUBSEC. 2.

Pleasant Objects of Love.



Pleasant Objects are infinite, whether they be such as have life, or be without life: Inanimate are Countries, Provinces, Towers, Towns, Cities, as he said, ^{*} *Pulcherrimam insulam videmus, etiam cum non videmus*, we see a fair Island by description, when wee see it not. The ¹ Sun never saw a fairer City, *Theffala Tempe*, Orchards, Gardens, pleasant walks, Groves, Fountains, &c. The heaven it self is said to be ² fair or foul: fair buildings, fair pictures, all artificial, elaborate and curious works, clothes, give an admirable lustre: we admire, and gaze upon them, *ut pueri Funonis avem*, as children

^{*} Lips. epist. camdeno.

¹ Leland of S. Edmonsbury.

² *Cælum serenum, cælum visu sedum.* Polid. lib. 1. de Anglia.

^a Credo equidem vivos decent è marmore vultus.

[†] Max. Tyrinus ser. 9.

^b Part. 1. Se. 2. memb. 3.

^a Mart.

[†] Omnif. mag. lib. 12. cap. 3.

^c De fale genial. 3. c. 15.

[†] Theod. Prodromus amor lib. 3.

[†] Similitudo morum parit amicitiam.

^g Vives 3. de Anima.

^h Qui simul fecere naufragium, aut una peritulerunt vincula vel consilii conjurationisve societate junguntur, invicem amant: Brutum & Cassium invicem infensos Caesarianus dominatus conciliavit.

ⁱ Amilius Lepidus & Julius Flaccus, quum essent inimicissimi, censes renuntiati similitudines illico deposuerunt. Sculret. cap. 4. de causa Amor.

[†] Papinius.

ⁱ Isocrates Demonico præcipit ut quum alicujus amicitiam vellet, illum laudet, quod laus initium amoris sit, vituperatio simultatum.

children do on a Peacock: A fair Dog, a fair Horse and Hawke, &c.

^a [†] *Thessalus amat equum pullinum, baculum Ægyptius, Lacedæmonius Catulum, &c.* such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be superfluous or immoderately loved, as *Guianerius* observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when we fix an immoderate eye, and dote on them over much, this pleasure may turn to pain, bring much sorrow, and discontent unto us, work our final overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vain pleasures, as ^b I have said: some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these means ruinate themselves. The lascivious dotes on his fair mistress, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his several pleasures, the superstitious on his Idol, and fats himself with future joys, as *Turks* feed themselves with an imaginary persuasion of a sensual Paradise: so several pleasant objects, diversly affect divers men. But the fairest objects and entisings proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: First, as some suppose, by that secret force of stars, (*quod me tibi temperat astrum?*) They do singularly dote on such a man, hate such again, and can give no reason for it. ^d *Non amo te Sabidi, &c.* *Alexander* admired *Ephesian*, *Adrian Antinous*, *Nero Sporus, &c.* The physicians refer this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their several Ascendents, Lords of their genitures, love and hatred of Planets; [†] *Cicogna*, to concord and discord of Spirits; but most to outward Graces. A merry companion is welcome and acceptable to all men, and therefore saith ^e *Gomelius*, Princes and great men entertain Jesters, and Players commonly in their Courts. But [†] *Pares cum paribus facillime congregantur*, 'tis that ^f similitude of manners, which ties most men in an inseparable link, as if they be addicted to the same studies or disports, they delight in one another's companies, *birds of a feather will gather together*: if they be of divers inclinations, or opposite in manners, they can seldom agree. Secondly, ^g affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they be Country-men, fellow-students, colleagues, or have been fellow-souldiers, ^h brethren in affliction, ([†] *acerba calamitatum societas, diversi etiam ingenii homines conjungit*) affinity, or some such accidental occasion, though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third: so after some discontinuance, or death, enmity ceaseth; or in a forein place.

Pascitur in vivis livor, post fata quiescit:

Et cecidere odia, & tristes mors obruit iras.

A third cause of love and hate, may be mutual offices, *acceptum beneficium*, ⁱ commend him, use him kindly, take his part in a quarrel, relieve him in his misery, thou winnest him for ever; do the opposite, and be sure

sure of a perpetual enemy. Praise and dispraise of each other, do as much, though unknown, as ^k *Schoppius* by *Scaliger* and *Casaubonus*: *malus mulum scabit*; who but *Scaliger* with him? what *Encomions*, *Epi-thetes*, *Elogiums*? *Antistes sapientia*, *perpetuus Dictator*, *literarum orna-mentum*, *Europa miraculum*, noble *Scaliger*, *incredibilis ingenii præstan-tia*, &c. *diis potius quam hominibus per omnia comparandus*, *scripta ejus aurea ancylia de cælo delapsa poplitibus veneramur flexis*, &c. but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his books *de Bardorum familiâ* and other Satyrical invectives may witness. *Ovid. in Ibin*, *Archilocus* himself was not so bitter. Another great tye or cause of love, is consanguinity; Parents are dear to their children, children to their parents, brothers and sisters, couzens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fair-est. Many memorable examples are in this kinde, and 'tis portent-*simile*, if they do not: † *a mother cannot forget her childe*; *Salomon* so found out the true owner: love of parents may not be concealed, 'tis natural, descends, and they that are inhumane in this kinde, are un-worthy of that air they breath, and of the four elements; yet many un-natural examples we have in this rank, of hard-hearted parents, diso-bedient children, of † disagreeing brothers, nothing so common. The love of kinsmen is grown cold, *many kinsmen*, (as the saying is) *few friends*; if thine estate be good, and thou able, *par pari referre*, to requite their kindness, there will be mutual correspondence, otherwise thou art a burden, most odious to them above all others. The last object that tyes man and man, is comeliness of person, and beauty alone, as men love women with a wanton eye: which *καὶ ἐξοχήν* is termed *Heroical*, or Love-melancholy. Other loves (saith ^m *Picolominus*) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an higher strain, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated apart in the next Section.

^k *Suspect. lect. lib. 1. cap. 7.*

† *Isa. 49.*

^l *Rara est con-cordia fratrum.*

^m *Grad. 1. cap. 22.*

SUBJECT. 3.

Honest objects of Love.

Beauty is the common object of all love, ⁿ as jet draws a *Flaw*, so doth beauty love: vertue and honesty are great mo-tives, and give as fair a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true form, and an incorrupt judgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firm and fast. For many times o-therwise men are deceived by their flattering *Gnatboes*, dissembling *Camelions*, out-sides, hypocrites that make a shew of great love, learning, pretend honesty, vertue, zeal, modesty, with affected looks and coun-terfeit gestures: feigned protestations often steal away the hearts and fa-vours of men, and deceive them, *specie virtutis & umbrâ*, when as reve-râ and indeed, there is no worth or honesty at all in them, no truth, but meer hypocrisie, subtilty, knavery, and the like. As true friends they are,

ⁿ *Vives 3. de Anima, ut pa-leam succinum sic foras am- trahit.*

° Sect. seq.
p Nihil divi-
nius homine
proba.

¶ James 3. 10.

† Gravior est
pulchro veni-
ens è corpore
virtus.

¶ Orat. 18. De-
formes ple-
rumq; philoso-
phi ad id quod
in aspectum
cadit, ea parte
elegantiores que
oculos fugit.

† 43. de consol.

are, as he that *Calius Secundus* met by the high way side; and hard it is in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demi-Gods, and so screw themselves into dignities, honours, offices: but these men cause harsh confusion often, and as many stirs as *Rehoboams* Counsellors in a common-wealth, overthrow themselves and others. *Tandlerus*, and some authors make a doubt, whether Love and Hatred may be compelled by philters or characters; *Cardan*, and *Marbodius* by pretious stones and amulets; Astrologers by election of times, &c. as ° I shall elsewhere discuss. The true object of this honest love is vertue, wisdom, honesty, ¶ real worth, *Interna forma*, and this love cannot deceive or be compelled, *ut ameris amabilis esto*, love it self is the most potent *philtrum*, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit, but open, honest, simple, naked, ¶ descending from heaven, as our Apostle hath it, an infused habit from God, which hath given several gifts, as wit, learning, tongues, for which they shall be amiable and gracious, *Eph. 4. 11.* as to *Saul* stature and a goodly presence, ¶ *1 Sam. 9. 1.* *Joseph* found favour in *Pharao's* court, *Gen. 39.* for ¶ his person; And *Daniel* with the Princes of the Eunuchs, *Dan. 6. 19.* *Christ* was gracious with God and men, *Luk. 2. 52.* There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover and a most forcible loadstone to draw the favours and good wills of mens eyes, ears, and affections unto them. When *Jesus* spake they were all astonished at his answers, (*Luk. 2. 47.*) and wondred at his gracious words which proceeded from his mouth. An Orator steals away the hearts of men, and as another *Orpheus*, *quo vult, unde vult*, he puls them to him by speech alone: a sweet voice causeth admiration; and he that can utter himself in good words, in our ordinary phrase is called a proper man, a divine spirit. For which cause belike, our old Poets, *Senatus populusq; poetarum*, made *Mercury* the Gentleman-usher to the *Graces*, Captain of eloquence, and those *Charites* to be *Jupiters* and *Eurymones* daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the minde denominate them fair. *Plato* commends the beauty of *Socrates*; yet who was more grim of countenance, stern and gastly to look upon? So are and have been many great Philosophers, as ¶ *Gregory Nazianzen* observes, *deformed most part in that which is to be seen with the eyes, but most elegant in that which is not to be seen. Sape sub atrita latitat sapientia veste.* *Æsop*, *Democritus*, *Aristotle*, *Politianus*, *Melancthon*, *Gesner*, &c. withered old men, *Silene Alcibiadis*, very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was so fair as *Alcibiades*, so lovely *quoad superficiem*, to the eye; as ¶ *Boethius* observes, but he had *Corpus turpissimum interne*, a most deformed soul; Honesty, vertue, fair conditions, are great entisers to such as are well given, and much avail to get the favour and good will of men. *Abdolominus* in *Curtius*,

titus a poor man (but which mine Author notes, *the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, *injecta ei vestis purpurâ auroq; distincta*, a purple embroidered garment was put upon him, *and they bade him wash himself, and as he was worthy, take upon him the stile and spirit of a King*; continue his continency and the rest of his good parts. *Titus Pomponius Atticus*, that noble Citizen of Rome, was so fair conditioned; of so sweet a carriage, that he was generally beloved of all good men, of *Caesar, Pompey, Anthony, Tully*, of divers sects, &c. *multas hæreditates* (* *Cornelius Nepos* writes) *solâ bonitate consequutus. Opera pretium audire, &c.* It is worthy of your attention, *Livy* cries, * you that scorn all but riches, and give no esteem to vertue, except they be wealthy withall, *Q. Cincinnatus* had but four acres, and by the consent of the Senate was chosen Dictator of Rome. Of such account were *Cato, Fabritius, Aristides, Antonius, Probus*, for their eminent worth: so *Caesar, Trajan, Alexander*, admired for valour, † *Ephestion* loved *Alexander*, but *Parmenio* the King: *Titus delitia humani generis*, and which *Aurelius Victor* hath of *Vespasian* the dilling of his time, as † *Edgar Etheling* was in England, for his ² excellent vertues: their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoriam sui reliquit*, saith *Lipsius* of his friend, living and dead they are all one. ^a *I have ever loved as thou knowest* (so *Tully* wrote to *Dolabella*). *Marcus Brutus* for his great wit, singular honesty, constancy, sweet conditions; and believe it ^b there is nothing so amiable and fair as vertue. ¹ * do mightily love *Calvinus*, (so *Pliny* writes to *Sossius*) a most industrious, eloquent, upright man, which is all in all with me: The affection came from his good parts. And as *S. Austin* comments on the 84. Psalm, ^c *There is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamored with, as in Martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their vertues.* The ^d Stoicks are of opinion that a wife man is onely fair; and *Cato* in *Tully* 3. de Finibus contends the same, that the lineaments of the minde are far fairer then those of the body, incomparably beyond them: wisdom and valour according to † *Xenophon*, especially deserve the name of beauty, and denominate one fair, & incomparabiliter pulchrior est (as *Austin* holds) *veritas Christianorum quam Helena Græcorum.* Wine is strong, the King is strong, women are strong, but truth overcometh all things, *Esd.* 1. 3, 10, 11, 12. Blessed is the man that findeth wisdom, and getteth understanding; for the merchandise thereof is better than silver, and the gain thereof better than gold; it is more pretious than pearls, and all the things thou canst desire are not to be compared to her, *Prov.* 2. 13, 14, 15. a wife, true, just, upright, and good man, I say it again; is onely fair: ^e It is reported of *Magdalen Queen of France*, and wife to *Lewes* 11th. a Scottish woman by birth, that walking forth in an evening with her Ladies, she

^c causa ei paupertatis, philosophia, sicut plerisque probitas fuit.

^d Abluere corpus & capere regis animum, & in cam fortunam qua dignus es continentiam istam profer.

^e Vita ejus.

^f Qui præ divitiis humana spernant, nec virtutis locum putant nisi opes affluant.

^g Q. Cincinnatus consensu patrum in dictatorem Romanum electus.

^h Curtius.

ⁱ Edgar Etheling, Englands darling.

^k Morum suavitas, obvia comitas, prompta officica mortalium animos demerentur.

^l Epist. lib. 8. Semper amavi ut tu scis;

^m M. Brutum propter ejus summum ingenium, suavissimos mores, singularem probitatem & constantiam; nihil est, mihi crede, virtute

ⁿ formosius, nihil amabilius.

^o Ardentes amores excitaret, si simulachrum ejus ad oculos penetraret, Platô Phædone.

^p Epist. lib. 4. Validissime diligo virum rectum, diser-

^q tum, quod apud me potentissimum est.

^r Est quædam pulchritudo justitiæ quam videmus oculis cordis, amamus, & exarscimus, ut in martyribus, quum eorum membra bestia lacerarent, nisi alias deformes; &c.

^s Lipsius manduc. ad Physic. Stoic. lib. 3. diff. 17. solus sapiens pulcher.

^t Fortitudo & prudentia pulchritudinis laudem præcipue merentur.

^u Frac.

^v Belforist. in hist. An. 1430.

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^f *Erat autem
facie deformis,
& cæformâ,
quæ citius pue-
ri terreri pos-
sent, quam in-
vitari ad oscu-
lum puellæ.
Deformis iste
etſi videatur ſe-
nex, divinum
animum habet.
Fulgebat vul-
tus ſuo: fulgor
& divina ma-
jeſtas homines
ad ſe trahens.*

ipied M. *Alannus* one of the Kings Châplains, a ſilly, old, ^f hard-favoured man faſt aſleep in a bower, and kiſſed him ſweetly; when the young Ladies laughed at her for it, ſhe replied, that it was not his perſon that ſhe did embrace and reverence, but with a *Platonick* love, the divine beauty of his ſoul. Thus in all ages vertue hath been adored, admired, a ſingular luſtre hath proceeded from it: and the more vertuous he is, the more gracious, the more admired. No man ſo much followed upon earth, as *Chriſt* himſelf; and as the *Pſalmiſt* ſaith 45. 2. *He was fairer than the ſons of men.* *Chryſoſtome Hom. 8. in Mat. Bernard Ser. 1. de omnibus ſanctis, Auſtin, Caſiodore, Hier. in 9. Mat.* interpret it of the beauty of his perſon; there was a divine Maſteſtie in his looks, it ſhined like Lightning, and drew all men to it: but *Baſil, Cyril. lib. 6. ſuper. 55. Eſay. Theodoret, Arnobius, &c.* of the beauty of his divinity, juſtice, grace, eloquence, &c. *Thomas in Pſal. 44.* of both; and ſo doth *Baradius*, and *Peter Morales. lib. de pulchritud. Jeſu & Mariæ*, adding as much of *Joſeph* and the *Virgin Mary*,

— *hæc alios formâ præceſſerit omnes,*

according to that prediction of *Sybilla Cumea*. Be they preſent or abſent, near us, or a far off, this beauty ſhines, and will attract men many miles to come and viſit it. *Plato* and *Pythagoras* left their Country, to ſee thoſe wiſe Egyptian Priests: *Apollonius* travelled into *Ethiopia, Perſia*, to conſult with the *Magi, brachmanni, Gymnoſophiſts*. The Queen of *Sheba* came to viſit *Solomon*; and many, ſaith ^k *Hierom*, went out of *Spain* and remote places a thouſand miles, to behold that eloquent *Livy*; [†] *Multi Remam non ut urbem pulcherrimam, aut urbis & orbis dominam Octavianum, ſed ut hunc unum inviſerent audirentque, à Gadibus proſecti ſunt.* No beauty leaves ſuch an impreſſion, ſtrikes ſo deep, [†] or links the ſouls of men cloſer than vertue.

^k *Præfat. bib. vulgar.*
[†] *Pars inſcrip. Tit. Livii ſtatue Patavii.*
[†] *A true loves knor.*

^{*} *Stobæus & græco.*

^{*} *Non per deos aut pictor poſſet,
Aut ſtatuaris ullus fingere
Talem pulchritudinem qualem virtus habet;*

no Painter, no Graver, no Carver can expreſs vertues luſtre, or thoſe admirable rayes that come from it, thoſe enchanting rayes that enamour poſterity, thoſe everlaſting rayes that continue to the worlds end. Many, ſaith *Phavorinus*, that loved and admired *Alcibiades*, in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes quærebant Alcibiadem*: but the beauty of *Socrates* is ſtill the ſame; [†] vertues luſtre never fades, is ever freſh and green, *ſempèr viva* to all ſucceeding ages, and a moſt attractive loadſtone, to draw and combine ſuch as are preſent. For that reaſon belike, *Homer* feigns the three *Graces* to be linked and tied hand in hand, becauſe the hearts of men are ſo firmly united with ſuch graces. ^m *O ſweet bands (Seneca exclaims) which ſo happily combine, that thoſe which are bound by them love their binders, deſiring withall, much more harder to be bound, and as ſo many Geryons to be united into one.* For the nature of true frienſhip is to combine, to be like affected, of one minde,

ⁿ *Velle & nolle ambobus idem, ſatiataq; toto
Mens ævo* —

[†] *Solinus, pulchri nulla eſt facies.*
^m *O dulciſſimi laquei, qui tam feliciter devinciunt, ut etiam à vinctis diligantur! qui à Græciſ vincti ſunt, cupiunt ætius deligari & in unum redigi.*
ⁿ *Statinus.*

as the Poet saith, still to continue one and the same. And where this love takes place, there is peace and quietness, a true correspondence, perfect amity, a *Diapason* of voves and wishes, the same opinions, as betwixt ° *David* and *Jonathan*, *Damon* and *Pythias*, *Pylades* and *Orestes*, ° *Nysus* and *Euryalus*, *Theseus* and *Perithous*, ° they will live and die together, and prosecute one another with good turns. † *Nam vinci in amore turpissimum putant*, not onely living, but when their friends are dead, with Tombs and monuments, *Nenia's*, Epitaphs, Elegies, Inscriptions; Pyramides, Obelisks, Statues, Images, Pictures, Histories, Poems, Annals, Feasts, Anniversaries, many ages after (as *Plato's* Scholars did) they will *parentare* still, omit no good office that may tend to the preservation of their names, honours, and eternal memory. * *Illum coloribus, illum cerâ, illum are, &c.* He did express his friends in colours, in wax, in brass, in ivory, in marble, gold and silver, (as * *Pliny* reports of a Citizen in Rome) and in a great Auditory not long since, recited a just volume of his life. In another place, * speaking of an Epigram which *Martial* had compos'd in praise of him, † He gave me as much as hee might, and would have done more if he could: though what can a man give more than honour, glory, and eternity? But that which he wrote peradventure, will not continue, yet he wrote it to continue. 'Tis all the recompence a poor scholar can make his well deserving Patron, *Mecænas*, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c. as all our Poets, Orators, Historiographers have ever done, and the greatest revenge such men take of their adversaries, to persecute them with Satyrs, Invectives, &c. * and 'tis both wayes of great moment, as † *Plato* gives us to understand. *Paulus Fovius* in the fourth book of the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words; ° *Because I cannot honour him as other rich men do, with like endeavour, affection, and piety, I have undertaken to write his life; since my fortunes will not give me leave to make a more sumptuous monument, I will perform those rites to his sacred ashes, which a small perhaps, but a liberal wit can afford.* But I rove, where this true love is wanting, there can be no firm peace, friendship from teeth outward, counterfeit, or from some by-respects, so long dissembled, till they have satisfied their own ends, which upon every small occasion breaks out into enmity, open war, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which have no other object of their love, than greatness, wealth, authority, &c. are rather feared than beloved; *nec amant quemquam, nec amantur ab ullo*: and howsoever born with for a time, yet for their tyranny and oppression, griping, covetousness, curriish hardness, folly, intemperance, imprudence, and such like vices, they are generally odious, abhorred of all, both God and men.

Non uxor saluum te vult, non filius, omnes

Vicini oderunt,

wife and children,

friends, neighbours, all the world forsakes them, would fain be rid of them, and are compelled many times to lay violent hands on them, or

bende vitæ ejus munus suscepi, & postquam sumptuosa condere pro fortuna non licuit, exiguo sed eo forte liberalis ingenui monumento iusta sanctissimo cineri solventur.

° Hee loved him as hee loved his own soul, 1 Sam. 15. 1. Beyond the love of women.

¶ Virg. 9. *Æn.* Qui super exanimem sese conjecit amicum Confessus. a Amicus anima dimidium Austri. confes.

4. cap. 6. Quod de Virgilio Horatius, & serves anima dimidium mea.

† *Plinius.*

* *Illum argento & auro, illum ebore, marmore effingit, & nuper ingenti adhibito auditorio ingentem de vita ejus librum recitavit.* epist. lib. 4. epist. 68.

* Lib. 4. ep. 68. Prisco suo, Dedit mihi quantum potuit maximum, daturus amplius si potuisset.

Tametsi quid homini dari potest majus quam gloria laus & aternitas?

At non erant fortasse quæ scripsit. Ille tamen scripsit tanquam essent futura.

* For genus irritabile vatum.

† Lib. 13. de Legibus. Magnam enim vim habent, &c.

* Pari tamen studio & pietate conscri-

^c 1 Sam. 25. 3.
^e Esther 3. 2.

else Gods judgements overtake them: instead of graces, come Furies. So when fair ^f *Abigail*, a woman of singular wisdom, was acceptable to *David*, *Nabal* was churlish and evil-conditioned; and therefore ^f *Mardochoy* was received, when *Haman* was executed, *Haman* the favorite, that had his seat above the other Princes, to whom all the Kings servants that stood in the gates, bowed their knees and revered. Though they flourish many times, such Hypocrites, such temporizing Foxes, and blear the worlds eies by flattery, bribery, dissembling their natures, or other mens weakness, that cannot so soon apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: surely, saith *David*, thou hast set them in slippery places, *Psa.* 37. 5. as so many *Sejani*, they will come down to the *Gemonian scales*; and as *Eusebius* in "*Ammianus*, that was in such authority, *ad jubendum Imperatorum*, be cast down headlong on a sudden. Or put case they escape, and rest unmasked to their lives end, yet after their death, their memory stinks as a snuff of a candle put out, and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *malè audire* in all succeeding ages and be odious to the worlds end.

^u *Amm. Mar-*
cellinus l. 14.

MEMB. 3.

*Charity composed of all three kinds, Pleasant,
Profitable, Honest.*



Besides this love that comes from Profit, pleasant, Honest, (for one good turn asks another in equity,) that which proceeds from the law of nature, or from discipline and Philosophy, there is yet another love compounded of all these three, which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits; for love is the circle equant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man; This is ^{*} *To love God above all, and our neighbour as our self*; for this love is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it self as well as others. All other objects are fair, and very beautiful, I confess; kindred, alliance, friendship, the love that we owe to our country, nature, wealth, pleasure, honour, and such moral respects, &c. of which read [†] copious *Aristotle* in his *Morals*; A man is beloved of a man, in that he is a man; but all these are far more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature binds all creatures to love their young ones; an hen to preserve her brood will run upon a Lion, an Hinde will fight with a Bull, a Sow with a Bear, a silly Sheep with a Fox: So the same nature urgeth a man to love his Parents, (^{*} *diu me pater omnes oderint, me te magis quam oculos amem meos!*) and this love cannot be dissolved, as *Tully* holds, [†] *without detestable offence*: but much more Gods commandement, which

^{*} ut mundus
duobus polis
sustentatur:
ita lex Dei,
amore Dei &
proximi; duo-
bus his funda-
mentis vinci-
tur, machina
mundi corrui-
t, si una de polis
turbatur, lex
perit divina si
una ex his.
[†] 1. 8. & 9. libro.

^{*} Ter. *Adolph.*
4. 5.
[†] De amicis.

which injoyns a filial love, and an obedience in this kind. ^a *The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down, no love so forcible and strong, honest, to the combination of which, nature, fortune, vertue, happily concur; yet this love comes short of it.*

Dulce & decorum pro patriâ mori, ^a *it cannot be expressed, what a deal of Charity that one name of Country contains.*

Amor landis & patriæ pro stipendio est; The Decii did se devovere, Horatii, Curii, Scaevola, Regulus, Codrus, sacrifice themselves for their Countries peace and good.

^b *Una dies Fabios ad bellum miserat omnes,*

Ad bellum missos perdidit una dies.

One day the *Fabii* stoutly warred,

One day the *Fabii* were destroyed.

Fifty thousand Englishmen lost their lives willingly neer *Battle Abbey*, in defence of their Country. ^c *P. Emilius l. 6.* speaks of six Senators of *Calice*, that came with halters in their hands to the King of England; to die for the rest. This love makes so many writers take such paines, so many Historiographers, Physicians, &c. or at least as they pretend, for common safety, and their Countries benefit. ^d *Sanctum nomen amicitia; sociorum communio sacra;* Friendship is an holy name, and a sacred communion of friends. ^e *As the Sun is in the Firmament, so is friendship in the world,* a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgement of *Cornelius* † *Nepos*), before affinity or consanguinity; *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of love binde faster than any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tye, the surest Indenture, strongest band, and as our modern *Maro* decides it, is much to be preferred before the rest.

^a *Charitas parentum dilu-
nisi detestabili
scelere non po-
test, lapidum
fornicibus si-
millima, cau-
ra, nisi se in-
vicem susten-
taret. Seneca.
^a Di immorta-
les, dici non po-
test quantum
charitatis no-
men illud ha-
bet.*

^b *Ovid. Fast.
^c Anno 1347.
Jacob Mayer.
Annal. Flaud.
lib. 12.*

^d *Tully.*

^e *Lucianus
Toxari. Amici-
tia: ut sol in
mundo, &c.
† Vit. Pompor.
Attici.*

^f *Hard is the doubt, and difficult to deem,
When all three kinds of love together meet;
And do dispart the heart with power extream;
Whether shall weigh the ballance down; to wit,
The dear affection unto kindred sweet,
Or raging fire of love to women kind,
Or zeal of friends, combin'd by vertues meet:
But of them all, the band of vertuous mind,
Me think the gentle heart should most assured bind.*

^f *Spencer Fairy
Queen lib. 5.
cant. 9. Staff.
1, 2.*

*For natural affection soon doth cease,
And quenched is with Cupids greater flame;
But faithful friendship doth them both suppress,
And them with mastering discipline doth tame,
Though thoughts aspiring to eternal fame.
For as the soul doth rule the earthly mass,
And all the service of the body frame,
So love of Soul doth love of body pass,
No less than perfect gold surmounts the meanest brass.*

^s Syracides.

^b Plutarch, preciosum numisma.

¹ Xenophon, Verus amicus praestantissima possessio.

[†] Epist. 52.

^{*} Greg. Per amorem Dei, proximi gignitur, & per hunc amorem proximi, Dei nutritur.

¹ Piccolomineus grad. 7. cap. 27. Hoc felici amoris nodo ligantur familie, civitates, &c.

^m Veras absolutas hec parit virtutes, radix omnium virtutum, mens & spiritus.

ⁿ Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum, Deum placat, hominem Deo conciliat, Bernard.

^o Ille inficit, hic perficit; ille deprimit, hic elevat; hic tranquillitatem, ille curas parit; hic vitam recte informat, ille deformat, &c.

² A faithful friend is better than ^b gold, a medicine of misery, ¹ an only possession; yet this love of friends, nuptial, heroical, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soul, if it be not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophecie, spake with tongues of men and Angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing*, 1 Cor. 13. 1, 3. 'tis *splendidum peccatum*, without charity; This is an all-apprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true Philosophers stone, *Non potest enim*, as [†] Austin infers, *veraciter amicus esse hominis, nisi fuerit ipse primitus veritatis*, He is no true friend that loves not Gods truth. And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glews them together in perpetual amity, and firm league, and can no more abide bitterness, hate, malice, than fair and foul weather, light and darknes, sterility and plenty may be together, as the Sun in the Firmament, (I say) so is love in the world; and for this cause 'tis love without an addition, love καὶ ἐξ ὅχλῳ, love of God, and love of men. ^k The love of God begets the love of man; and by this love of our neighbour, the love of God is nourished and increased. By this happy union of love, ^l all well governed families and Cities are combined, the heavens annexed, and divine souls complicated, the world it self composed, and all that is in it conjoynd in God, and reduced to one. ^m This love causeth true and absolute virtues, the life, spirit and root of every vertuous action, it finisheth prosperity, easeth adversity, corrects all natural incumbrances, inconveniences, sustained by Faith and Hope, which with this our love, make an indissoluble twist, a Gordian knot, an Æquilateral Triangle, and yet the greatest of them is love, 1 Cor. 13. 13. ⁿ which inflames our souls with a divine heat, and being so inflamed, purgeth, and so purged, elevates to God, makes an attonement, and reconciles us unto him. ^o That other love infects the soul of man, this cleanseth; that depresses, this erears; that causeth cares and troubles, this quietness of mind; this informs, that deforms our life; that leads to repentance, this to heaven. For if once we be truly link'd and touched with this charity, we shall love God above all, our neighbour as our self, as wee are enjoyned, Mark. 12. 31. Mat. 19. 19. perform those duties and exercises, even all the operations of a good Christian.

This love suffereth long, it is bountiful, envieth not, boasteth not it self, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoiceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things, 1 Cor. 13. 4, 5, 6, 7. it covereth all trespasses, Prov. 10. 12. a multitude of sins, 1 Pet. 4. as our Saviour told the woman in the Gospel, that washed his feet, many sins were forgiven her, for she loved much, Luke 7. 47. it will defend the fatherless and the widow, Isa. 1. 27. will seek no revenge, or be mindful of wrong, Levit. 19. 18. will bring home his brothers ox if he go astray, as 'tis commanded, Deut. 22. 1. will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemy, Matthew 5. bear his brothers burthen, Galathians 6. 7. He that

He that so loves, will be hospitable, and distribute to the necessities of the Saints; he will, if it be possible, have peace with all men; feed his enemy if he be hungry, if he be athirst, give him drink, he will perform those seven works of mercy, he will make himself equal to them of the lower sort, rejoyce with them that rejoyce, weep with them that weep, *Rom. 12.* he will speak truth to his neighbour, be courteous and tender-hearted, forgiving others for Christs sake, as God forgave him, *Eph. 4. 32.* he will be like minded, *Phil. 2. 2.* Of one judgement; be humble, meek, long-suffering, *Colos. 3.* Forbear, forget and forgive, *12. 13. 23.* and what he doth, shall be heartily done to God, and not to men: Be pitiful and courteous, *1 Pet. 3.* Seek peace and follow it. He will love his brother, not in word and tongue, but in deed and truth, *Joh. 3. 18.* and he that loves God, Christ will love him that is begotten of him, *Joh. 5. 1.* &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoyned, forget and forgive, and compose our selves to those Christian Laws of Love.

P O felix hominum genus,

Si vestros animos amor

Quo caelum regitur regat

Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the devil, and have another heaven upon earth!

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, I want of this charity. We do *invicem angariare*, contemn, consult, vex, torture, molest and hold one anothers noses to the grind-stone hard, provoke, rail, scoff, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are) to satisfie our lust or private spleen, for toys, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruine him and his. Tis all our study, practice and business, how to plot mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischief; and that with such eagerness and bitterness, with such rancor, malice, rage and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himself with tears in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banish his friends, followers, & *omne invisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogs, Wolves, Tygers, Fiends, incarnate Devils, we do not only conrend, oppress, and tyrannize our selves, but as so many fire brands, we set on, and animate others: our whole life is a perpetual combate, a conflict, a set battel, a snarling fit: *Eris dea* is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broad sides, for

P Boetius

lib. 2. met. 8.

Deliquium patitur charitas, odium ejus loco succedit. Basil. 1. ser. de instit. mon. Nodum in scirpo quaerentes.

Hircanaq; admovent ubera tygres.

Heraclitus;

two millstones with continual attrition, we fire our selves, or break one anothers backs, and both are ruined and consumed in the end. Miserable wretches, to sat and enrich our selves, we care not how we get it, *Quocunque modo rem*, how many thousands we undo, whom we oppress, by whose ruine and downfall we arise, whom we injure, fatherless children, widdows, common societies, to satisfie our own private lust. Though we have myriads, abundance of wealth and treasure, (pittilefs, mercilefs, remorseless, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his tail should sweep the ground still, than cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, than he should have part of it; "rather take from him that little which he hath, than relieve him.

« Si in gehennam abis, pauperem qui non alit: quid de eo fiet qui pauperem deaudit? *Austin.*

Like the dog in the manger, we neither use it our selves, let others make use of, or enjoy it; part with nothing while we live: for want of disposing our household, and setting things in order, set all the world together by the ears after our death. Poor *Lazarus* lies howling at his gates for a few crums, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bareheaded by him, conjuring by those former bonds of friendship, alliance, consanguinity, &c. uncle, cousin, brother, father,

*Per ego has lachrymas, dextramque tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.*

Shew some pity for Christs sake, pity a sick man, an old man, &c. he cares not, ride on: pretend sickness, inevitable loss of limbs, goods, plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections,

*Et si per sanctum juratus dicat Osyrim,
Credite, non ludo, crudeles tollite claudum.*

Swear, protest, take God and all his Angels to witness, *quare peregrinum*, thou art a counterfeit crank, a cheater, he is not touched with it, *pauper ubique jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospital, a Spittle, a Prison as he goes by, they cry out to him for ayd, ride on, *sordo narras*, he cares not, let them eat stones, devour themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publick work, ride on; good your worship, your honour, for Gods sake, your Countries sake, ride on. But shew him a role wherein his name shall be registred in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or perswade him by this means he shall save his soul out of hell, and free it from Purgatory (if he be of any religion) then in all likelyhood he will listen and stay; or that he have no children, no neer kinsman, heir, he

cares

cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some School or Hospitall in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vain glory; that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good works. I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to censure any good work; no doubt there be many sanctified, heroical, and worthy-minded men; that in true zeal, and for vertues sake (divine spirits) that out of commiseration and pitty, extend their liberality, and as much as in them lies, do good to all men; cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is *simulatum quid*, a deal of hypocrisie in this kinde, much default and defect. * *Cosmus Medices* that rich citizen of *Florence* ingenuously confessed to a neer friend of his, that would know of him why he built so many publike and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more than others, but to eternize his own name, to be immortal by the benefit of Scholars; for when his friends were dead, walls decayed, and all Inscriptions gone, books would remain to the worlds end. The lanthorn in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyraeum* by *Muscles*, *Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidas*, but these brave monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as * he said of that *Marian Oke*, now cut down and dead, *nullius Agri solæ manu culta stirps tam diuturna, quam quæ poeta versu seminari potest*; no plant can grow so long as that which is ingenio sata, set and manured by those ever-living wits. † *Allon Backuth* that weeping Oke; under which *Debora*, *Rebecchaes* nurse died, and was buried, may not survive the memory of such everlasting monuments. Vain-glory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, *Cosmus* sole intent so to do good, that all the world might take notice of it. Such for the most part is the charity of our times; such our Benefactors, *Mecanates* and Patrons. Shew me amongst so many myriads, a truly devoute, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man! † *Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Joshua*!

Dic mihi Musa virum

show a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true freind, &c. Crows in *Africk* are not so scant. He that shall examine this iron age wherein we live, where love is cold, & jam terras *Astrea* reliquit, Justice fled with her assistants, vertue expelled,

— *Iustitiæ soror*,

Incorrupta fides; nudaq; veritas,

all goodness gone, where vice abounds, the Devil is loose, & see one man vility and insult over his brother, as if he were an innocent, or a block, oppress, tyrannize, prey upon, torture him, vex, gaule, torment and crucify

* *Forius, vita ejus.*

† *Immortalitatem beneficio literarum immortalis gloriosa quadam cupiditate concipivit. Quod civis quibus benefecisset perituri, mœnia ruitura, etsi regio sumptu adificata, non libri.*

† *Plutarch. Pericle.*

* *Tullius lib. 1. de legibus.*

† *Gen. 35. 8.*

2. *Hor.*

2. *Durum genus sumus.*

432

b Tull. pro Rose.
Mentiri vis
causa mea? ego
vero cupide &
libenter mentiar
tua causa; & si
quando me vis
pejorare, ut
paululum tu
compendii faci-
as, paratum so-
re seito.
c Gallienus in
Treb. Pollio la-
cera, occide,
mea mente iras-
cere. Rabie je-
cere incendere
feruntur Prae-
pites. Vopiscus
of Aurelian.
Tantum fudit
sanguinis
quantum quis
vini potavit.
d Evangelii in-
dam belli rubrum
faciunt; in pub-
lis patem, in
colloquiis bel-
lum suadent.

° Psal. 13. 1.

† De bello Ju-
daico lib. 6. c.
16. Pro se Ro-
mani contra nos
venire tardas-
sent, aut hiati-
terre devoran-
dam fuisse ci-
vitatem, aut di-
ludio perituram
aut fulmina ac
Sodoma cum in-
cendio passuram,
ob desperatum
populi, &c.

crucify him, starve him, where is charity? He that shall see men^b swear and forswear, lye and bear false witness, to advantage themselves, pre-
judice others; hazard goods, lives, fortunes, credit, all, to be revenged
on their enemies, men so unspeakable in their lusts, unnatural in malice,
such bloody designements, *Italian* blaspheming, *Spanish* renouncing,
&c. may well ask where is charity? Hee that shall observe so many
law-sutes; such endless contentions, such plotting, undermining, so
much money spent with such eagerness and fury, every man for himself,
his own ends, the Devil for all: so many distressed souls, such lamen-
table complaints, so many factions, conspiracies, seditions, oppressi-
ons, abuses, injuries, such grudging, repining, discontent, so much emu-
lation, envy, so many brawles, quarrels, monomachies, &c. may well
inquire what is become of charity? when we see and read of such cruell
wars, tumults, uproares, bloody battles, so many^c men slain, so many
cities ruined, &c. (for what else is the subject of all our stories almost,
but Bills, Bowes, and Gunns!) so many murders and massacres, &c.
where is Charity? Or see men wholly devote to God, Churchmen, pro-
fessed Divines, holy men, ^d to make the trumpet of the gospel the trumpet
of war, a company of Hell-born Jesuits, and fiery-spirited Friers, *facem præ-*
ferre to all seditions: as so many firebrands set all the world by the ears
(I say nothing of their contentious and rayling books, whole ages
spent in writing one against another, and that with such virulency and
bitterness, *Bionais sermonibus & sale nigro*) and by their bloody inqui-
sitions that in thirty years, *Bale* faith, consumed 39 Princes, 148
Earls, 235 Barons, 14755 Commons; worse than those ten persecu-
tions, may justly doubt where is Charity? *Obsecro vos quales hi demum*
Christiani! Are these Christians? I beseech you tell me: He that shall
observe and see these things, may say to them as *Cato* to *Cesar*, *credo quæ*
de inferis dicuntur falsa existimus, sure I think thou art of opinion there is
neither Heaven, nor Hell. Let them pretend religion, zeal, make what
shewes they will, give almes, peace-makers, frequent sermons, if we
may guess at the tree by the fruit, they are no better than Hypocrites,
Epicures, Atheists, with the^e fool, in their hearts they say there is no God.
'Tis no marvel then if being so uncharitable, hard-hearted as we are,
we have so frequent and so many discontents, such melancholy fits,
so many bitter pangs, mutuall discords, all in a combustion, often
complaints, so common grievances, general mischiefs, *sit tanta in ter-*
ris tragædia, quibus labefactatur & misère laceratur humanum genus,
so many pestilences, wars, uproares, losses, deluges, fires, inunda-
tions, Gods vengeance, and all the plagues of *Egypt*, come not upon
us, since we are so currish one towards another, so respectless of God,
and our neighbours, and by our crying finnes pull these miseries upon
our own heads. Nay more, tis justly to be feared, which † *Iosephus*
once said of his Countrymen *Jewes*, *If the Romans had not come when*
they did to sack their City, surely it had been swallowed up with some
earthquake, deluge, or fired from Heaven as *Sodome* and *Gemorrhah*: their
desperate malice, wickedness and peevishness was such. 'Tis to be suf-
pected, if we continue these wretched waies, we may look for the like
heavy visitations to come upon us. If we had any sense or feeling of
these

these things, surely we should not go on as we do, in such irregular courses, practise all manner of impieties; our whole carriage would not be so averse from God. If a man would but consider, when he is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in Gods sight, how noxious to himself, as *Salomon* told *Joab*, 1 *King*. 2. *The Lord shall bring this blood upon their heads*, *Prov.* 1. 27. *sudden desolation and destruction shall come like a whirlwinds upon them: affliction, anguish, the reward of his hand shall be given him*, *Isa.* 3. 11. &c. *they shall fall into the pit they have digged for others*, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O fool, I will take away thy soul*, what a severe account they must make; and how ^f gracious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam*. *Matth.* 5. 7. *Blessed are the merciful, for they shall obtain mercy*: He that lendeth to the poor, gives to God; and how it shall be restored to them again, *how by their patience and long suffering they shall heap coals on their enemies heads*, *Rom.* 12. *and he that followeth after righteousness and mercy, shall finde righteousness and glory*; surely they would check their desires, curb in their unnatural, inordinate affections, agree amongst themselves, abstain from doing evil, amend their lives, and learn to do well. Behold how comely and good a thing it is for brethren to live together in ^g union: it is like the pretious ointment, &c. How odious to contend one with the other! ^h *Miseri quid luctatiunculis hisce volumus? ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt: Sapiamus.* Why do we contend and vex one another? behold death is over our heads, and we must shortly give an account of all our uncharitable words and actions: think upon it: and be wise.

^f Benefacit animam suam misericors.

^g Concordia magna res crescunt, discordia maxime dilabuntur.
^h Lipsius.

SECT. 2.

MEMB. I. SUBSEC. I.

Heroical love causing Melancholy. His Pedegree, Power, and Extent.



IN the precedent Section mention was made amongst other pleasant objects, of the comeliness and beauty which proceeds from women, that causeth *Heroical*, or love-melancholy, is more eminent above the rest, and properly called *Love*. The part affected in men is the liver, and therefore called *Heroical*, because commonly Gallants, Noblemen, and the most generous spirits are possessed with it. His power and extent is very large, ⁱ and in that twofold division of Love, *Philæiv* and *ēēā*, ^k those two *Veneries* which *Plato* and some other make mention of, it is most eminent, and κατ' ἐξοχήν called *Venus*, as I have said, or *Love* it self. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in vegetal and sensible creatures, those

ⁱ Memb. x.
^{Subf.} 2.
^k Amor & amicitia.

incorporeal

¹ Phædrus orat. in laudem amoris, Platonis convivio.
^m Vide Boccaf. de Genial. de-
 orum.

ⁿ See the moral in Plur. of that fiction.

^o Affluentia Deus.

^p Cap. 7. Comment. in Plat. convivium.

^q See more in Valsius lib. 3. cont. med. & cont. 13.

^r Vives 3. de anima. Oramus te ut tuis artibus & caminis nos refingas, & ex duobus unum facias; quod & fecit, & exinde amatores unum sunt, & unum esse petunt.

^s See more in Natalis Comes Imagin. Deorum. Philostratus de Imaginibus. Lilius Giraldus Synag. de diis. Phornutus, &c.

^t Juvenis pingitur quod amore plerumque juvenes capiuntur, sic & molli, formosus, nudus, quod simplex & apertus hic affectus; ridet quod oblectamentum præ se ferat; cum phætra, &c.

^u A petty Pope, claves habet superorum & inferorum, as Orpheus, &c.

^x Lib. 13. cap. 5. Dyphnoso.

^y Plautus.

^z Regnat & in superos jus habet ille deos. Ovid.

incorporeal substances (as shall be specified) and hath a large dominion of sovereignty over them. His pedigree is very antient, derived from the beginning of the world, as ¹ Phædrus contends, and his parentage of such antiquity, that no Poet could ever finde it out. Hesiod makes ⁿ Terra and Chaos to be Loves parents, before the Gods were born:

Ante deos omnes primum generavit Amorem.

Some think it is the selfsame fire *Prometheus* fetched from heaven. *Plutarch amator. libello*, will have Love to be the son of *Iris* and *Favonius*; but *Socrates* in that pleasant Dialogue of *Plato*, when it came to his turn to speak of Love, (of which subject *Agatho*, the Rhetorician, *magniloquus Agatho*, that Chanter *Agatho*, had newly given occasion) in a poetical strain, telleth this tale: When *Venus* was born, all the Gods were invited to a banquet, and amongst the rest, ^o *Porus* the God of bounty and wealth; *Penia* or poverty came a begging to the door; *Porus* well whited with *Nectar* (for there was no wine in those daies) walking in *Jupiters* garden, in a Bowre met with *Penia*, and in his drink got her with childe, of whom was born *Love*; and because he was begotten on *Venus* birth day, *Venus* still attends upon him. The moral of this is in ^p *Ficinus*. Another tale is there borrowed out of *Aristophanes*: ^q In the beginning of the world, men had four armes, and four feet, but for their pride, because they compared themselves with the Gods, were parted into halves, and now peradventure by love they hope to be united again and made one. Otherwise thus, ^r *Vulcan* met two lovers, and bid them ask what they would, and they should have it; but they made answer, *O Vulcane faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to work us anew in thy fornace, and of two make us one; which he presently did, and ever since true lovers are either all one, or else desire to be united*. Many such tales you shall finde in *Leon Habrens*, dial. 3. and their moral to them. The reason why Love was still painted young, (as *Phornutus* and others will) ^t is because young men are most apt to love; soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew, his power none can escape: is blinde, because he sees not where he strikes, whom he hits, &c. His power and sovereignty is expressed by the ^u poets, in that he is held to be a God, and a great commanding God, above *Jupiter* himself; *Magnus Damon*, as *Plato* calls him, the strongest and merriest of all the Gods, according to *Alcinous* and ^x *Athenæus*. *Amor virorum rex, amor rex & deum*, as *Euripides*, the God of Gods and governor of men; for we must all do homage to him, keep an holy day for his Deity, adore in his Temples, worship his image, (*numen enim hoc non est nudum nomen*) and sacrifice to his altar, that conquers all, and rules all:

** Mallem cum leone, cervo, & apro Æolico,
 Cum Anteo & Stymphalicis avibus luctari,
 Quam cum amore.*

I had rather contend with Bulls, Lions, Bears, and Giants, than with Love; he is so powerful, enforceth ^y all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that *Cacilius*

thus in *Tullies Tusculanes*, holds him to be no better than a fool, or an idiot, that doth not acknowledge Love to be a great God,

Cui in manu sit quem esse dementem velit,

Quem sapere, quem in morbum injici, &c.

^z Selden pro leg. 3. cap. de diis Syris.

^a Dial. 5.

[†] A consilio Deorum rejectus & ad majorem ejus nominiam, &c. ^b Fulmine concitator.

^{*} Sophocles.

That can make sick and cure whom he list. *Homer* and *Stesichorus* were both made blind, if you will believe ^a *Leon Hebreus* for speaking against his god-head: And though *Aristophanes* degrade him, and say that he was [†] scornfully rejected from the counsel of the Gods, had his wings clipped besides, that he might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that ^b power, majesty, omnipotency, and dominion, that no creature can withstand him.

^{*} *Imperat Cupido etiam diis pro arbitrio,*

Et ipsum arcere ne omnipotens potest Jupiter.

He is more than quarter Master with the Gods,

——— *Tener*

Thetide aquor, umbras Aeaco, caelum Fove:

and hath not so much possession, as dominion. *Jupiter* himself was turned into a Satyre, Shepheard, a Bull, a Swan, a golden showre, and what not, for love; that as ^{*} *Lucian's Juno* right well objected to him, ^{*} *Tom. 4.* *ludus amoris tu es*, thou art *Cupids* wherlegigg: how did he insult over all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? ^c *Lucian* brings in *Jupiter* complaining of *Cupid* that he could not be quiet for him; and the *Moon* lamenting that she was so impotently besotted on *Endymion*, even *Venus* her self confessing as much, how rudely and in what sort her own son *Cupid* had used her, being his ^{*} mother, Now drawing her to mount *Ida*, for the love of that *Trojan Anchises*, now to *Libanus* for that *Assyrian youths* sake. And although she threatned to break his bow and arrows, to clip his wings, [†] and whipped him besides on the bare buttocks with her pantophle, yet all would not serve, he was too head-strong and unruly. That monster conquering *Herculus* was tamed by him:

Quem non mille fera, quem non Sthenelejus hostis,

Nec potuit Juno vincere, vicit amor.

Whom neither beast nor enemies could tame,

Nor *Junos* might subdue, Love quell'd the same.

Your bravest souldiers and most generous spirits are enervated with it, [†] *tibi mulieribus blanditiis permittunt se, & inquinantur amplexibus.* *Apollo* that took upon him to cure all diseases, ^d could not help himself of this; and therefore ^e *Socrates* calls Love a tyrant, and brings him triumphing in a Chariot, whom *Petrarche* imitates in his triumph of Love, and *Fracastorius* in an elegant Poem expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

[†] *Alcopolus fol. 79.*

^d *Nullis amor est medicabilis herbis.*

^e *Platarch. in Amatorio.*

Dictator quo creato cessant reliqui magistratus.

In vegetal creatures what sovereignty Love hath, by many pregnant proofs and familiar examples may be proved, especially of palm trees, which are both he and she, and express not a sympathy but a love-passion, and by many observations have been confirmed.

[†] *Vivunt in venerem frondes, omnisq; vicissim*

Felix arbor amat, nutant & nutua palma

Fœdera, populeo suspirat populus ictu,

Et Platano Platanus, alnoque asibilat alnus.

[†] *Claudian. descript. vere. aula.*

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⁸ Neque prius
in iis deside-
rium cessat dum
dejectus conso-
letur; videre e-
nim est ipsam
arborem incur-
vatam, utro-
ramis ab utrif-
q; vicissim ad
osculum expor-
rectis.

Manifesta dant
mutui aesterii
signa.

⁹ Multas pal-
mas contingens
quas simul cres-
cunt, rursusq;
ad amantem re-
grediens, eamq;
manu attin-
gens, quasi os-
culum mutuo
ministrare vi-
detur, & ex-
pedit concubi-
tus gratiam
facit.

^h Quam vero
ipsa desideret
affectu ramo-
rum significat,
& ad illam
respicit; aman-
tur, &c.

^k Virg. 3. Ge-
org.

^l Propertius.
^m Dial. deorum.
Confide mater,
leonibus ipsis
familiaris jam
factus sum, &
sape: consendi
eorum terga &
apprehendi ju-
bas; equorum
more insidens
eos agito, & il-
li mihi caudis
adblauduntur.

ⁿ Leones præ a-
more furunt,
Plin. l. 8. c. 16.
Arist. l. 6. hist.
animal.

^{*} Cap. 17. of
his book of
hunting.

Constantine de Agric. lib. 10. cap. 4. gives an instance out of *Florentius* his *Georgicks*, of a Palm-tree that loved most fervently, ^f and would not be comforted until such time her Love applied himself unto her; you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: They will give manifest signs of mutual love. *Ammianus Marcellinus lib. 24.* reports, that they marry one another, and fall in love if they grow in sight; and when the wind brings the smell to them, they are marvelously affected. *Philostatus in Imaginibus*, observes as much, and *Galen lib. 6. de locis affectus cap. 5.* they will be sick for love, ready to dye and pine away, which the husbandmen percei-ving, saith ^s *Constantine*, stroke many Palms that grow together, and so stro-king again the Palm that is enamoured, they carry kisses from the one to the other: or tying the leaves and branches of the one to the stem of the other, will make them both flourish and prosper a great deal better: ^h which are enamoured, they can perceive by the bending of boughs, and incli-nation of their bodies. If any man think this which I say to be a tale, let him read that story of two palm trees in *Italy*, the male growing at *Brundisium*, the female at *Otranto* (related by *Jovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonfus Junior*, King of *Naples* his Secretary of State, and a great Philosopher) ⁱ which were barren, and so continued a long time, till they came to see one another growing up higher, though many *Stadiums* asunder. *Pierius* in his *Hieroglyphicks*, and *Melchior Guilandinus Memb. 3. tract. de papyro*, cites this story of *Ponta-nus* for a truth. See more in *Salmuth Comment. in Pancirol. de Nova re-pert. Tit. 1. de novo orbe*, *Mixaldus Arcanorum lib. 2. Sands voyages lib. 2. fol. 103. &c.*

If such fury be in vegetals, what shall we think of sensible creatures? how much more violent and apparent shall it be in them?

^k Omne adeò genus in terris hominumq; ferarum,
Et genus æquoreum, pecudes, pictæq; volucres
In furias ignemq; ruunt; amor omnibus idem.

All kinde of creatures in the earth,
And fishes of the Sea,
And painted birds do rage alike;
This love bears equal sway.

^l Hic Deus & terras & maria alta domat.

Common experience and our sense will inform us, how violently brute beasts are carried away with this passion, horses above the rest,

— furor est insignis equarum.

^m Cupid in *Lucian* bids *Venus* his mother be of good cheer, for he was now fa-miliar with *Lions*, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails. *Bulls*, *Bears* and *Boars* are so furious in this kinde, they kill one another: but especially *Cocks*, ⁿ *Lions*, and *Harts*, which are so fierce that you may hear them fight half a mile off, saith ^{*} *Turberville*, and many times kill each other, or compel them to abandon the rut, that they may remain masters in their places; and when one hath driven his corival away, he raiseth his nose up into the ayr, and looks aloft, as though

though he gave thanks to nature, which affords him such great delight. How Birds are affected in this kind, appears out of *Aristotle*, he will have them to sing *obfuturam venerem*, for joy or in hope of their venery which is to come.

† *Aeria primum volucres te Diva, tuumq;*

Significant initum, percussa corda tua vi.

† *Lucretius.*

Fishes pine away for love and wax lean, if *Gomefius's* authority may be taken, and are rampant too, some of them: *Peter Gillius lib. 10. de hist. animal.* tells wonders of a *Triton* in *Epirus*: There was a well not far from the shore, where the country wenches fetched water, they, † *Tritons*, *stupri causâ* would set upon them and carry them to the Sea, and there drown them, if they would not yeeld; so love tyrannizeth in dumb creatures. Yet this is natural for one beast to dote upon another of the same kinde; but what strange fury is that, when a Beast shall dote upon a man? *Saxo Grammaticus lib. 10. Dav. hist.* hath a story of a Bear that loved a woman, kept her in his den a long time, and begot a son of her, out of whose loynes proceeded many Northern Kings: this is the original belike of that common tale of *Valentine and Orson*: *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Lucadia* loved a maid, and when she died, the Peacock pined. † A Dolphin loved a boy called *Hernias*, and when he died, the fish came on land, and so perished. The like adds *Gillius lib. 10. cap. 22.* out of *Appion, Egypt. lib. 15.* a Dolphin at *Puteoli* loved a childe, would come often to him, let him get on his back, and carry him about, † and when by sickness the childe was taken away, the Dolphin died. † Every book is full (saith *Busbequius*, the Emperors Orator with the grand *Senior*, not long since, ep. 3. *legat. Turc.*) and yeelds such instances, to believe which I was alwaies afraid, lest I should be thought to give credit to fables, until I saw a *Lynx* which I had from *Assyria*, so affected towards one of my men, that it cannot be denied but that he was in love with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most jocond when he returned: and when my man went from me, the beast expressed his love with continual sickness, and after he had pined away some few daies, died. Such another story he hath of a Crane of *Majorca*, that loved a *Spaniard*, that would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his dore, † and when he took his last farewell, famished her self. Such pretty pranks can love play with Birds, Fishes, Beasts:

(† *Cælestis ætheris, ponti, terræ claves habet Venus,*

Solaq; istorum omnium imperium obtinet.)

and if all be certain that is credibly reported, with the spirits of the air, and devils of hell themselves, who are as much inamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus* and *Succubus*, of *Nymphs*, lascivious *Faunes*, *Satyrs*, and those Heathen gods which were devils, those lascivious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and devils, there is some probability for it. I know that *Biermannus, Wierus lib. 3. cap. 19.*

• *De sale lib. 1. c. 21.* Pisces ob amorem marcescunt, pascunt, &c.

† *Hauriente aqua causa venientes ex insidiis a Tritone comprehensa, &c.*

• *Plin. l. 10. c. 5. Quumq; abortiva tempestate periisset Hernias in scro piscis expiravit.*

† *Postquam puer morbo abiit, & ipse delphinus periit.*

• *Pleni sunt libri quibus fera in homines inflammata fuerunt, in quibus ego quidem semper assensum sustinui, veritus ne fabulosa crederem; Donec vidi lyncem quem habui ab Assyria, sic affectum erga nuntium de meis hominibus, &c.*

• *Desiderium suum restituit post inedia aliquot dierum interit.*
† *Orpheus hymno ven.*

Qui hæc in a-
træ bilis aut i-
maginationis
vim referre co-
nati sunt, nihil
faciunt.

* Cantantem
audes & vinum
bibes, quale an-
tea nunquam
bibisti; te riva-
lis turbabit nul-
lus; pulchra an-
tem pulchro con-
tentè vivam, &
moriar.

* Multi factum
hoc cognovèrè,
quod in media
Græcia gestum
sit.

† Rem curans
domesticam, ut
ante peperit ali-
quot liberos,
semper tamen
tristis & palli-
da.

‡ Hæc audivi
à multis fide
dignis qui asse-
verabant du-
cem Bavarie
eadem retulisse
Duci Saxonie
pro veris.

& 24. and some others stoutly deny it, that the devil hath any carnal copulation with women, that the Devil takes no pleasure in such facts, they be meer phantasies, all such relations of *Incubi*, *Succubi*, lyes and tales: But *Austin. lib. 15. de civit. Dei* doth acknowledge it; *Erastus de Lamiis*, *Jacobus Sprenger* and his colleagues &c. *Zanchius cap. 16. lib. 4. de oper. Dei. Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30. Bodin lib. 2. cap. 7. and Paracelsus*, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofs and confessions evince it. *Hector Boethius* in his Scottish history, hath three or four such examples, which *Cardan* confirms out of him, *lib. 16. cap. 43.* of such as have had familiar company many years with them, and that in the habit of men and women. *Philostratus* in his fourth book *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a young man 25 years of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasm in the habit of a fair gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phœnician* by birth, and if he would tarry with her, "he should hear her sing and play, and drink such wine as never any drank, and no man should molest him; but she being fair and lovely would live and die with him, that was fair and lovely to behold. The young man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding, among other guests, came *Apollonius*, who by some probable conjectures, found her out to be a *Serpent*, a *Lamia*, and that all her furniture was like *Tantalus* gold described by *Homer*, no substance, but meer illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon She, Plate, House, and all that was in it, vanished in an instant: * many thousands took notice of this fact, for it was done in the midst of Greece. *Sabine* in his Comment on the 10th. of *Ovids* *Metamorphosis*, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the loss of his dear wife; at length the Devil in her habit came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she should be gone: † He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen. ‡ This I have heard, saith *Sabine*, from persons of good credit, which told me that the Duke of *Bavaria* did tell it for a certainty to the Duke of *Saxony*. One more I will relate out of *Florilegus*, ad annum 1058. an honest Historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over Europe: A young Gentleman of *Rome*, the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis-Court to recreate himself; whilst he played, he put his ring upon the finger of *Venus* sta-
tua,

rua, which was thereby made in brass, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loath to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to perform those nuptial rites, *Venus* steps between him and his wife, (unseen or felt of her) and told him that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself; made his moan to one *Palumbus*, a learned Magician in those daies, who gave him a letter, and bid him at such a time of the night, in such a cross way, at the Towns end, where old *Saturn* would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to *Saturn* himself; the young man of a bold spirit, accordingly did it; and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I finde in several ^a Authors to confirm this which I have said; as that more notable amongst the rest, of *Philinium* and *Machates* in [†] *Phlegons Tract de rebus mirabilibus*, and though many be against it, yet I for my part will subscribe to *Laſtantiſ lib. 14. cap. 15.* [‡] God sent Angels to the tuition of men; but whilest they lived amongst us; that mischievous all-commander of the Earth, and hot inlust, enticed them by little and little to this vice, and defiled them with the company of women: And *Anaxagoras de resurrect.* ^c Many of those spiritual bodies overcome by the love of Maids, and lust, failed, of whom those were born we call Gyants. *Iustin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c.* to this sense make a twofold fall of Angels, one from the beginning of the world, another a little before the deluge, as *Moses* teacheth us, ^d openly professing that these *Genii* can beget, and have carnal copulation with women. At *Japan* in the East Indies, at this present (if we may believe the relation of ^e travellers) there is an Idol called *Teuchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a private room, in the *Fotoqui*, or Church, where she sits alone to be deflowered. At certain times the *Teuchedy* (which is thought to be the devil) appears to her, and knoweth her carnally. Every month a fair Virgin is taken in, but what becomes of the old, no man can tell. In that goodly temple of *Jupiter Belus* in *Babylon*, there was a fair Chapel, ^f saith *Herodotus*, an eye-witness of it, in which was *splendide stratus lectus & apposita mensa aurea*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himself, as at *Thebes* in *Egypt* was the like done of old. So that you see this is no news, the Devils themselves, or their jugling Priests have plaid such pranks in all ages. Many Divines stily contradict this; but I will conclude with ^h *Lipsius*, that since examples, testimonies and confessions of those unhappy women are so manifest on the other side, and many, even in this our Town of *Lovan*,
that

^a *Fabula Damarati & Aristonis in Herodoto lib. 6. narrato.*

[†] *Interpret. Mersio.*

^b *Deus Angelos misit ad tutelam cultumq; generis humani; sed illos cum hominibus commorantes, dominator ille terra salacissimus paulatim ad vitia pellexit; & mulierum congressibus inquinavit.*

^c *Quidam ex illis capti sunt amore virginum & libidine vitii defecerunt, ex quibus gigantes qui vocantur nati sunt.*

^d *Peregrini in Gen. lib. 8. c. 6. ver. 1. Zanc. &c.*

^e *Purchas, Hack. posth. par. 1. lib. 4. cap. 1. s. 7.*

^f *In Clío. Deus ipse hoc cubili requiescens.*

^h *Physiologia Stoicorum l. 1. cap. 20. Si Spiritus unde semina iis, &c. at exempla turbant nos; mulierum quotidianae confessiones de missione amnes afferunt, & sunt in hac urbe Lovaniæ exempla.*

unum dixerō
non opinari me
illo retro ævo
tantam copiam
Satyrorum, &
salacium isto-
rum Geniorum
se ostendisse,
quantum nunc
quotidianæ nar-
rationes, & ju-
diciales senten-
tiæ proferunt.

that it is likely to be so. ¹ One thing I will add, that I suppose that in no age past, I know not by what destiny of this unhappy time, there have never appeared or shewed themselves so many lecherous devils, Satyrs, and Genii, as in this of ours, as appears by the daily narrations, and judicial sentences upon record. Read more of this questoin in Plutarch vit. Numa, Austin de Civ. Dei. lib. 15. Wierus lib. 3. de præsig. Dam. Giraldu Cantabrigie itinerar. Camb. lib. 1. Malleus malefic. quest. 5. part. 1. Jacellus Reassus lib. 5. cap. 6. fol. 54. Godelman. lib. 2. cap. 4. Erasius, Valesius de sacra philo. cap. 40. John Nider Fornicar. lib. 5. cap. 9. Stroz. Cicogna. lib. 3. cap. 3. Delrio, Lipsius, Bodine demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6. cap. ver. 2. King James, &c.

SUBJECT. 2.

How Love tyrannizeth over men. Love, or Heroical melancholy his definition, part affected.



You have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.

^k *Improbe amor quid non mortalia pectora cogis?* How it tickles the hearts of mortal men,

Horresco referens,

Virg.

¹ For it is a shame to speak of those things which are done of them in secret.

Eph. 5. 12.
^m Plutarch. a-
mator. lib.

^a Lib. 13.

I am almost afraid to relate, amazed, and ashamed, it hath wrought such stupend and prodigious effects, such foul offences. Love indeed (I may not deny) first united provinces, built Cities, and by a perpetual generation makes and preserves mankind, propagates the Church; but if it rage, it is no more Love, but burning Lust, a Disease, Phrensie, Madness, Hell. ^m *Est orcus ille, vis est immedicabilis, est rabies insana;* 'tis no vertuous habit this, but a vehement perturbation of the mind, a monster of nature, wit, and art, as *Alexis* in ^a *Athenaus* sets it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio, &c.* It subverts kingdoms, overthrows cities, towns, families; mars, corrupts, and makes a massacre of men; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrhah*, *Troy*, (which *Dares Phrygius*, and *Dictis Cretensis* will make good) and I know not how many cities bear record, *& fuit ante Helenam, &c.* all succeeding ages will subscribe: *Fone* of *Naples* in *Italy*, *Fredegunde* and *Brunbalt* in *France*, all histories are full of these Basilisks. Besides those daily monomachies, murders, effusion of blood, rapes, riot, and immoderate expence, to satisfy their lust, beggery, shame, loss, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse than Calentures and pestilent feavers, those often Gouts, Pox, *Arthritis*, palsies, cramps, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that feral melancholy which crucifies the Soul in this life, and everlastingly torments in the world to come.

Not-

Notwithstanding they know these and many such miseries, threats, tortures will surely come upon them, rewards, exhortations, & contra; yet either out of their own weakness, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an ox to the slaughter; (*Facilis descensus Averni*) they go down headlong to their own perdition, they will commit folly with beasts; men leaving the natural use of women, as † Paul saith, burned in lust one towards another, and man with man wrought filthiness. † Rom. i. 17.

Semiramis equo, Pasiphae tauro, Aristo Ephesius asina se commiscuit, Fulvius equa, alii canibus, capris, &c. unde monstra nascuntur aliquando, Centauri, Sylvari, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent; quod peccatum Sodomiae vulgò dicitur; & frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Afros, Asianos: * Hercules Hylam habuit, Polycletum, Dionem, Perithoonta, Abderum & Phryga; alii & Euristium ab Hercule amatum tradunt. Socrates † pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitiosoque spectaculo pascebat oculos, quod & Philebus & Phædon Rivales, Charmides & reliqui Platonis Dialogi, satis superque testatum faciunt: quod verò Alcibiades de eodem Socrate loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum præbet libidini. At hanc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; Quod autem de Nerone, Claudio, cæterorumque portentosa libidine memoria proditum, mallet à Petronio, Suetonio, cæterisque petatis, quando omnem fidem excedat, quam à me expectetis; sed vetera querimus. " Apud Asianos, Turcas, Italos, nunquam frequentius hoc quam hodierno die vitium; Diana Romanorum Sodomia: officina horum licubi apud Turcas,

* Lilius Giral-
dus vita ejus.

† Pueros amare
solis Philosophi
relinquendum
vult Lucianus
dial. Amorum

in Distequiis.

— qui faxis semina mandant —

arenas arantes;

& frequentes querela, etiam inter ipsos conjuges hac de re, quæ virorum concubitus illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post * Lucianum & * Tatium, scriptis voluminibus defendunt. Johannes de la Casa, Beventinus Episcopus, divinum opus vocat, suave scelus, adeoque jactat se non aliâ usum Venere. Nihil usitatus apud monachos, Cardinales, sacrificulos, etiam † furor hic ad mortem, ad insaniam. † Angelus Politianus, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictum, quantum apud nos patrum memoriâ, scelus detestandum hoc savierit! Quum enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum coenobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædicones, puerarii, pæderastæ, Sodomitæ, (* Balei verbis utor) Ganimedes, &c. ut in unoquoque eorum novam credideris Gomorrhiam. Sed vide si lubet eorundem Catalogum apud eundem Baleum; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud veterarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aula factum suspicaris? quid apud nobiles, quid inter fornice, quam non fæditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum

* Achilles Tati-
us lib. 2.

* Lucianus
Charidem.

† Non est hæc
mentula demens
Mart.

* Joannes Musc.

* Prefat. lecto-
ri lib. de vitis
Romæ.

Mercurialis
cap. de Priapismo. Caelius
l. 11. antiq. lect.
cap. 14. Gale-
nus 6. de locis
aff.

† De morb.
mulier. lib. 1.
c. 15.

Herodotus l. 2.
Europe: uxores
in signum virorum non

statim vita
functas iradunt
condendas, ac
ne eat quidem
feminas que

formose sunt,
sed quatrduo
ante defunctas,
nec cum his fa-
linarii concum-
bant, &c.

Metam. 13.

Seneca de
ira l. 11. c. 18.

Nullus est
meatus ad quem
non pateat aditus
impudicitie.

Clem. Alex-
padiag. lib. 3.

c. 3.

† Seneca 1. nat.
quest.

Tom. P. Gryl-
lo.

† De morbis
mulierum l. 1.
c. 15.

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nachorum^c mastrupationes, masturbatores. † Rodericus a Castro vocat, tum & eos qui se invicem ad Venerem excitandam flagris cadant, Spintrias, Succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, qua se invicem fricant, & prater Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, femina feminam Constantinopoli non ita pridem deperit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem init, & brevi nupta est: sed authorem ipsum consule, Busbequium. Omitto Salinarios illos Aegyptiacos, qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam idola & imagines depercutunt. Nota est fabula Pigmalionis apud Ovidium, Mundi & Paulini apud Aegesium belli Jud. lib. 2. cap. 4. Pontius C. Caesaris legatus, referente Plinio, lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis Atalanta & Helenæ adeò libidine incensus, ut tollere eas vellet si natura rectorii permisisset, alius statuam bonæ Fortunæ deperit, (Aelianus lib. 9. cap. 37.) alius Bonæ deæ, & ne qua pars probo vacet. * Raptus ad stupra (quod ait ille) & ne os quidem a libidine exceptum. Heliogabalus, per omnia cava corporis libidinem recepit, Lamprid. vita ejus. † Hostius quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verà gauderet, simul virum & feminam passus, quod dictum fœdum & abominandum. Ut verum planè sit, quod apud Plutarchum Gryllus Ulyssi objecit. Ad hunc usque diem apud nos neque mas marem, neque foemina foeminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt: ut viles missos faciam, Hercules imberbem sectans socium, amicos deseruit, &c. Vestrae libidines intra suos naturæ fines coerceri non possunt, quin instar fluvii exundantis atrocem foeditatem, tumultum, confusionemque naturæ gignant in re Venerea: nam & capras, porcos, equos inierunt viri & foeminae, insano bestiarum amore exarserunt, unde Minotauri, Centauri, Sylvari, Sphinges, &c. Sed ne confundendo doceam, aut ea foras efferam, qua non omnes scire convenit (hac enim doctis solummodo, quod causa non absimili † Rodericus, scripta velim) ne levisimis ingeniis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.

I come at last to that Heroical Love, which is proper to men and women, is a frequent cause of melancholy; and deserves much rather to be called burning lust, than by such an honorable title. There is an honest love I confess, which is natural, laqueus occultus captivans corda hominum, ut à mulieribus non possint separari, a secret snare to captivate the hearts of men, as * Christopher Fonseca proves, a strong allurements, of a most attractive, occult, adamantine property, and powerfull vertue, and no man living can avoid it. † Et qui vim non sensit amoris, aut lapis est, aut bellua, He is not a man, but a block, a very stone, aut † Numen, aut Nebuchadnezzar, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

Qui nunquam visa flagravat amore puella:

For semel insani vimus omnes, dote we either young or old, as he said, and none are excepted but Minerva and the Muses: so Cupid in Lucian complains to his Mother Venus, that amongst all the rest, his arrows could

not

* Amphibear.

amor. cap. 4.

interpret. Curtio

Aneas Sylvius

Juvenal.

† Tertul. prover.

lib. 4. adversus

Manc. cap. 40.

b Chaucer.

c Tom. 1. dial.

deorum Lucianus.

Amore

non ardent

Muse.

not pierce them. But this nuptial love, is a common passion, and honest, for men to love in the way of marriage, *ut materia appetit formam, sic mulier virum*. You know marriage is honourable, a blessed calling, appointed by God himself in Paradise, it breeds true peace, tranquillity, content and happiness, *qua nulla est aut fuit unquam sanctior conjunctio*, as *Daphneus* in * *Plutarch* could well prove, & *qua generi humano immortalitatem parat*, when they live without jarring, scolding, lovingly as they should do. * In amator. dialog.

Felices ter & amplius

Quos irrupta tenet copula, nec ullis

Divulsus querimoniis

Suprema citius solvit amor die.

Thrice happy they, and more than that,
Whom bonds of love so firmly ties,
That without brawls till death them part,
'Tis undissolv'd and never dies.

As *Seneca* lived with his *Paulina*, *Abraham* and *Sara*, *Orpheus* and *Euridice*, *Arria* and *Patus*, *Artemisia* and *Mansolus*, *Rubenius Celer*, that would needs have it ingraven on his tomb, he had led his life with *Ennea* his dear wife forty three years eight months, and never fell out. There is no pleasure in this world comparable to it, 'tis *summum mortalitatis bonum*

—* *hominum divumq; voluptas, Alma Venus*——*latet enim in muliere aliquid majus potentiusq; omnibus aliis humanis voluptatibus*, as † one * *Lucretius*.
† *Fenestella*.

holds, there's something in a woman beyond all humane delight; a magnetique vertue, a charming quality, an occult and powerful motive. The husband rules her as head, but shee again commands his heart, hee is her servant, shee his only joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort, as † *placens uxor*, a sweet wife: † *Hor.*
† *Propert.*

Omnis amor magnus, sed aperto in conjuge major.
when they love at last as fresh as they did at first,

† *Charaq; charo consenescit conjugi,*

as *Homer* brings *Paris*

kissing *Helena*, after they had been married ten years, protesting withall, that hee loved her as dear as hee did the first hour that he was betrothed. And in their old age when they make much of one another, saying as hee did to his wife in the Poet,

Uxor vivamus quod viximus, & moriamur,

Servantes nomen sumpsimus in thalamo;

Nec ferat ulla dies, ut commutemur in ævo;

Quin tibi sim juvenis, tuq; puella mihi.

Dear wife, let's live in love, and dye together,

As hitherto wee have in all good will:

Let no day change or alter our affections,

But let's bee young to one another still.

Such should conjugal love bee, still the same, and as they are one flesh, so should they be of one mind, as in an Aristocratical government, one consent, † *Geryon*-like, *coalescere in unum*, have one heart in two bodies, will and nill the same. A good wife, according to *Plutarch*, should be as a looking-glass, to represent her husbands face and passion: It hee bee pleasant, shee should be merry; if hee laugh shee should smile; if hee look sad, shee should

† *Geryon anti-*
cisia symbolum

should participate of his sorrow, and bear a part with him, and so they should continue in mutual love one towards another.

* Propert. l. 2.

* *Et me ab amore tuo deducet nulla senectus,
Sive ego Tythonus, sive ego Nestor ero.*

No age shall part my love from thee sweet wife,
Though I live Nestor or Tythonus life.

And shee again

to him, as the * Bride saluted the Bridegroom of old in Rome, *Ubi tu Caius, ego semper Caia*, bee thou still *Caius*, Ile bee *Caia*.

* Plutarch. c.
30. Rom. hist.

'Tis an happy state this indeed, when the fountain is blessed (saith Solomon, Prov. 5. 17.) and hee rejoiceth with the wife of his youth, and shee is to him as the loving Hinde, and pleasant Roe, and hee delights in her continually. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundless, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroical Melancholy*; it extends sometimes to corrivals, &c. begets rapes, incests, murders: *Marcius Antonius compressit Faustinam sororem, Caracalla Juliam Novercam, Nero Matrem, Caligula sorores, Cyneras Mirrham filiam, &c.* But it is confined within no terms of blood, years, sex, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartilla* in *Petrionius*, never remembered shee was a maid: and the wife of *Bath* in *Chaucer*, craks,

† Junonem habeam iratam, si unquam meminim me virginem fuisse. Infans enim paribus iniquis nata sum, & subinde majoribus me applicui, donec ad aetatem perveni, ut nilo vitulum, &c.

† Parnodidasc. dial. lat. in-terp. Cass. Barthio ex Ital.

* Angelico scriptur. con-centu.

† Epictetus c. 42. Mulieres statim ab anno 14. movere incipiunt, &c.

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† Epictetus c. 42. Mulieres statim ab anno 14. movere incipiunt, &c.

† Epictetus c. 42. Mulieres statim ab anno 14. movere incipiunt, &c.

Since I was twelve years old, beleebe,
Husbands at Kirk dooz had I five.

† *Aretines* *Lucretia* sold her Maiden-head a thousand times before shee was twenty four years old, *plus millies vendideram virginitatem, &c. neque celabo, non deerant qui ut integram ambirent.* *Rahab* that harlot began to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as † *Hugh Broughton* proves, to whom *Serrarius* the *Fesuite*, *quest. 6. in cap. 2. Josue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as *Julius Pollux* cites, *lib. 2. cap. 3. onomast.* out of *Aristophanes*,² at fourteen years old, then they do offer themselves, and some plainly rage. † *Leo Afer* saith, that in *Africk* a man shall scarce finde a Maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens, do not live without husbands, but linger. What pranks in this kinde the middle age have played, is not to bee recorded.

Si mihi sint centum lingua, sint ora; centum, no tongue can sufficiently declare, every story is full of men and womens unsatiable lust, *Neroes, Heliogabili, Bonosi, &c.* † *Caelius Amphilenum*, sed *Quintius Amphilenam depereunt, &c.* They neigh after other mens wives (as *Jeremy*, *cap. 5. 8.* complaineth) like fed horses, or range like Town Bulls, *raptores virginum & viduarum*, as many of our great ones do, *Solomons* wisdom was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lots* daughters quite forgot, gravity of Priesthood in

Helies

Helies sons, reverend old age in the Elders that would violate *Susanna*, filiall duty in *Abfolon* to his stepmother, brotherly love in *Ammon* towards his sister. Humane, divine laws, precepts, exhortations, fear of God and men, fair, foul means, fame, fortunes, shame, disgrace, honor, cannot oppose, stave off, or withstand the fury of it, *omnia vincit amor*, &c. No cord, nor cable can so forcibly draw, or hold so fast, as love can do with a twin'd thread; The scorching beams under the *Equinottial*, or extremity of cold within the circle *Artique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expel this heat, fury and rage of mortal men.

† *Quo fugis ab demens, nulla est fuga, tu licet usq;*

† *Euripides.*

Ad Tanaim fugias, usq; sequetur amor

Of womens unnatural, ^h unsatiabie lust, what Country, what Village doth not complain? Mother and daughter sometimes dote on the same man, father and son, master and servant on one woman.

— *Sed amor, sed ineffranta libido,*

Quid castum in terris intentatumq; reliquit?

^h *De mulierum inexhausta libidine luxur; insatiabili omnes aequae reges ones conqueri posse existimo. Steph.*

What breach of vows and oaths, fury, dotage, madness, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old fool to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

† *Plautus.*

* *Oculi caligant, aures graviter audiunt, capilli fluit, cutis arefcit, flatus olet, ruffit, &c. Cyprian.*

† *Lib. 8. Epist. Ruffinus.*

† *Hi atq; turpis inter aridas nates podex.*

† *Cadaverosa adeo ut ab inferis reversa videri possit, vult adhuc catullire.*

† *Nam & matrimonii est despectum senium. Aeneas Silvius.*

† *Quid toto terrarum orbe communius?*

† *quae civitas, quod oppidum, quae familia vacat amatorum exemplis? Aeneas Silvius.*

† *Quis trigefimum annum natus nullum amoris contagio peregisse facinus? ego de me facio conjecturam, quem amor in mille.*

† *pericula misce.*

† *Forestus. Plauto.*

† *Amare ea aetate si occiperint, multo insaniunt acrius,*
Some dote then more than ever they did in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellied, crooked, toothless, bald, blear-eyed, impotent, rotten, old men shall you see flickering still in every place? One gets him a young wife, another a Curtisan, and when he can scarce lift his leg over a fill, and hath one foot already in *Charons* boat, when he hath the trembling in his joynts, the gout in his feet, a perpetual rhume in his head, a continue cough, ^{*} his sight fails him, thick of hearing, his breath stinks, all his moisture is dried up and gone, may not spit from him, a very childe again, that cannot dress himself, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemly? Worse it is in women than in men, when she is † *aetate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since (in *Plinies* opinion) she doth very unseemly seek to marry, yet whilst she is ¹ so old a crone, a beldam, she can neither see, nor hear, go nor stand, a meer ^k carcass, a witch, and scarce feel; she carterwauls, and must have a stallion, a Champion, she must and will marry again, and betroth herself to some young man, ¹ that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruin of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the Sun. ^m It rageth with all sorts and conditions of men, yet is most evident among such as are young and lusty, in the flowre of their years, nobly descended, high fed, such as live idly, and at ease; and for that cause (which our Divines call burning lust) this ⁿ *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physicians, *Heroical* love, and a more honorable title put upon it, *Amor nobilis*,

o Pract. major.
Tract. 6. cap.

1. Rub. II.

de egrit.
cap. quod his
multum contin-
gat.

p Hæc egritudo
est solitudo melan-
cholica, in qua
homo applicat
sibi continuam
cogitationem
super pulchritu-
dine ipsius
quam amat,
gestum, mo-
rum

q Animi forte
accidens quo
quis rem habe-
re nimia avi-
ditate concu-
piscit, ut lu-
dos venatores,
animum &
opes avari.

r Assidua
cogitatio super
rem deside-
ratam, cum
confidentia
obtinendis, aut
spe apprehen-
sum delecta-
bile, &c.

s Morbus cor-
poris potius
quam animi.

t Amor est
passio melan-
cholica.

u Ob calefa-
ctionem spiri-
tus pars an-
terior capitis
laborat ob con-
sumptionem
humiditatis.

x Affectus a-
nimi concupis-
cibilis est desi-
derio rei ama-
ta per oculos
in mente cor-
cepto, spiritus
in corde &
jecore inceu-
dens.

y Odyss. &
Metamor. 4.
Ovid.

z Quod talem carnificinam in adolescentum visceribus amor faciat inexteibilis. a Testiculi quoad causam conjuga-
tam, epar antecedentem, possunt esse subiectum. b Proprie passio cerebri est ob corruptam imaginationem. c Cap. de
affectibus.

lis, as ° Savanarola stiles it, because noblemen and women make a com-
mon practise of it, and are so ordinarily affected with it. Avicenna lib. 3.
Fen. 1. tract. 4. cap. 23. calleth this passion *Ilishi*, and defines it p to a be di-
sease or melancholy vexation, or anguish of minde, in which a man continu-
ally meditates of the beauty, gesture, manners of his Mistris, and troubles
himself about it: desiring (as Savanarola adds) with all intentions and ea-
gerness of minde to compass or enjoy her, q as commonly Hunters trouble them-
selves about their sports, the covetous, about their gold & goods, so is he tormen-
ted stil about his Mistris. Arnoldus Villanovanus in his book of Heroical love
defines it, r a continual cogitation of that which he desires, with a confidence
or hope of compassing it: which definition his Commentator cavils at. For
continual cogitation is not the genus, but a symptome of love; we con-
tinually think of that which we hate and abhor, as well as that which we
love; and many things we covet and desire, without all hope of attaining.
Carolus à Lorme in his Questions makes a doubt, An amor sit morbus, whe-
ther this heroical love be a disease: Julius Pollux Onomast. lib. 6. cap. 44.
determines it; They that are in love are likewise t sick; lascivus, sa-
lax, lasciviens, & qui in venerem furit, vere est egrotus. Arnoldus will
have it improperly so called, and a malady rather of the body, than
minde. Tully in his Tusculanes defines it a furious disease of the minde,
Plato madness it self, Ficinus his Commentator, cap. 12. a species of
madness, for many have run mad for women, Esdr. 4. 26. but u Rhases a me-
lancholy passion, and most Physicians make it a species, or kinde of me-
lancholy (as will appear by the Symptomes) and treat of it apart: whom
I mean to imitate, and to discuss it in all his kinds, to examine his sever-
al causes, to shew his symptomes, indications, prognosticks, effects, that
so it may be with more facility cured.

The part affected in the mean time, as v Arnoldus supposeth, is the for-
mer part of the head for want of moisture, which his Commentator rejects.
Langius med. epist. lib. 1. cap. 24. will have this passion sited in the liver,
and to keep residence in the heart, x to proceed first from the eyes so carri-
ed by our spirits, and kindled with imagination in the liver and heart; cogit
amare jecur, as the saying is. Medium ferit per epar, as Cupid in Ana-
creon. For some such cause belike y Homer teigns Titus liver (who was
enamored on Latona) to be still gnawed by two Vultures day and night
in hell, z for that young mens bowels thus enamoured, are so continually tor-
mented by love. Gordonius cap. 2. part. 2. a will have the testicles an imme-
diate subject or cause, the liver an Antecedent. Fracastorius agrees in this
with Gordonius, inde primitus imaginatio venerea, erectio, &c. virillaris-
simam partem vocat, ita ut nisi extruso semine gestiens voluptas non cessat,
nec assidua veneris recordatio, addit Gnastivinus Comment. 4. Sect. prob.
27. Arist. But b properly it is a passion of the brain, as all other melan-
choly, by reason of corrupt imagination, and so doth Jason Pratensis c.
19. de morb. cerebri, (who writes copiously of this Erotical love) place
and reckon it amongst the affections of the brain. c Melancton de ani-
mâ confutes those that make the liver a part affected, and Guianerius

Tract. 15. cap. 13. & 17. though many put all the affections in the heart, refers it to the brain. *Ficinus cap. 7. in Convivium Platonis*, will have the blood to bee the part affected. *Io. Frietagus cap. 14. noct. med.* supposeth all four affected, heart, liver, brain, blood; but the major part concur upon the brain, 'tis *imaginatio laesa*; and both imagination and reason are mis-affected; because of his corrupt judgement, and continual meditation of that which hee desires, he may truly bee said to bee melancholy. If it bee violent, or his disease inveterate, as I have determined in the precedent partitions, both imagination and reason are mis-affected, first one, then the other.

Est corruptio imaginativæ & æstimatoriæ facultatis, ob formam fortiter affectam, corruptionis, judicium, ut semper

de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto judicio æstimatoriæ virtutis.

MEMB. 2. SUBSECT. 1.

Causes of Heroical Love, Temperature, full Diet, Idleness, Place, Climate, &c.



All causes the remotest are stars: *Ficinus cap. 19.* saith they are most prone to this burning lust, that have *Venus* in *Leo* in their *Horoscope*, when the *Moon* and *Venus* bee mutually aspected, or such as bee of *Venus* complexion. *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, in whose genitures ♂ and ♀ are in conjunction, they are commonly lascivious, and if women, queans; as the good wife of *Bath* confessed in *Chaucer*;

Comment. in convivium Platonis. Irre-tiuntur cito quibus nascentibus Venus fuerit in Leone, vel Luna venerem vehementer aspexerit. & qui eadem complexione sunt præditi. & Plerumq; amatores sunt, & si feminae meretrices, l. da audient.

*I followed aye mine inclination,
By virtue of my constellation.*

But of all those Astrological Aphorisms which I have ever read, that of *Cardan* is most memorable, for which, howsoever hee bee bitterly censured by † *Marinus Marcennus*, a malapert Frier, and some others (which * he himself suspected) yet mee thinks it is free, down right, plain and ingenuous. In his † eighth *Geniture* or example, hee hath these words of himself. ♂ ♀ & ♀ in ♀ dignitatibus assiduam mihi Venerorum cogitationem præstabunt, ita ut nunquam quiescam. Et paulo post, Cogitatio Venerorum me torquet perpetuo, & quam factò implere non licuit, aut fecisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem. Et alibi, ob ♂ & ♀ dominium & radiorum mixtionem, profundum fuit ingenium, sed lascivum, egoq; turpi libidini deditus & obscenus. So far *Cardan* of himself, quod de se fatetur ideo ut utilitatem adferat studiosis hujusce disciplina, and for this hee is traduced by *Marcennus*; when as in effect hee saith no more than what *Gregory Nazianzen* of old, to *Chilo* his scholar, offerebant se mihi visendæ mulieres, quarum præcellentî elegantiâ & decore spectabili tentabatur meâ integritas pudicitie. Et quidem flagitium vitavi fornicationis, at munditiâ virginalis florem arcanâ cordis cogitatione sædavi. Sed ad rem. Aptiores ad masculinam venerem sunt, quorum genesi *Venus* est in signo masculino; & in Saturni finibus aut oppositione, &c. *Ptolomæus* in quadripart. plura de his & specialia habet. Aphorismata, longo

† *Comment. in Genes. cap. 3.*
* Et si in hoc parum à præclara infamia stultitiâq; abero, vincit tamen amor veritatis.
† Edit. Basil. 1553. Cum Commentar. in Ptolomæi quadripartitum.
b Fol. 445. Basil. Edit.

proculdubio usu confirmata, & ab experientia multa perfecta, inquit commentator ejus Cardanus. *Tho. Campanella Astrologia lib. 4. cap. 8. articulis 4. & 5.* insaniam amatoriam remonstrantia, multa præ cæteris accumulatur aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumq; conjecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Johan. de Indagine, Goclenium, cæterosq; si lubet, inspicias. Physicians divine wholly from the temperature and complexion; Phlegmatick persons are seldome taken according to *Ficinus Comment. cap. 9.* naturally melancholy less than they, but once taken they are never freed; though many are of opinion flatuous or hypochondriacal melancholy are most subject of all others to this infirmity. *Valesens* assigns their strong imagination for a cause, *Bodine* abundance of wind, *Gordonius* of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soon caught, young folks most apt to love, and by their good wills, saith ^b *Lucian*, would have a bout with every one they see: the colts evil is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the said Author) all this to bee verified in him, *I am so amorously given, & you may sooner number the Sea sands, and Snow falling from the skies, than my several loves.* Cupid hath shot all his arrows at mee, I am deluded with various desires, one love succeeds another, and that so soon; that before one is ended, I begin with a second; shee that is last is still fairest, and shee that is present pleaseth mee most: as an Hydra's head my loves increase, no Iolaus can help mee. Mine eyes are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of Venus this should bee: Alas, how have I offended her so to vex mee, what Hippolitus am I! What Telchin is my Genius? or is it a natural imperfection, an hereditary passion? Another in *Anacreon* confesseth that hee had twenty sweet-hearts in Athens at once, fifteen at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, twenty thousand in all: or in a word, εἰ φύλλα πέπτα, &c.

^a Dial. amorum.

[†] Citius maris fluctus & nives calo delabentes numeraris, quam amores meos; Alii amores aliis succedunt, ac priusquam desinant priores, incipiunt sequentes. Adeo humida oculis meus inhabitat. Affinis omnem formam ad se rapiens, ut nulla satietate expleatur. Quamvis hac ira Veneris, &c.
* Numb. 32.

Folia arborum omnium si

Nō si referre cuncta,

Aut computare arenas

In aquore universas,

Solum meorum amorum

Te fecero logistam:

Canst count the leaves in May,

Or sands ith' Ocean Sea,

Then count my loves I pray.

His eyes are like a ballance, apt to propend each way, and to be weighed down with every wench's looks; his heart a weathercock, his affection tinder, or Napthe it self, which every fair object, sweet smile, or Mistress's favour sets on fire. *Guianerius tract. 15. cap. 14.* refers all this to the hot temperature of the testicles, *Ferandus* a Frenchman in his *Erotique Mel.* (which [†] book came first to my hands after the third Edition) to certain atomi in the seed, such as are very spermatick and full of seed. I finde the same in *Aristot. sect. 4. prob. 17. si non secernatur semen, cessare tentiginēs non possunt*, as *Ganstavinius* his Commentator translates it, for which cause

^a Qui calidum testiculorum crisin habent, &c.

[†] Printed at Paris 1624. seven years after my first Edition.

cause these young men, that be strong set, of able bodies, are so subject to it. *Hercules de Saxonia*, hath the same words in effect. But most part I say, such are aptest to love, that are young and lusty, live at ease, staul-fed, free from cares, like cattel in a rank pasture, idle and solitary persons, they must needs *hirquitullire*, as *Gnaſtavinus* recites out of *Censorinus*.

Mens erit apta capi tum quum latissima rerum,

Ut ſeges in pingui luxuriabit humo.

The minde is apt to lust, and hot or cold,

As corn luxuriates in a better mold:

The place it self makes much wherein we live, the clime, air, and discipline if they concur. In our *Misnia*, saith *Galen*, neer to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made † *Corinth* so infamous of old, and the opportunity of the place to entertain those forein commers, every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* a thousand whores did prostitute themselves, as *Strabo* writes, besides *Lais* and the rest of better note: All nations resorted thither, as to a school of *Venus*. Your hot and Southern countries are prone to lust, and far more incontinent, than those that live in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5. Molles Asiatici*, so are Turks, Greeks, Spaniards, Italians, even all that latitude: and in those Tracts, such as are more fruitful, plentiful, and delicious, as *Valence* in *Spain*, *Capua* in *Italy*, *domicilium luxus* Tully termes it, and (which *Hannibals* souldiers can witness) *Canopus* in *Egypt*, *Sybaris*, *Pharacia*, *Baia*, *Cyprus*, *Lampsacus*. In *Naples* the fruits of the soyl and pleasant air enervate their bodies, and alter constitutions: insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but * *Foliot* admires it. In *Italy* and *Spain*, they have their stews in every great City, as in *Rome*, *Venice*, *Florence*, whereas some say, dwell ninety thousand Inhabitants, of which ten thousand are Curtizans; and yet for all this, every Gentleman almost hath a peculiar Mistris; fornications, adulteries are no where so common: *urbs est jam tota lupanar*, how should a man live honest among so many provocations? now if vigor of youth, greatness, liberty I mean, and that impunity of sin which Grandies take unto themselves in this kinde shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as *Maximus Tyrius* the Platonist observes, *libido consequuta quum fuerit materiam improbam, & praraptam licentiam, & effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*, *Quicquid liber licet*, they think they may do what they list, profess it publicly, and rather brag with *Proculus* (that writ to a friend of his in *Rome*, "what famous exploits he had done in that kind) than any way be abashed at it. *Nicholas Sanders* relates of *Henry the 8th*. (I know not how truly.) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit quas non violavit*, He saw very few maids that he did not desire, and desired fewer whom he did not enjoy: nothing so familiar amongst them, 'tis most of their business: *Sardanapalus*, *Messalina*, and *Fone of Naples* are not comparable to meaner men and women, *Solomon* of old had a thousand Concubines,

* *Ovid de ar.*
† *Gerbelius de-*
script. Gracia.
Rerum omium
affluencia & lo-
ci mira opportu-
nitas, nullo non
die hospites in
portas adverte-
bant. Templo
Veneris mille
meretrices se
prostituebant.

† *Tota Cypru in-*
sula deliciis in-
cumbit, & ob id
tantum luxurie
dedita ut sit o-
lim Veneri sa-
crata. Ortelius.
Lampsacus olim
Priapo sacer ob
viam genero-
sum, & loci de-
licias. Idem.

m *Agri Neapo-*
litani delecta-
tio, eleganti-
am, amenitas, vix
intra modum
humanum consi-
stere videtur;
unde & c. Leand.
Alber. in Cam-
pania.

* *Lib. de laud.*
urb. Neap. Dis-
putat. de morbis
animi, Retzoldi
Interpret.

n *Lampridius,*
Quod decem
noctibus centum
virgines fecisset
mulieres.

o *Vita ejus.*

p If they con-
tain themselves
many times it
is not virtutis
amore; non deest
voluntas sed
facultas.

cubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, *Panders* and *Bawds*, the *Turks*, *Muscovites*, *Mogors*, *Xeriffs* of *Barbary*, and *Persian Sophies*, are no whit inferior to them in our times. *Delectus fit omnium puellarum toto regno forma prestantiorum* (saith *Jovius*) *pro imperatore*; & *quas ille linquit, nobiles habent*; They press and muster up wenches as we do souldiers, and have their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high-fed, and idle withall, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniencies of burning lust.

* Catullus ad
Lesbium.

* Otium & reges prius & beatas
Perdidit urbes.

Idleness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho*. If thou hast nothing to do

* Hor.

* Polit. 8. num.
28. ut nuptia
ad ignem, sic
amor ad illos
qui torpescunt
otio.

† Pausanias
Attic. lib. 1.
Cephalus, egre-
gia forma ju-
venis ab aurora
raptus quod ejus
amore capta es-
set.

* In amatorio.
† E. Scobæo ser.
62.

† Amor otiosa
cura est sollici-
tudinis.

* Principes ple-
rumq; ob licen-
tiam & adflu-
entiam diviti-
arum istam pas-
sionem solent
incurrere.

* Ardenter ap-
petit qui otio-
sam vitam agit
& committere
incurrit hæc
passio solitarios
delitiose viven-
tes, incontinen-
tes, religiosos,
&c.

* Plutarch.
vit. ejus.

Invidia vel amore miser torquebere—— Thou shalt be
haled in pieces with envy, lust, some passion or other. *Homines nihil a-
gendo malè agere discunt*; 'Tis *Aristotles* Simile, as match or touchwood
takes fire, so doth an idle person love.

Quæritur Agistus quare sit factus adulter, &c. why was *Agis-
tus* a whoremaster? You need not ask a reason of it. *Ismenodora* stole
Baccho, a woman forced a man, as † *Aurora* did *Cephalus*: No marvel,
saith * *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was
rich, fortunate and jolly, and doth but as men do in that case, as *Jupiter*
did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to
feign all Shepherds Lovers, to give themselves to songs and dalli-
ances, because they lived such idle lives. For love as † *Theophrastus* de-
fines it, is *otiosi animi affectus*, an affection of an idle minde, or as † *Seneca*
describes it, *Juventa gignitur, luxu nutritur, feriis alitur, otioq; inter lata
fortuna bona*, Youth begets it, riot maintains it, idleness nourisheth it,
&c. which makes * *Gordonius* the Physician cap. 20. part. 2. call this disease
the proper passion of Nobility. Now if a weak judgement and a strong
apprehension do concur, how, saith *Herculus de Saxoniâ*, shall they re-
sist? *Savonarola* appropriates it almost to * *Monks, Friars, and religious
persons, because they live solitary, fair daintily, and do nothing*: and well he
may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a
woman that lives idly, and fares well, of what condition soever, not to be
in love. * *Alcibiades* was still dallying with wanton young women, immo-
derate in his expences, effeminate in his apparel, ever in love, but why?
he was over-delicate in his diet, too frequent and excessive in banquets.
Ubiqueq; securitas, ibi libido dominatur, lust and security domineer to-
gether, as *S. Hierome* averreth. All which the wife of *Bath* in *Chaucer*
freely justifies.

For all to sicker, as cold engend'reth hail,
A liquozish tongue must have a liquozish tail.

Especially if they shall further it by choyce Diet, as many times those
Sybarites

Sybarites and Phœaces do, feed liberally, and by their good will, eat nothing else but lascivious meats. † *Vinum imprimis generosum, legumen, fabas, radices omnium generum bene conditas, & largo pipere aspersas, carduos hortulanos, lactucas, ² erucas, rapas, porros, capas, nucem piceam, amygdalas dulces, electuaria, syrnos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum, molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiâ rei venerea laboranti præscribunt, hoc quasi diascytrion habent in delitiis, & his dapes multò delicatiores, mulsam, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumque vinum suavitatè vincentes, & quicquid culina, pharmacopœa, aut quaque ferè officina subministrare possit. Et hoc plerumque victum quum se ganeones infarciant, ² ut ille ob Chreseida suam, se bulbis & cochleis curavit; etiam ad Venerem se parent, & ad hanc palestram se exercent, què fieri possit, ut non miserè deperant, ^b ut non penitus insaniant: Æstuans venter cito despuat in libidinem, Hieronymus ait. ^c Post prandia, Callyroenda. Quis enim continere se potest? ^d Luxuriosa res vinum, fomentum libidinis vocat Augustinus; blandum demonem, Bernardus; lac veneris, Aristophanes. Non Ætna, non Vesuvius tantis ardoribus æstuant, ac juveniles medullæ vino plenæ, addit ^e Hieronymus: unde optimum vinum Lamfacus olim Priapo sacer: & venerandi Bacchi socia, apud † Orpheum Venus audit. Hæc si vinum simplex, & per se sumptum præstare possit, nam —† quo me Bacche rapis tui plenum? quam non insantam, quem non furem à cæteris expectemus? ^f Gomefius salem enumerat inter ea qua intempestivam libidinem provocare solent, Et salaciores fieri foeminas ob esum salis contendit: Venerem ideo dicunt ab Oceano ortam.*

* Unde tot in Veneta scortorum millia cursunt?

In promptu causa est, est Venus orta mari.

Et hinc foeta mater Salacea Oceani conjux, verbumque fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, ut corona ex illis statua Bacchi ponerentur. ^g Cubebris in vino maceratis utuntur Indi orientales ad Venerem excitandum, & ^h Surax radice Africani. Chinæ radix eisdem effectus habet, talisque herba meminit Mag. nat. lib. 2. cap. 16. † Baptista Porta ex India allata, cujus mentionem facit & Theophrastus. Sed infinita his similia apud Rhazin, Matthiolum, Mizaldum, cæterosque medicos occurrunt, quorum ideo mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.

Leo Afer, lib. 9. cap. ult. † Que non solum edentibus sed & genitale tangentibus tantum valet, ut coire possint, quoties fere velint, possint; alios duodecies profecisse, alios ad 60 vices pervenisse refert.

† Vina parant animos veneri. ² Sed nihil eruca faciunt bulbis, salaces, improba nec profic jam satueia tibi. Ovid.

^a Petronius Cæciliavi me max clibis validioribus, &c.

^b uti ille apud Skenium, quò post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit. ^c Pers. Sat. 3. ^d Siracides.

Nor, & amor vituorq, nihil moderabile suadent.

^e Lip. ad Olym. piam.

† Hymno.

† Hor. l. 3. Od.

25.

^f De sale lib.

cap. 21.

^g Kornmannus lib. de virginitate.

^h Garcias ab horto aromatatum, lib. 1. cap. 28.

ⁱ Surax radix ad coitum summe facit si quis comedat, aut infusionem bibat, membrum subito erigitur.

MEMB. 2. SUBSEC. 2.

Other Causes of Love-Melancholy, Sight, Beauty from the Face, Eyes, other parts, and how it pierceth.



Any such causes may be reckoned up, but they cannot avail, except opportunity bee offered of time, place, and those other beautiful objects, or artificial enticements, as kissing, conference, discourse, gestures concur, with such like lascivious provocations. Kornmannus in his book *de linea amoris* makes five degrees of lust, out of ¹ Lucian belike, which hee handles in

five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus.*

Sight, of all other, is the first step of this unruly love, though sometime it be prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to love, that if they hear of a proper man, or woman, they are in love before they see them, and that meerly by relation, as *Achilles Tatius* observes. ^k Such is their intemperance and lust, that they are as much maimed by report, as if they saw them. Calisthenes a rich young Gentleman of Byzance in Thrace, hearing of ¹ Leucippe Sostratus fair daughter, was far in love with her, and out of fame and common rumour, so much incensed, that hee would needs have her to be his wife. And sometimes by reading they are so affected, as hee in ^m Lucian confesseth of himself, *I never read that place of Panthea in Xenophon, but I am as much affected, as if I were present with her.* Such persons commonly, ⁿ feign a kind of beauty to themselves; and so did those three Gentlewomen in ^o *Balthasar Castilio*, fall in love with a young man, whom they never knew, but onely heard him commended: or by reading of a letter; for there is a grace cometh from hearing, ^p as a moral Philosopher informeth us, as well as from sight; and the species of love are received into the phantasie by relation alone, [†] *Ut cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes wee love those that are absent, saith *Philostratus*, and gives instance in his friend *Athenodorus*, that loved a Maid at Corinth whom hee never saw; *non oculi, sed mens videt*, Wee see with the eyes of our understanding.

But the most familiar and usual cause of Love, is that which comes by sight, which conveyes those admirable rayes of beauty and pleasing graces to the heart. *Plotinus* derives love from sight, *æquos quasi oegasis.*

¹ *Si nescis, oculi sunt in amore duces,* the eyes are the harbingers of love, and the first step of love is sight, as ¹ *Lilius Giraldus* proves at large, *hist. deor. syntag.* 13. they as two sluices let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as ^t one saith, is sharper than any dart or needle, wounds deeper into the heart, and opens a gap thorow our eyes to that lovely wound, which pierceth the soul it self (*Eccles. 18.*) Through it love is kindled like a fire.

¹ Lucian. Tom. 4. Dial. amorum.

^k Ea enim hominum intemperantiam libido est ut etiam fama ad amandum impellantur, & audientes æque afficiuntur ac videntes.

¹ Formosam Sostrato filiam audiens, uxorem cupit, & sola illius audicione ardet.

^m Quoties de Panthea Xenophontis locum perlego, ita animo affectus ac si coram intuerer.

ⁿ Pulchritudinem sibi ipsis conspiciunt, & imagines.

^o De amico lib. 2. fol. 116.

^p Tis a pleasant story, and related at large by him.

¹ Gratia venit ab auditu æque ac visu, & species amoris in phantasiam recipiunt sola relatione. *Picolomineus grad* 8. c. 38. [†] *Lips. cent. 2. epist. 22.*

Beauties Encomions. ^r *Proper.* ¹ *Amoris primum gradum visus habet, ut afficiat rem amatam.* ^t *Achilles Tatius lib. 1.* *Forma telo quovis acutior ad inferendum vulnus, perq. oculos amatorio vulnere aditum patefaciens in animum penetrat.*

This amazing, confounding, admirable, amiable Beauty, "than which in all Natures treasure (saith *Isocrates*) there is nothing so majesticall and sacred, nothing so divine, lovely, pretious, 'tis natures Crown, gold and glory; *bonum si non summum, de summis tamen non infrequentè triumphans*, whose power hence may be discerned; we contemn and abhor generally such things as are foul and ugly to behold, accompt them filthy, but love and covet that which is fair. 'Tis † beauty in all things, which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That *Persian Xerxes* when he destroyed all those Temples of the Gods in *Greece*, caused that of *Diana*, *in integrum servari*, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. Tis that which Painters, Artificers, Orators, all aym at, as *Eriximachus* the Physician in *Plato* contends, * *It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions.* Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleer light of the Moon, the bright beams of the Sun, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the Majesty of the Lion, the colour of Birds, Peacocks tails, the silver scales of Fish, we behold with singular delight and admiration. † *And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men*, doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them Gods and Goddeses, divine, serene, happy, &c. And of all mortal men they alone (* *Calcagninus* holds) are free from calumny; *qui divitiis, magistratu & gloria florent, injuriâ laceessimus*, wee back-bite, wrong, hate, renowned, rich and happy men, wee repine at their felicity, they are undeserving wee think, fortune is a step-mother to us, a parent to them. Wee envy (saith † *Isocrates*) wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; only fair persons wee love at first sight, desire their acquaintance, and adore them as so many Gods: wee had rather serve them than command others, and account our selves the more beholding to them, the more service they enjoyn us: though they bee otherwise vicious, dishonest, wee love them, favour them, and are ready to do them any good office for their † beauties sake, though they have no other good quality beside. *Dic igitur ô formose adolescens* (as that eloquent *Phavorinus* breaks out in † *Stobæus*) *dic Antiloque, suavius nectare loqueris; dic ô Telemache, vehementius Ulyssæ dicis; dic Alcibiades atque ebrius, libentius tibi licet ebrio auscultabimus.* Speak fair youth, speak *Antiloque*, thy words are sweeter than *Nectar*; speak *O Telemachus*, thou art more powerful than *Ulysses*; speak *Alcibiades* though drunk, wee will willingly hear thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stoln *Anytus* his gold and silver plate, hee was so far from prosecuting so foul a fact (though every man else condemned

In totâ rerum natura nihil forma divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelliguntur, &c.
† *Christ. Fonseca.*

* S. L.

† *Brutus Prob. 11. de forma & Luciano.*

* *Lib. de calumnia. Formosi Calumniam vacant; dolemus alios meliore loco positos, fortunam nobis novercam illis, &c.*

† *Invidemus sapientibus, justis, nisi beneficiis assidue amorem extorquent; solutos formosos amamus & primo velut affectu benevolentia conjungimur, & eos tanquam Deos colimus, libentius iis servimus quam aliis imperamus, majoremque, &c.*

† *Forma majesticam Barbari verentur, nec alii majores quam quos extrema forma natura donata est.*
Herod. lib. 5. Curtius 6. Arist. Polit.

† *Serm. 63. Plutarch. vit. ejus. Brissonius, Strabo.*

ned

ned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamus*, for hearing, sight, touch, &c. our mind and all our senses are captivated, *omnes sensus formosus delectat*. Many men have been preferred for their person alone, chosen Kings, as amongst the *Indians, Persians, Ethiopians* of old; the properest man of person the country could afford, was elected their Sovereign Lord; *Gratior est pulchro veniens è corpore virtus*, and so have many other nations thought and done, as † *Curius* observes; *Ingens enim in corporis majestate veneratio est*, for there is a majestic presence in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts compleat and supereminent. *Agis* King of *Lacedæmon* had like to have been deposed, because he married a little wife; they would not have their royal issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monk's bastard (as * *Papirius Massovius* writes in his life) *inops à suis relictus, squalidus & miser*, a poor forsaken child should ever come to be Pope of *Rome*? But why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facieque lætâ ac hilari*, (as he follows it out of * *Nubigenis*, for he plows with his heifer,) he was wife, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carryed it, for that he was especially advanced. So *Saul* was a goodly person and a fair. *Maximinus* elected Emperour, &c. *Branchus* the son of *Apollo*, whom hee begot of *Fance*, *Succrons* daughter (faith *Lactantius*) when he kept King *Admetus* Herds in *Thessaly*, now grown a man, was an earnest suter to his mother to know his father; the Nymph denyed him, because *Apollo* had conjured her to the contrary; yet overcome by his importunity at last shee sent him to his father; when he came into *Apollo's* presence, *malas Dei reverenter osculatus*, he carried himself so well, and was so fair a young man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce look off him, and said, he was worthy of such parents, gave him a crown of gold, the spirit of Divination, and in conclusion, made him a Demi-god. *O vis superba forma*, a Goddess beauty is, whom the very Gods adore, *nam pulchros dii amant*; she is *Amoris domina*, loves harbinger, loves loadstone, a witch, a charm, &c. Beauty is a dowre of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as ^b *Lucian*, ^c *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserves a Kingdome, faith *Abulensis*, *paradox. 2. cap. 110.* *immortality*, and ^d *more have got this honour and eternity for their beauty, than for all other vertues besides*: and such as are fair, are worthy to be honoured of God and men. That *Idalian Ganymedes* was therefore fetched by *Jupiter* into Heaven, *Hephestion* dear to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty, for that cause, a priviledge of Nature, *Natura gaudentis opus*, nature's master-piece, a dumb comment, *Theophrastus*, a silent fraud; still rhetorick, *Carneades*, that perswades without speech, a kingdome without a guard, because beautiful persons com-

† Lib. 5. Mag-
norumq; operum
non alios capa-
ces putant quam
quos eximiâ
specie natura
donavit.

* Lib. de vitis
Pontificum
Rom.

* Lib. 2. cap. 6.

^b Dial. amorum
c. 3. de magia
Lib. 2. connub.
cap. 27. Virgo
formosa etsi op-
pida pauper, a-
bundè est dota-
ta.

^c Isocrates plu-
res ob formam
immortalitatem
adepti sunt
quam ob reli-
quas omnes
virtutes.

^d *Lucian* Tom. 4.
Charidemor.
*Qui pulchri
merito apud De-
os & apud ho-
mines honore
affecti*.
*Natura commen-
tatio, quavis
epistolâ ad Com-
mendandum
efficacior*.

mand

mand as so many Captains; *Socrates*, a tyranny, which tyrannizeth over tyrants themselves; which made *Diogenes* belike call proper women Queens, *quod facerent homines quæ præciperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if shee bee fair) as if shee were a Noble woman, a Countess, a Queen, or a Goddess. Those intemperate young men of *Greece*, erected at *Delphos*, a golden Image, with infinite cost, to the eternal memory of *Phryne* the Curtizan, as *Ælian* relates, for shee was a most beautiful woman, in so much, saith *† Aitheneus*; that *Apelles* and *Praxitiles* drew *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselves I say will do it, and voluntarily submit their soveraignty to a lovely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1 *Esd.* 4. 10. as *Zerobabel* proved at large to King *Darius*, his Princes and Noble men. Kings sit still and command Sea and Land, &c. all pay tribute to the King; but women make Kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautiful woman, give themselves wholly to her, gape and gaze on her, and all men desire her more than gold or silver, or any pretious thing: they will leave Father and Mother, and venture their lives for her, labour and travel to get, and bring all their gains to women, steal, fight and spoil for their Mistress sakes. And no King so strong, but a fair woman is stronger than hee is. All things (as *† hee* proceeds) fear to touch the King; yet I saw him, and *Apame* his Concubine, the Daughter of the famous *Bartacus*, sitting on the right hand of the King, and shee took the Crown off his head, and put it on her own, and stroke him with her left hand; yet the King gaped and gazed on her, and when shee laughed, hee laughed, and when shee was angry, hee flattered to bee reconciled to her. So beauty commands even Kings themselves; nay whole Armies and Kingdomes are captivated together with their Kings: *† Forma vincit armatos, ferrum pulchritudo captivat; vincentur specie, qui non vincentur praelio*. And 'tis a great matter, saith *† Xenophon*, and of which all fair persons may worthily brag, that a strong man must labour for his living, if hee will have ought, a valiant man must fight and endanger himself for it, a wise man speak, shew himself and toil; but a fair and beautiful person doth all with ease, hee compasseth his desire without any pains taking: God and men, Heaven and Earth conspire to honour him; every one pities him above other, if hee bee in need, and all the world is willing to do him good. *† Chariclea* fell into the hands of Pyrates, but when all the rest were put to the edge of the sword, shee alone was preserved for her person. *† When Constantinople* was sacked by the Turk, *Irene* escaped, and was so far from being made a captive, that shee even captivated the grand Senior himself. So did *Rosamond* insult over King *Henry* the second.

— *† I was so fair an object;*

Whom fortune made my King, my love made subject;

Hee found by proof the priviledge of beauty,

That it had power to countermand all duty.

It captivates the very Gods themselves, *Morosiora numina,*

— *Deus ipse decorum,*

Factus ob hanc formam bos, equus, imber, olor.

Aaa

And

† Lib. 9. Var. hist. tanta forma elegantia ut ab ea nuda, &c

† Esdras 4. 29.

† Origen. hom. 23. in Num. In ipsos tyrannos tyrannidem exercent.

† Illud certe magnam ob quod gloriam possunt formosæ quod robustis necessarium sit laborare, fortiter periculis se obicere sapientem, &c.

† Majorem vim habet ad commendandum

forma, quam accurate scripta epistola. Arist. in Heliodor. l. 1.

† Xenophon. hist. Turcica.

† Daniel in complaint of Rosamond.

** Siroza filius Epig.*

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† Sect. 2. Mem.
3. Sub. 1.

◦ Stromatum l.
Post captam
Trojam cum
impetu ferretur,
ad occidendam
Helenam, suppo-
nit adeo pulchri-
tudinis corrup-
tus ut ferrum
excidere, &c.

p Tauræ formæ
fuit, ut cum
vincula loris, fe-
ris exposita fo-
ret, eorum
calcibus obte-
renda, ipsi ju-
mentis admira-
tioni fuit, la-
dere noluerunt.
† Lib. 8. Atiles.

* Athiop. l. 3.

† Athenens.
lib. 8.

And those *mali genii* are taken with it, as † I have already proved. For-
mosam Barbari verentur, & ad aspectum pulchrum immanis animus mansu-
escit (Heliodor. lib. 5.) The Barbarians stand in awe of a fair woman,
and at a beautiful aspect a fierce spirit is pacified. For when as Troy
was taken, and the wars ended (as Clemens ◦ Alexandrinus quotes out
of Euripides) angry Menelaus with rage and fury armed, came with his
sword drawn to have killed Helena with his own hands, as being the
sole cause of all those wars and miseries: but when hee saw her fair face,
as one amazed at her divine beauty, hee let his weapon fall, and embrac-
ed her, besides, hee had no power to strike so sweet a creature. Ergo
hebetantur enses pulchritudine, the edge of a sharp sword (as the saying
is) is dulled with a beautiful aspect, and severity it self is overcome.
Hiperides the Orator, when Phryne his Client was accused at Athens for
her lewdness, used no other defence in her cause, but tearing her upper
garment, disclosed her naked breast to the Judges, with which come-
liness of her body, and amiable gesture, they were so moved and aston-
ished, that they did acquit her forthwith, and let her go. O noble
peece of Justice, mine Author exclaims, and who is hee that would not
rather lose his seat and robes, forfeit his office, than give sentence a-
gainst the majesty of beauty? Such prerogatives have fair persons, and
they alone are free from danger. Parthenopaus was so lovely and fair,
that when hee fought in the Theban wars, if his face had been by chance
bare, no enemy would offer to strike at, or hurt him, such immunities
hath beauty. Beasts themselves are moved with it. Sinalda was a wo-
man of such excellent feature, and a Queen, that when shee was to bee
trodden on by wilde horses for a punishment, the wilde beasts stood in admi-
ration of her person (Saxo Grammaticus lib. 8. Dan. Hist.) and would not hurt
her. Wherefore did that royal Virgin in † Apuleius when shee fled from
the theeves den, in a desert, make such an Apostrophe to her As on
whom shee rode: (for what knew shee to the contrary, but that hee was an
As?) Si me parentibus & proco formoso reddideris, quas tibi gratias, quos
honores habebis, quos cibos exhibebo? Shee would comb him, dress him,
feed him, and trick him every day her self, and hee should work no
more, toil no more, but rest and play, &c. And besides, shee would
have a dainty picture drawn, in perpetual remembrance, a Virgin ri-
ding upon an Asses back with this motto, Assino vectore regia virgo fu-
giens captivitatem, why said shee all this? why did shee make such pro-
mises to a dumb beast? But that shee perceived the poor As to be ta-
ken with her beauty, for hee did often obliquo collo pedes puellæ decoros ba-
siare, kiss her feet as shee rid, & ad delicatas vocatas tentabat adhinnire,
offer to give consent as much as in him was to her delicate speeches,
and besides, hee had some feeling as shee conceived of her misery. And
why did Theogines horse in Heliodoris * curvat, prance, and go so proudly,
exultans alacriter & superbiens, &c. but that sure as mine Author suppo-
seth, hee was in love with his Master: dixisset ipsum equum pulchram in-
telligere pulchram domini formam? A fly lighted on † Malibus cheek as
hee lay asleep, but why? Not to hurt him, as a parasite of his standing by
well perceived, non ut pungeret, sed ut oscularetur, but certainly to kiss
him, as ravished with his divine looks. Inanimate creatures, I suppose,
have

have a touch of this, when a drop of *Psyche's* Candle fell on *Cupid's* shoulder, I think sure it was to kiss it. When *Venus* ran to meet her rose-cheeked *Adonis*, as an elegant † Poet of ours sets her out;

—— the bushes in the way

Some catch her neck, some kiss her face,
Some twine about her legs to make her stay;
And all did covet her for to embrace.

Aer ipse amore inficitur; as *Heliodorus* holds, the air it self is in love:
For when *Hero* plaid upon her Lute;

† The wanton Air in twenty sweet forms danc't

† Marlow.

After her fingers ——— and those lascivious winds
staid *Daphne* when she fled from *Apollo*;

—— * *nudabant corpora ventis*,

* *Ov. Met. 1.*

Obvique adversas vibrabant flamina vestes.

Boreas ventus loved *Hyacinthus*; and *Orithya Eriethons* daughter of *Athens*: *virapuit*, &c. he took her away by force; as she was playing with other wenches at *Ilissus*, and begat *Zetes* and *Calais* his two sons of her. That seas and waters are enamoured with this our beauty, is all out as likely as that of the air and winds; for when *Leander* swimm'd in the *Hellepont*, *Neptune* with his *Trident* did beat down the waves, but

They still mounted up intending to have kiss'd him,

And fell in drops like tears because they mist him.

The † River *Alpheus* was in love with *Arethusa*, as she tells the tale herself, † *Ovid. Met. lib. 3.*

—— *viridesque manu siccata capillos*,

Fluminis Alphet veteres recitavit amores,

Pars ego Nympharum, &c. ———

When our *Tame* and

Isis meet

* *Oscula mille sonant, connexu brachia pallent*,

* *Leland.*

Mutuaque explicitis connectunt colla lacertis.

Inachus and *Pineus*, and how many loving rivers can I reckon up, whom beauty hath enthrall'd! I say nothing all this while of Idols themselves that have committed Idolatry in this kind, of looking glasses, that have been rapt in love (if you will believe † Poets) when their Ladies and mistresses looked on to dress them. † *Angerianus.*

Et si non habeo sensum, tua gratia sensum

Exhibet, & calidi sentio amoris onus.

Dirigis huc quoties spectantia lumina, flamma

Succendunt inopi sancita membra mihi.

Though I no sense at all of feeling have,

Yet your sweet looks do animate and save;

And when your speaking eyes do this way turn,

Me thinks my wounded members live and burn.

I could tell you such another story of a spindle that was fired by a fair Ladies * looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoaked, and was very hot when naked *Cælia* came into it,

Miramur quis sit tantus & unde vapor, &c.

But of all the

tales in this kind, that is the most memorable of † Death himself, when he should have stroken a sweet young Virgin with his dart, he fell in love

* *si longe appi-*
ciens hæc nris
lumine divos
Atq; homines
prope, cur inere
lita nequit?
Angerianus.
† *Idem Anger.*

with the object. Many more such could I relate, which are to be believed with a poetical faith. So dumb and dead creatures dote, but men are mad, stupified many times at the first sight of beauty; amazed, † as that fisherman in *Aristanetus*, that spied a Maid bathing her self by the Sea side,

† *Obstupuit mirabilis membrorum elegantiam, &c. ep. 7.*
† *Stobæus è græco.*

† *Parum absuit quo minus saxum ex homine factum sum, ipsi statui im-mobiliorem me fecit.*

† *Veteres Gorgonis fabulam confinxerunt, eximium forme decus stupidos reddens.*

† *Hor. Ode. 5.*

† *Marlo's Hero.*

† *Aspectum virginis sponte fugit insanus fere, & impossibile existimans, simul eam aspicere quis possit, & intra temperantiae metas se continere.*

† *Apuleius l. 1.*
† *Multi mortales longis itineribus, &c.*

† *Soluta mihi sunt omnia membra —*

A capite ad calcem, sensusque omnis periiit

De pectore, tam immensus stupor animum invasit mihi.

And as *Lucian* in his images, confesseth of himself, that hee was at his Mistress presence void of all sense, immoveable, as if hee had seen a *Gorgon's* head: which was no such cruel monster (as *Cælius* interprets it, *lib. 3. cap. 9.*) but the very quintessence of beauty, some fair creature, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed. *Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

* *They wait the sentence of her scornful eyes;*

And whom shee favours, lives, the other dyes.

† *Heliodorus lib. 1.* brings in *Thyamis* almost besides himself, when hee saw *Chariclia* first, and not daring to look upon her a second time, for hee thought it impossible for any man living to see her, and contain himself. The very fame of beauty will fetch them to it many miles off (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toil or trouble, long journies. *Penia* or *Atalanta* shall not overgo them, through Seas, Desarts, Mountains, and dangerous places, as they did to gaze on *Psyche*: Many mortal men came far and near to see that glorious object of her age, as *Paris* for *Helena*, *Corebus* to *Troja*,

— *Ilis Trojam qui forte diebus*

Venerat insano Cassandra incensus amore.

King *Fohn* of *France* once prisoner in *England*, came to visit his old friends again, crossing the Seas, but the truth is, his coming was to see the Countess of *Salisbury*, the *Non-pereil* of those times, and his dear Mistress. That infernal God *Plutus* came from *Hell* it self, to steal *Proserpina*; *Achilles* left all his friends for *Prolixena's* sake, his enemies daughter; and all the † *Græcian* Gods forsook their heavenly mansions for that fair Lady, *Philo Dioneus* daughters sake, the Paragon of *Greece* in thote daies; *ea enim venustate fuit, ut eam certatim omnes dii conjugem expeterent.*

* *Formosa divi imperat puella.*

They will

* *Io. Secundus basorum lib.*

not only come to see, but as a Faulkoner makes an hungry Hawk, hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;

Were beauty under twenty locks kept fast,

Tet love breaks through, and picks them all at last.

When fair † *Hero* came abroad, the eyes, hearts, and affections of her Spectators were still attendant on her.

† *Et medios inter vultus supereminet omnes,*

Perq; urbem aspiciunt venientem numinis instar.

* So far above the rest fair *Hero* shin'd,

And stole away th'enchanted gazers mind.

† *Museus. Illa autem bene morata, per eadem quocumq; vagabatur, sequentem mentem habebat, & oculos, & corda virorum.*
† *Homer.*
† *Marlo.*

† When

† When *Peter Aretine's Lucretia* came first to *Rome*, and that the fame of her beauty, *ad urbanarum deliciarum sectatores venerat*, *nemo non ad videndam eam*, &c. was spread abroad, they came in (as they say) thick and threefold to see her, and hovered about her gates, as they did of old to *Lais of Corinth*, and *Phryne of Thebes*.

* *Ad cuius jacuit Græcia tota fores,*

† Every man sought to get her love, some with gallant and costly apparel, some with an affected pace, some with musique, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises to commend themselves, and to be gracious in her eyes. Happy was he that could see her, thrice happy that enjoy her company. *Charmides* in *Plato* was a proper young man, in comeliness of person, and all good qualities far exceeding others; whosoever fair *Charmides* came abroad, they seem'd all to be in love with him (as *Critias* describes their carriage) and were troubled at the very sight of him; many came near him, many followed him wheresoever he went. As those *formarum spectatores* did *Acontius*, if at any time he walked abroad: The *Athenian* Ladies stared on *Alcibiades*; *Sapho* and the *Miletian* women on *Phaon* the fair. Such lovely sights do not onely please, entice, but ravish and amaze, *Cleonimus* a delicate and tender youth, present at a feast which *Androcles* his uncle made in *Piræo* at *Athens*; when he sacrificed to *Mercury*, so stupified the guest, *Dineas*, *Aristippus*, *Agesthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eat their meat, they sate all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject *Paris* judgement, and yet *Lucian* approves of it; admiring *Paris* for his choice; he would have done as much himself, and by good desert in his minde; Beauty is to be preferred * before wealth or wisdom. † *Athenæus Deipnosophist. lib. 13. cap. 7.* holds it not such indignity for the *Trojans* and *Greeks* to contend ten years, to spend so much labour, loose so many mens lives for *Helens* sake, for so fair a Ladies sake,

*Ob talem uxorem cui præstantissima forma,
Nil mortale refert.*

That one woman was worth a kingdom, a hundred thousand other women, a world it self. Well might † *Sterpsichores* be blind for carping at so fair a creature, and a just punishment it was. The same testimony gives *Homer* of the old men of *Troy*, that were spectators of that single combat betwixt *Paris* and *Menelaus* at the *Sejan* gate; when *Helena* stood in presence, they said all, the war was worthily prolonged and undertaken for her sake. The very gods themselves (as *Homer* and † *Isocrates* record) fought more for *Helena*; then they did against the *Gyants*. When * *Venus* lost her son *Cupid*, she made proclamation by *Mercury*, that he that could bring tidings of him should have seven kisses; a noble reward some say; and much better than so many golden talents; seven such kisses to many men, were more pretious than seven Cities, or so many Provinces;

† *Perno didascal. dial. Ital. Latin donat. 2 Gasp. Barthio Germano.*

* *Propertius.*

† *Vestrum splendore & elegantiâ,*

ambitione incessus, dominis, cantilennis, &c. gratiam adipisci.

† *Præ ceteris corporis proceritate & egrediendole mirandus apparebat,*

ceteri autem capti ejus amore videbantur, &c.

* *Aristenatus.*

ep. 10.

† *Tom. 4. dial.*

merer. respicientes & ad

formam ejus ob-

stupescerent.

† *In Charidemo*

sapientie merito

pulchritudo

preferunt & opibus.

† *Indignum nihil est Troas fortis & Achivos,*

tempore tam longo perperfos

esse labore.

† *Digna quidem*

facies pro qua

vel obiret Achilles,

vel Priamus, belli

causa probando

fuit. Proper.

lib. 2.

† *Cæcus qui Helena formam*

carperat.

† *Those mutinous*

Turks that

murmured at

Mahomet, when

they saw Irenæ

excused his absence.

Knowls.

† *In laudem*

Helena orat.

* *Apul mib.*

lib. 4.

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Provinces. One such a kiss alone, would recover a man if he were a dying.

*Secur. bas. 13.

*Curtius l. 1.

†Confess.

†Seneca. Amor.

in oculis oritur.

*Ovid Fast.

†Pimarch.

*Lib. de pul.

chrit. Jesu &

Maria.

*Lucian Charit.

demou supra

omnes mortales

felicissimum &

hac frui possit.

†Lucian amor.

Insanum quid-

dam ac furi-

bundum excla-

mans. O fortun-

tissime deo-

rum Mars qui

propter hanc

vinctus fuisti.

*Ov. Met. l. 3.

†Omnes dii

complexi sunt,

& in uxorem

sibi petierunt.

Nat. Comes de

Venere.

*Et cum lux

noctis affulget,

omnium oculos

incurrit: sic

Antiloquus,

&c.

* *Suaviolum Stygia sic te de valle reducet, &c.*

Great Alexander married *Roxane*, a poor mans childe, only for her person.

I was well done of *Alexander*, and heroically done; I admire him for it.

Orlando was mad for *Angelica*, and who doth not condole his mishap? *Thisbe* died for *Piramus*, *Dido* for *Aeneas*, who doth not weep, as

(before his conversion) *Austin* did in commiseration of her estate! shee died for him, *mee* thinks (as hee said) *I could dye for her*

But this is not the matter in hand, what prerogative this Beauty hath, of what power and sovereignty it is, and how far such persons that so

much admire and dote upon it, are to be justified, no man doubts of these matters; the question is how and by what means Beauty produceth this

effect. By sight: the Eye betrayes the soul, and is both Active and Passive in this business; it wounds and is wounded, is an especial cause and in-

strument, both in the subject, and in the object. † *As tears, it begins in the eyes, descends to the breast*, it conveyes these beautilous rayes, as I have said,

unto the heart. *Ut vidi ut perii*. † *Mars videt hanc, visamq; cupit*. Shechem saw *Dinah* the daughter of *Lea*, and defiled her, *Gen. 34. 3.* *Jacob Rachel*

29. 17. for she was beautiful and fair: *David* spied *Bershaba* afar off, *2. Reg. 11. 2.* the Elders *Susanna*, † as that *Orthomenian* *Strato* saw fair *Aristotelea* the

daughter of *Theophanes*, bathing her self at that *Hercyne* well in *Letadea*, and were captivated in an instant. *Viderunt oculi, rapuerunt pectora flamma*,

Ammon fell sick for *Thamars* sake, *2. Sam. 13. 2.* The beauty of *Esther* was such, that shee found favour, not only in the sight of *Assuerus*, but of

all those that looked upon her. *Gerfon*, *Origen*, and some others contended that *Christ* himself was the fairest of the sons of men, and *Joseph* next un-

to him, *speciosus pra filiis hominum*, and they will have it literally taken; his very person was such, that hee found grace and favour of all those that

looked upon him; *Joseph* was so fair, that as the ordinary *Gloss* hath it, *filia decurrerent per murum, & ad fenestras*, they ran to the top of the

walls, and to the windows to gaze on him, as wee do commonly to see some great personage go by: and so *Matthew Paris* describes *Matilda* the

Empress going through *Cullen*. † *P. Morales* the Jesuit saith as much of the Virgin *Mary*. *Antony* no sooner saw *Cleopatra*, but, saith *Appian*, lib.

1. hee was enamored on her. † *Thesens* at the first sight of *Helen* was so besotted, that hee esteemed himself the happiest man in the world if hee

might injoy her, and to that purpose kneeled down, and made his pathetical prayers unto the gods. † *Charicles* by chance espying that curious

picture of smiling *Venus* naked in her Temple, stood a great while gazing, as one amazed, at length hee brake into that mad passionate speech, *O*

fortunate God *Mars*, that wast bound in chains, and made ridiculous for her sake! Hee could not contain himself, but kissed her picture, I know not

how oft, and heartily desired to hee so disgraced as *Mars* was. And what did hee that his Betters had not done before him?

* *atq; aliquis de diis non tristibus optat Sic fieri turpis*

When *Venus* came first to *Heaven*, her comeliness was such, that (as mine Author saith) all the gods came flocking about, and saluted her, each of them went to *Jupiter*, and desired hee might have her to be his wife. When fair *Antiochus* came in presence

sence, as a candle in the dark his beauty shined, all mens eyes (as *Xenophon* describes the manner of it) were instantly fixed on him, and moved at the sight, insomuch that they could not conceal themselves, but in gesture or looks it was discerned and expressed. Those other senses, hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movit Achillem*, *Achilles* was moved in the midst of a battel by fair *Briseis*, *Ajax* by *Tecmessa*, *Judith* captivated that great Captain *Holofernes*, *Dalilah*, *Sampson*, *Rosamund*, *Henry* the second, *Roxolana*, *Solyman* the Magnificent, &c.

† Νῆ κῆ δὲ ἰσχυρῶς

καὶ πῦρ καὶ τὴν τῆς θόρα.

A fair woman overcomes fire and sword.

Naught under Heaven so strongly doth allure

The sense of man, and all his mind possess,

As beauties loveliest bait, that doth procure

Great warriors erst their rigor to suppress,

And mighty hands forget their manliness,

Driven with the power of an heart-burning eye

And lapt in flowers of a golden tress,

That can with melting pleasure mollifie

Their hardened hearts inur'd to cruelty.

Clitiphon ingenuously confesseth, that hee no sooner came in *Leucippes* presence, but that he did corde tremere, & oculis lascivius intueri, hee was wounded at the first sight, his heart panted, and hee could not possibly turn his eyes from her. So doth *Calysiris* in *Heliodorus* lib. 2. *Isis* Priest, a reverend old man complain, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, I will not conceal it, shee overcame mee with her presence, and quite assaulted my continency which I had kept unto mine old age; I resisted a long time my bodily eyes with the eyes of my understanding; at last I was conquered, and as in a tempest carried headlong. *Xenophiles* a Philosopher railed at women down-right for many years together, scorned, hated, scoffed at them, coming at last into *Daphnis*, a fair maids company (as hee condoles his mis-hap to his friend *Demaritis*) though free before,

Intactus nullis ante cupidinibus, was far in love, and quite overcome upon a sudden.

Victus sum fatcor à Daphnide, &c. I confess I am taken

* *Sola hac inflexit sensus, animumq; labentem*

Impulit — I could hold out no longer. Such another mis-

hap, but worse, had *Stratocles* the Phyfician, that blear-eyed old man *muco plenus* (so † *Prodromus* describes him) hee was a severe woman-hater all his life, *scada & contumeliosa semper in faeminas, profatus*, a bitter persecutor of the whole sex, *humanas aspides & vyperas appellabat*, hee swore them all still, and mocked them wheresoever hee came, in such vile terms, *ut matrem & sorores odisses*, that if thou hadst heard him, thou wouldst have loathed thine own Mother and Sisters for his words sake. Yet this old doting fool was taken at last with that celestial and divine look

Delevit omnes ex animo mulieres.

† Nam vixit

et velignem,

ferrum, si qua

Pulchra est.

Apparens, &c.

Spencer in his

fairy. Que.

Spencer in his

fairy. Que.

Spencer in his

fairy. Que.

Spencer in his

fairy. Que.

Spencer in his

fairy. Que.

Spencer in his

fairy. Que.

Spencer in his

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fairy. Que.

Spencer in his

fairy. Que.

Spencer in his

fairy. Que.

Spencer in his

fairy. Que.

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† *Comasq; ad
speculum dispo-
suit.*

Imag. Poli-
sinato. Si illam
saltem intuea-
ris, statuis im-
mobiliorem te
facies: si con-
spexeris eam,
non relinquetur
facultas oculos
ab ea amovendi;
abducet te ali-
gatum quocunq;
voluerit, ut fer-
rum ad se tra-
here ferunt ada-
mantem.

* *Plant. Merc.*

u *In the Knights
tale.*

* *Ex debita co-
tius proportione
aptas partium
compositione.
Piscopolimicus.*

look of Myrilla the daughter of Anticles the Gardner, that smirking wench; that hee shaved off his bushie beard, painted his face, † curl'd his hair, wore a Lawrel-Crown to cover his bald pate, and for her love besides was ready to run mad. For the very day that hee married, he was so furious, *ut solis occasum minus expectare pesseret* (a terrible, a monstrous long day) hee could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, hee would needs go presently to bed. What young man therefore, if old men bee so intemperate, can secure himself? Who can say, I will not bee taken with a beautiful object? I can, I will contain, No, saith Lucian of his Mistress, shee is so fair, that if thou dost but see her, shee will stupifie thee, kill thee straight, and Medusa-like, turn thee to a stone, thou canst not pull thine eyes from her, but as an Adamant doth Iron, shee will carry thee bound headlong whither shee will her self, infect thee like a Basilisk. It holds both in men and women. Dido was amazed at Æneas presence; *Obstupuit primo aspectu Sideria Dido*; and as hee feelingly verified out of his experience;

* *Quam ego postquam vidi, non ita amavi ut sani solent
Homines, sed eodem pacto ut insani solent.*

I lov'd her not as others, soberly,
But as a mad man rageth, so did I.

So Musæus of Leander, *nusquam lumen detorquet ab illa*; and Chaucer of Palamon.

Hee cast his eye upon Emilia
And therewith hee blent and cried ha ha,
As though hee had been stroke unto the heart.

If you desire to know more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold love is a fascination) thus in brief. * *This comeliness or beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I refer you to Poets, Historiographers, and those amorous Writers, to Lucians Images, and Charidemus, Xenophons description of Panthea, Petronius Catalectes; Heliodorus Chariclia, Tacius Leucippe, Longus Sophista's Daphnis and Cloe, Theodorus Prodromus his Rhodanthes, Aristarchus and Philostratus Epistles, Balthasar Castilio, lib. 4. de amico, Laurentius cap. 10. de melan. Æneas Sylvius his Lucretia, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it; for as Seneca saith, *Ep. 33. lib. 4. Non est formosa mulier cujus crux laudatur & brachium, sed illa cujus simul uniuersa facies admirationem singulis partibus dedit*; shee is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts bee correspondent. And the face especially gives a lustre to the rest: The Face is it that commonly denominates fair or foul; *arx forma facies*, The Face is Beauties Tower; and though the other parts bee deformed, yet a good face carries it (*facies non uxor amator*) that alone is most part respected, principally valued, *delitiis suis ferox*, and of it self able to captivate.

Urit te Glycera nitor,
Urit grata proteruitas,
Et vultus nimium lubricus affici;

Her. Od. 19.
lib. 1.

Glycera's too fair a face was it that set him on fire, too fine to be beheld. When † Charea saw the singing wenches sweet looks, hee was so taken, that hee cried out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tadet quotidianarum harum formarum!* O fair face, Ile never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more hee sees her, the worse hee is, — *uritq; videndo*, as in a burning-glass, the Sun beams are recollected to a center, the rayes of love are projected from her eyes. It was Aeneas countenance ravished Queen Dido, *Os humerosq; Deo similis*, hee had an Angelical face.

† Ter. Eunuch.
Act. 2. scen. 3.

† O sacros vultus Baccho vel Apolline dignos,
Quos vir, quos tuto femina nulla videt!

† Petronius
Capit.

— O sacred looks besitting Majesty,
Which never mortal wight could safely see!

Although for the greater part this beauty be most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high brow like unto the bright Heavens, *cæli pulcherrima plaga, Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished Alabaster, a pair of cheeks of Vermillian colour, in which love lodgeth; * *Amer qui mollibus genis puella pernoctas*: A coral lip, *snaviorum delubrum*, in which

* Sophocles
Antigone.

Basia mille patent, basia mille latent

gratiarum sedes gratissima, a sweet-smelling flowre, from which Bees may gather hony, † *Melilega volucres quid adhuc cava thyma, rosasque, &c.*

† 16. Secundum
bas. 19.

Omnes ad dominæ labra venite mea,

Ille rosas spirat, &c. A white and round neck, that *vialactea*, dimple in the chin, black eye-brows, *Cupidinis arcus*, sweet breath, white and even teeth, which some call the sale-peece, a fine soft round pap, gives an excellent grace,

† *Quale decus tumidis Paro de marmore mammis!* * and make a pleasant valley, *lactem sinum*, between two chaulkie hills. Sororiantes papillulas, & ad prurimum frigidis amatores solo aspectu excitantes, Unde is,

† Lachaus.
* Arandus
vallis amantissima
est duobus
montibus composita
nivem.
† Ovid.

† *Forma papillarum quam fuit apta premi!*
Again *urebant oculos dura stantesq; mamilla.*

A flexen hair; golden hair was even in great account, for which Virgil commends Dido, *Nondum sustulerat flavum Proserpina crinem, Et crines nodantur in aurum.* Apollonius (Argonaut. lib. 4. *Fasonis flava coma incendit cor Medea*) will have Fasons golden hair to bee the main cause of Medea's dotage on him. Castor and Pollux were both yellow-hair'd. Paris, Menelaus, and most amorous young men have been such in all ages, *molles ad suaves*, as Baptista Porta infers † *Physiog. lib. 2. love-*ly to behold. Homer so commends Helena, makes Patroclus and Achilles both yellow-hair'd: *Pulchricoma Venus*, and Cupid himself was yellow-hair'd, *in aurum coruscante & crispante capillo*, like that neat picture

† Fol. 77.
Daphiles hilares
amatores,
&c.

picture of Narcissus in Callistratus, for so^b Psyche spied him asleep,

Bryseis, Polixena, &c. flavicomae omnes,

and Hero the fair,

Whom young Apollo courted for her hair.

Leland commends Guithera King Arthur's wife for a fair flaxen hair: so Paulus Amilius sets out Clodoveus that lovely King of France. ^c Synesius holds every effeminate fellow or adulterer is fair hair'd: and Apuleius adds, that Venus her self, Goddess of Love, cannot delight, ^{*} Though shee come accompanied with the Graces, and all Cupids train to attend upon her, girt with her own girdle, and smell of Cinamon and Bawm, yet if she be bald or bad hair'd, shee cannot please her Vulcan. Which belike makes out Venetian Ladies at this day, to counterfeit yellow hair so much, great women to calamistrare and curl it up, *vibrantes ad gratiam crines*, & *tot orbibus in captivitate flexos*, to adorn their head with spangles, pearls, and made flowers, and all Courtiers to affect a pleasing grace in this kinde. In a word, † The hairs are Cupids nets, to catch all comers, a brushie wood, in which Cupid builds his nest, and under whose shadow all Loves a thousand several waies sport themselves.

A little soft hand, pretty little mouth, small, fine, long fingers, *Gratia qua digitus* — 'tis that which Apollo did admire in Daphne; — *laudat digitosq; manusque*, a straight and slender body, a small foot, and well proportioned leg, hath an excellent lustre, ^{*} *Cui totum incumbit corpus uti fundamento ades*. Clearchus vowed to his friend Amyander in † Aristinatus, that the most attractive part in his Mistress, to make him love and like her first, was her pretty leg and foot: a soft and white skin, &c. have their peculiar graces, ^a *Nebula hand est mollior ac huius cutis est, adipol papillam bellulam*. Though in men these parts are not so much respected, a grim Saracen sometimes,

— *nudus membra Pyracmon*, a Martial hirsute face pleaseth best; a black man is a pearl in a fair womans eye, and is as acceptable as ^{*} lame Vulcan was to Venus, for hee being a sweaty fuliginous blacksmith, was dearly beloved of her, when fair Apollo, nimble Mercury were rejected, and the rest of the sweet-fac'd gods forsaken. Many women (as Petronius ^e observes) *sordibus calent* (as many men are more moved with kitchen-wenchs, and a poor market-maid, than all these illustrious Court and City Dames) will sooner dote upon a slave, a servant, a Dirt-dawber, a Brontes, a Cook, a Player, if they see his naked legs or arms, *thorofaque brachia*, † &c. like that Hunts-man Meleager in Philostratus, though hee bee all in raggs, obscene and dirty, besmeared like a ruddle-man, a gypsie, or a chimney-sweeper, than upon a Noble Gallant, Nireus, Ephestion, Alcibiades, or those embroidered Courtiers full of silk and gold. † *Fustines* wife, a Citizen of Rome, fell in love with Pylades a Player, and was ready to run mad for him, had not Galen himself helped her by chance. *Faustina* the Empress doted on a Fencer.

Not one of a thousand falls in love, but there is some peculiar part or

When Cupid
Nep. Casari-
em auream
habentem, ubi
Psyche vidit,
mollemq; ex
Ambrosia cer-
vicem inpe-
xit, crines cris-
pos, purpure-
as genas candi-
dasq; &c.
Apuleius.

^c In laudem
calois splendi-
da coma quisq;
adulter est;
allicit aurea
coma.

^{*} Venus ipsa
non placeret
comis nudata,
capite spolia-
ta, si qualis
ipsa Venus
cum fuit virgo
omni Gratia-
rum choro
stipata, &
toto Cupidi-
num populo
concinata,
baltheo suo
cincta, cinna-
ma fragrans,
& balsama,
si calva pro-
cesserit, place-
re non potest
Vulcano suo.

† Arandus. Ca-
pilli retia Cu-
pidinis, sylvia
cadua, in qua
nificat Cu-
pido, sub cuius
umbra amores
mille modis se
exercent.
^{*} Theod. Pro-
dromus Amor.
lib. 1.

† Epist. 72.
ubi pulchram
tibi, bene
compactum
tenemque pe-
dem vidi.

^a Plaut. Cas.
^{*} Claudius opti-
me rem agit.

^e Fol. 5. Si se-
rum viderint,
aut flatorem
altius cinctum,
aut pulvere perfusum,
aut histrionem in scenam tractum, &c. † Me pulchra fatcor carere forma, ve-
rum luculentia nostra est. Petronius Catal. de Priapo. † Galen.

other which pleaseth most, and inflames him above the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desirable, and pleased best? Some said the forehead, some the teeth, some the eyes, cheeks, lip, neck, chin, &c. the controverſie was referred to *Lais* of *Corinth* to decide; but she smiling, said, they were a company of fools; for suppose they had her where they wished, what would they * first seek? Yet this notwithstanding, I do easily grant, *neque quis vestrum negaverit opinor*, All parts are attractive, but especially the eyes.

h — (*videt igne micantes,
Syderibus similes oculos*) —

which are Loves Fowlers; † *ancupinus amoris*, the shooting-horns, the hooks of Love (as *Arandus* will) the guides, touchstone, Judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body; what do they not? How vex they not? All this is true, and (which *Arthaneus* lib. 13. dip. cap. 5. and *Tatius* hold) they are the chief seats of Love, and as *James Lernutius* hath facetely expressed in an elegant Ode of his,

*Amorem ocellis flammeolis heræ
Vidi insidentem, credite posteri,
Fratresque circum ludibundos
Cum pharetrâ volitare & arcu, &c.*

I saw Love sitting in my Mistress eyes
Sparkling, beleeve it all posterity,
And his attendants playing round about
With bow and arrows ready for to fly.

Scaliger calls the eyes, * *Cupid's* arrows, the tongue, the lightening of Love; the paps, the tents: *Balthasar Castilio*, the causes, the chariots, the lamps of Love,

— *emula lumina stellis,
Lumina qua possent sollicitare Deos;*

Eyes emulating stars in light,
Enticing gods at the first sight,

Loves Orators, * *Petronius*.

*O blandos oculos, & o facetos,
Et quâdam propria nota loquaces,
Illic est Venerus, & leves amores,
Atq; ipsa in medio sedet voluptas.*

O sweet and pretty-speaking eyes,
Where *Venus* love and pleasure lies!

Loves Torches, Touch-box, Napthe and Matches, * *Tibullus*.

*Illius ex oculis quum vult exurere divos,
Accendit geminas lampades acer Amor.*

Tart Love when hee will set the gods on fire,

Lightens the eyes, as Torches to desire.

Leander at the first sight of *Hero's* eyes, was incensed, saith *Musæus*.

*Simul in Voculorum radius crescebat fœx amorum
Et cor fervebat in veluti ignis impetu;
Pulchritudo enim celebris immaculata fœmine
Acetior hominibus est velox sagitta.*

† *Calcagnius Apologis, Quæ pars maxime desiderabilis? alius frontem, alius genas, &c.*
* *Interfœmineum.*

‡ *Hensius.*

h *Sunt enim oculi, præcipue pulchritudinis sedes. lib. 16.*

† *Amoris hami, duces, iudices & indices qui memento insanos sanant, sanos insanare cogunt, oculatissimi corporis excubitores, quid non agunt? quid non cogunt?*

i *Ocelli enim.*

17. *Cyprius & Lipsius epist.*

quæst. lib. 3.

cap. xi. *mentis ob elegantiam.*

† *Cynthia prima suis miferis me cepit oculis.*

† *Contactum natalis ante cupidinibus. Propert. lib. 1.*

† *In catalect.*

† *De supposito lib. 4.*

† *Pulchritudo ipsa per ocellatos radios in pectus amantis dimittens amantem rei formam insculpsit. Tatius lib. 3.*

*Oculus vero via est, ab oculi ictibus
Vulnus dilabitur, & in praeordia viri manat.*

Loves Torchés gan to burn first in her eyes,
And set his heart on fire, which never dies:
For the fair beauty of a Virgin pure,
Is sharper than a dart, and doth inure
A deeper wound, which pierceth to the heart
By the eyes, and causeth such a cruel smart.

* Jacob Corne-
lius Amnon
Traged. Act. 1.
sc. 1.

* Rose formosa-
rum oculis nas-
centur, & bila-
ritas vultus ele-
gantia corona.
Philostatus de-
lectis.

A modern Poet brings in Amnon complaining of Thamar,

— & me fascino

*Occidit ille risus & forma lepos,
Ille niter, illa gratia, & verus decor,
Illa emulantes purpuram, & rosas gena,
Oculiq; vinctaq; aureo nodo come.* —

It was thy beauty, 'twas thy pleasing smile,
Thy grace and comeliness did mee beguile,
Thy rose-like cheeks, and unto purple fair,
Thy lovely eyes, and golden knotted hair.

* Epist. & in
delitius, Abi &
oppragationem
relinque, quam
flamma non ex-
tinguit; nam ab
amore ipsa flama
sentit in-
cendam: que
et porum pene-
tratio, que ty-
rannus haec &c.
† Lecheus Pan-
thea.

* Philostatus Lemnius cries out on his Mistress Basilisk eyes, *ardentes fa-
ces*, those two burning-glasses; they had so inflamed his soul, that no
water could quench it. *What a tyranny (saith hee) what a penetration of
bodies is this! thou dramest with violence, and swallowest mee up; as Charyb-
dis doth Sailers, with thy rockie eyes, hee that falls into this gulf of Love, can
never get out.* Let this bee the Corollary then, The strongest beams of
beauty, are still darted from the eyes.

† *Nam quis lumina tanta, tanta,
Posset luminibus suis, tueri.
Non statim ireptansq; palpitansq;
Prae desiderii aestuantis aurâ? &c.*

For who such eyes with his can see
And not forthwith enamour'd bee!

And as men catch dotrels, by putting out a leg or an arm, with those
mutual glances of the eyes they first inveagle one another.

† Propertius.

† *Cynthia prima suis miserum me cepit ocellis.*

Of all eyes (by the way) black are most amiable, entising, and fairer,
which the Poet observes in commending of his Mistress,

* Ovid. amo-
rum, lib. 2. c-
leg. 4.
† Scut. Hercul.

* *Spektandum nigris oculis, nigroq; capillo.*
which Hesiod admires in his *Alcmena*,

† *Cujus à vertice ac nigricantibus oculis,
Tale quiddam spirat ac ab aurea Venere.*

From her black eyes, and from her golden face,
As if from Venus came a lovely grace.

and * Triton in his *Milene* — *nigra oculos formosa mibi*

* Calcaginus
dial.
* Aliad. 1.

* Hist. lib. 1.

* Homer useth that Epithite of Oxe-eyed, in describing *Funo*, because a
round black eye is the best, the Son of beauty, and farthest from black
the worse: Which * Polydore Virgil taxeth in our Nation; *Angli ut pluri-
mum caesis oculis*, wee have gray eyes for the most part. Baptista Porta
Physiognom. lib. 3. puts gray colour upon children, they bee childish eyes,
dull

dull and heavy. Many commend on the other side *Spanish Ladies*, and those ^z *Greek Dames* at this day, for the blackness of their eyes, as *Porta* doth his *Neopolitan* young wives. *Sueton* describes *Julius Caesar* to have been *nigris vegetisque oculis micantibus*, of a black quick sparkling eye: and although *Averroes* in his *Colliget* will have such persons timerous, yet without question they are most amorous.

Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye. For certainly I am of the Poets mind, Love doth bewitch, and strangely change us.

^a *Ludit amor sensus, oculos perstringit, & aufert
Libertatem animi, mirâ nos fascinat arte.
Credo aliquis demon subiens præcordia flammam
Concitât, & raptam tollit de cardine mentem.*

Love mocks our senses, curbs our liberties,
And doth bewitch us with his Art and Rings,
I think some Devil gets into our entrals,
And kindles coals, and heaves our souls from th'hinges.

Heliodorus lib. 3. proves at large, ^b that love is witch-craft, it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came. The manner of the fascination, as *Ficinus 10. cap. com. in Plat.* declares it, is thus: Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyn eye to eye, and so drink and suck in Love between them, for the beginning of this disease is the Eye. And therefore hee that hath a clear Eye, though hee be otherwise deformed, by often looking upon him, will make one mad, and tye him fast to him by the eye. *Leonard. Varius lib. 1. cap. 2 de fascination.* telleth us, that by this interview, ^c the purer spirits are infected, the one Eye pierceth thorow the other with his rayes, which hee sends forth, and many men have those excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightness is such, they compel their spectators to look off, and can no more endure them than the Sun beams. ^d *Barradius lib. 6. cap. 10. de Harmonia Evangel.* reports as much of our Saviour Christ, and ^e *Peter Morales* of the Virgin Mary, whom *Nicephorus* describes likewise to have been yellow-hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some think, sent from the eyes, carry certain spiritual vapours with them, and so infect the other party, and that in a moment. I know, they that hold *visio fit intra mittendo*, will make a doubt of this; but *Ficinus* proves it from blear-eyes, ^f That by sight alone, make others blear-eyed: and it is more than manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected. Other arguments there are of a Basilisk, that kills afar off by sight, as that *Ephesian* did of whom ^g *Philostratus* speaks, of so pernicious an eye, hee poysoned all hee looked steddily on: and that other argument, *monstrua famina*, out of *Aristotles Problems*, morbose *Capivaccius* adds, and ^h *Septalius* the Commentator, that contaminate a looking-glass with beholding it. ⁱ So the beams that come from the Agents heart, by the eyes infect the spirits

^z Sands relation fol. 67.

^a Mantuan.

^b Amor per oculos, naves, poros influens, &c. Mortales tum summo opere fascinantur quando frequentissimo intuitu aciem

dirigentes, &c. Ideo si quis nitore polleat oculorum, &c.

^c Spiritus puriores fascinantur, oculus a se radios emitit, &c.

^d Lib. de pulch. Jes. & Mar.

^e Lib. 2. c. 23. Colore triticum referente, crine, flava, acribus oculis.

^f Lippi solo intuitu alios lippos faciunt, & patet una cum radio vaporem corrupti sanguinis emanare, cujus contagione oculus spectantis inficitur.

^g Vita Apollonis Comment. in Aristot. Probl.

^h Sic radius a corde percussus, regimen proprium repetit, cor vulnerat, per oculos & sanguinem inficit & spiritus, subitli quadam vi. Castil. lib. 3. de antico.

¹ Lib. 16 Causa
omnis & origo
omnis p. a. sentis
do. oris tute es;
Isti eni'm tui o-
culi, per m. os
oculos ad inti-
ma delapsi prae-
cordia, ac. ri-
mum meis me-
dullis commo-
vent incendi-
um; ergo mise-
rere tui causa
percutis.

² Lycias in
Phædri vultum
inhibat, Phæ-
drus in oculos
Lycias scintillas
suorum defigit
oculorum; cum q.
scintillis, &c.
Sequitur Phæ-
drus Lyciam,
quia cor suum
petit spiri um;
Phædrum Lyci-
as, quia spiritus
propriam sedem
postulat Verum
Lycias, &c.

³ Daemonia in
quit quæ in hoc
Ermo nuper
decurrebant.

⁴ Cossilio de au-
lic. l. 3 fol. 228.
Oculi ut in tues
in insitus sim-
per. ecabian. &
subito ad visum
sagittas emit-
tunt &c.

⁵ Nec mirum si
reliquos mo. has
qui ex contagi-
one n. scatur
confid. remus;
pest. m. prurium,
scabiem, &c.

⁶ Lucretius.

about the patients, inwardly wound, and thence the spirits infect the blood. To this effect she complained in ¹ Apuleius, *Thou art the cause of my grief, thy eyes peircing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pittie me that am now ready to dye for thy sake.* Ficinus illustrates this with a familiar example of that *Marrhusian* Phædrus and Theban Lycias, ² Lycias he stares on Phædrus face, and Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rayes send out his spirits. The beams of Phædrus eyes are easily mingled with the beams of Lycias, and spirits are joyned to spirits. This vapour be- got in Phædrus heart, enters into Lycias bowels: and that which is a greater wonder, Phædrus blood is in Lycias heart, and thence come those ordinary love speeches, my sweet heart Phædrus, and mine own self, my dear bowels. And Phædrus again to Lycias, O my light, my joy, my soul, my life. Phædrus follows Lycias, because his heart would have his spirits; and Lycias follows Phædrus, because he loves the seat of his spirits, both follow; but Lycias the carniester of the two: The river hath more need of the fountain, than the fountain of the river; as iron is drawn to that which is touched with a loadstone; but draws not it again: so Lycias draws Phædrus. But how comes it to pass then, that the blind man loves, that never saw? We read in the Lives of the Fathers, a story of a childe that was brought up in the wilderness from his infancy, by an old Hermite: now come to mans estate, hee saw by chance, two comely women wandring in the woods: hee asked the old man what creatures they were, hee told him, *Fayries*. After a while talking *obiter*; the Hermite demanded of him, which was the pleasantest sight that ever hee saw in his life: hee readily replied, the two ³ *Fayries* hee spied in the wilderness. So that with- out doubt, there is some secret loadstone in a beautiful woman, a mag- netique power, a natural inbred affection, which moves our concu- piscence, as hee sings,

Me thinks I have a Mistress yet to come;

And still I seek, I love, I know not whom.

'Tis true indeed of natural and chaste love, but not of this Heroical pas- sion, or rather brutish burning lust of which wee treat; wee speak of wan- dring, wanton, adulterous eyes, which, as ⁴ hee saith, lye still in wait as so many souldiers, and when they spy an innocent spectator fixed on them, shoot h. m. thorow; and presently bewitch him: especially when they shall gaze and glote; as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others souls. Hence you may perceive how easily, and how quickly wee may bee taken in love; since at the twinkling of an eye, Phæ- drus spirits may so perniciously infect Lycias blood. ⁵ Neither is it any wonder, if wee but consider how many other diseases closely, and as suddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath received them, but e. g. him on.

⁶ Idque petit corpus mens unde est sancia amore;

and wee may manifestly perceive a strange education of spirits, by such as bleed at nose after they bee dead, at the presence of their murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controuv. Ficinus, Cardan, Libanius de cruentis cadaveribus, &c.*

MEMB. 3. SUBSEC. 3.

*Artificial Allurements of Love, Causes and Provocations to
Lust, Gestures, Cloaths, Dowre, &c.*

Natural Beauty is a strong loadstone of it self, as you have heard, a great temptation, and peirceth to the very heart; *forma verecunda nocuit mihi visa puella*; but much more when those artificial inticements and provocations of Gestures, Cloaths, Jewels, Pigments, Exornations, shall bee annexed unto it; those other circumstances, opportunity of time and place shall concur, which of themselves alone were all sufficient, each one in particular, to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an natura*? Whether natural or artificial objects bee more powerful? but not decided: for my part I am of opinion, that though Beauty it self bee a great motive, and give an excellent lustre *in sordibus*, in beggery, as a Jewel on a dunghil will shine, and cast his rayes, it cannot bee suppressed, which *Heliodorus* feigns of *Chariclia*, though shee were in beggars weeds: yet as it is used, artificial is of more force, and much to be preferred.

° In beauty, that of favour is preferred before that of colours, and decent motion is more than that of favour.
Bacon's Essays

† *Sic dentata sibi videtur Agle;
Emptis ossibus Indicoque cornu;
Sic quæ nigrior est cadente moro;
Cernuata sibi placet Lychoris.*

† *Martialis.*

So toothless *Agle* seems a pretty one;
Set out with new bought teeth of *Indy*-bone:
So foul *Lychoris* blacker than berry;
Her self admires, now finer than cherry.

John Leri the *Burgundian* cap. 8. *hist. navigat. in Brasil.* is altogether on my side. For whereas (saith hee) at our coming to *Brasil*, wee found both men and women naked as they were born, without any covering, so much as of their privities, and could not bee perswaded, by our Frenchmen that lived a year with them, to wear any, ^P Many will think that our so long commerce with naked women, must needs bee a great provocation to lust; but hee concludes otherwise, that their nakedness did much less entice them to lasciviousness, than our womens cloaths. And I dare boldly affirm (saith hee) that those glittering attires, counterfeit colours, headgears, curled hairs, platted coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other countrements, wherewith our country-women counterfeite a beauty, and so curiously set out themselves, cause more inconvenience in this kind, than that Barbarian homeliness, although they bee no whit inferiour unto them in beauty. I could evince the truth of this by many other arguments, but I appeal (saith hee) to my companions at that present, which were all of the same mind. His country-man *Montagne* in his *Essayes*, is of the same opinion, and are so, many others; out of whose assertions thus much in brief we may conclude: That Beauty is more be-
holding to Art than Nature, and stronger provocations proceed from
outward/

° Multi tacite opinantur commercium illud adeo frequens cum Barbaris nudis, ac praesertim cum feminis, ad libidinem provocare, ac minus multum noxia illorum nuditas quam nostrarum feminarum cultus. Ausim asserere splendidiorem illum cultum, fucos, &c.

outward ornaments, than such as nature hath provided. It is true, that those fair sparkling eyes, white neck, coral-lips, turgent Paps, Rose-coloured cheeks, &c. of themselves are potent inticers; but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall bee added, it must needs bee far more forcible than it was, when those curious needle-works, variety of colours, purest dyes, Jewels, spangles, pendants, lawn, lace, tiffanies, fair and fine linnen, embroideries, calamistrations, ointments, &c. shall bee added, they will make the veriest dowdy otherwise, a Goddess, when nature shall bee furthered by Art. For it is not the eye of it self that intiseth to lust, but an *adulterous eye*, as *Peter* terms it, 2. 2. 14. a wanton, a rolling, lascivious eye: A wandring eye, which *Isaiab* taxeth, 3. 16. *Christ* himself, and the *Virgin Mary* had most beautiful eyes, as amiable eyes as any persons, saith ¹ *Baradius*, that ever lived, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if wee may beleieve ² *Gerson* and ³ *Bonaventure*: there was no such Antidote against it, as the *Virgin Maries* face. 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When *Pallas*, *Juno*, *Venus*, were to win *Paris* favour for the golden Apple, as it is elegantly described in that pleasant enterlude of [†] *Apuleius*, *Juno* came with majesty upon the stage, *Minerwa* gravity, but *Venus*, dulce subridens, constitit amane, & gratissima Gratia deam propitiantes, &c. came in smiling with her gracious graces, and exquisite musick, as if shee had danced, & nonnunquam saltare solis oculis, and which was the main matter of all, shee danced with her rolling eyes: they were the Brokers and Harbingers of her sute. So shee makes her brags in a modern Poet,

¹ *Harmo. evangel. lib. 6. cap. 6.*

² *Serm. de concep. virg. Physiognomia virginis omnes movet ad castitatem.*

³ *serm. d. 3. q. 3. Miram, virgo formosissima, sed à nemine concupita.*

[†] *Met. 10.*

[†] *Rosamonds complaint, by Sam. Daniel.*

† *Soon could I make my brow to tyrannize,
And force the world do homage to mine eyes.*

The eye is a secret Orator, the first bawd, *Amoris porta*, and with private looks, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. ¹ *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to give each other entertainment, before ever they had conference: hee asked her good will with his eye; shee did *suffragari*, and gave consent with a pleasant look. That ² *Thracian Rodophe* was so excellent at this dumb Rhetorick, that if shee had but looked upon any one almost (saith *Calisiris*) shee would have bewitched him, and hee could not possibly escape it. For as ³ *Salvianus* observes, the eyes are the windows of our souls, by which as so many channels, all dishonest concupiscence gets into our hearts. They reveal our thoughts, and as they say, *frons animi index*, but the eye of the countenance,

¹ *Aeneas Silv.*

² *Heliodor. l. 2.*

Rodophe Thracia tam inevi-

tabili fascino

instructa, tam

exacte oculis

intuens attrax-

it, ut si in illam

quis incidisset,

fieri non posset

quin caperetur.

³ *Lib. 3. de*

providentia:

An mi fenestrae

oculis, & omnis

improba cupidi-

tas per ocellos

tangam cana-

les introit.

[†] *Buchanan.*

† *Quid procacibus intnuere ocellis? &c.*

I may say the same of smiling, gate, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shews and prognosticks of greater matters, which they most part use, to inveagle and deceive, though many fond lovers again are so frequently mistaken, and led into a fools paradise

paradise. For if they see but a fair Maid laugh, or shew a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour, sure shee loves them, shee is willing, coming, &c.

Stultus quando videt quod pulchra puellula ridet,

Tum fatuus credit se quod amare velit:

When a fool sees a fair Maid for to smile,
Hee thinks shee loves him, 'tis but to beguile.

They make an Art of it, as the Poet telleth us,

*Quis credat? discunt etiam ridere puella,
Queritur atque illis hac quoque parte decor:*

Who can beleieve? to laugh Maids make an Art,
And seek a pleasant grace to that same part.

And 'tis as great an enticement as any of the rest,

subrisit molle puella,

Cor tibi rite salit.

Shee makes thine heart leap with a pleasing gentle smile of hers.

Dulce ridentem Lalagen amabo,

Dulce loquentem,

as much for smiling, as for discoursing, *delectata illa risit tam blandum,* as hee said in *Petronius* of his Mistress, being well pleased, shee gave so sweet a smile. It won *Ismenius*, as hee confesseth, *Ismene subrisit amatorium*, *Ismene* smiled so lovingly the second time I saw her, that I could not chuse but admire her: And *Galla's* sweet smile quite overcame † *Faustus* the Shepherd,

Me aspiciens motis blande subrisit ocellis,

All other gestures of the body will enforce as much. *Daphnis* in † *Lucian* was a poor tattered wench, when I knew her first, said *Corbilo*, *pannosa & lacera*, but now shee is a stately peece indeed, hath her Maids to attend her, brave attires, mony in her purse, &c. and will you know how this came to pass? by setting out her self after the best fashion, by her pleasant carriage, affability, sweet smiling upon all, &c. Many women dote upon a man for his complement onely, and good behaviour, they are won in an instant; too credulous to beleieve that every light, wanton suter, who sees or makes love to them, is instantly inamoured, he certainly dotes on, admires them, will surely marry, when as hee means nothing less, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shews, and amongst the rest, an upright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace, are most powerful enticers, and which the Prophet *Esay*, a Courtier himself, and a great observer, objected to the daughters of *Sion*, 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not effect by such means?

Whilst nature decks them in their best Attires

Of youth and beauty which the world admires;

† Urit — voce, manu, gressu, pectore, fronte, oculis.

When Art shall be annexed to Beauty, when wiles and guiles shall concur: for to speak as it is, Love is a kinde of legerdemain, meer jugg-
ling,

† Ovid. de arte
amandi.

† Pers. 3. Sat.

^a Vel centum
Charites ridere
putaret, Anse-
nus of Hero.

^b Hor. Od. 22.
lib. 1.

^c Anastasius
l. 3.

[†] Mantuan.

[†] Tom. 4. meri-
dial. Exortian-
do seipsum ele-
ganter, facilem
& hilarem so-
gerendo, erga
cunctos, riden-
do suave ac
blandum quid,
&c.

† Angerianus

47

^a Vel si Forte
vestimentum de
industria eleve-
tur, ut pedum
ac tibi arum
pars aliqua
conspiciatur,
dum templum
aut locum ali-
quem adierit.

^c Sermo, quod
non tamini vi-
ris cohabitent.

Non loquuta es
lingua, sed lo-
quuta es gressu,
non loquuta es
voce, sed oculis
loquuta es cla-
rius quam voce.

† Jovianus
Pontanus Bazar.
lib. 1. ad Hermi-
onem.

* De luxu vesti-
um discit. 6.
Nihil aliud de-
est nisi in prece-
vos precedat.

^c c. 1. 1. 1.
If you can
tell how you
may sing this to
the tune, a Sow-
gelder blows.

^c c. 1. 1. 1.
If you can
tell how you
may sing this to
the tune, a Sow-
gelder blows.

† Plin. lib. 33.
cap. 10. Cam-
paspen Nudam
picturus Apelles,
amore ejus illa-
queatus est.

* In Tyrrenis
conviviis nuda
mulieres mini-
strabant.

* Amatoria
miscentes vidit,
& in ipsis com-
plexibus audit,
&c. emerfit in-
de Cupido in pe-
ctus Virginis.

† Epist. 7. lib. 2.

ling; a fascination.) When they shew their fair hand, fine foot and leg withall; *magnum sui desiderium nobis relinquunt*, saith ^d Balthazar Castilio lib. 1. they set us a longing, and so when they pull up their petty-coats; and outward garments, as usually they do to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroyderings, (it shall go hard but when they go to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as ^e Chrysostome telleth them down-right, though they say nothing with their mouths, they speak in their gate, they speak with their eyes, they speak in the carriage of their bodies. And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists; to what end are they but only to tempt men to lust!

† Nam quid lacteolus sinus, & ipsas

Præ te fers sine linteo papillas?

Hoc est dicere, posce, posce, trado;

Hoc est ad Venerem vocare amantes.

There needs no more as ^{*} Fredericus Matenensis well observes, but a Cryer to go before them so dressed, to bid us look out; a trumpet to sound, or for defect, a Sowgelder to blow,

Look out, look out and see

What object this may be

That doth perstringe mine eye:

A gallant Lady goes,

In rich and gaudy clothes,

But whither away God knows,

—look out, &c. & quæ sequuntur.

or to what end and purpose? But to leave all these phantastical raptures; Ile prosecute mine intended Theam. Nakedness, as I have said, is an odious thing of it self; *remedium amoris*; yet it may be so used, in part; and at set times, that there can be no such enticement as it is;

Net mihi cincta Digna placet, nec nuda Cythere;

Illæ voluptatis nil habet, hæc nimium.

Durid so espied Bersheba, the Elders Susanna: Apelles was enamoured with Campaspe, when he was to paint her naked. Tiberius in Suet. cap. 42. supped with Sestius Gallus an old leacher, libidinoso senæ, ed lege ut nuda puellæ administrarent; some say as much of Nero, and Pontus Huter of Carolus Pugnax. Amongst the Babylonians, it was the custome of some lascivious queans to dance friskin in that fashion, saith Curtius lib. 5. and Sardinus de mor. genti lib. 1. writes of others to that effect. The ^{*} Tuscans at some set banquets, had naked women to attend upon them, which Leonicus de Varia hist. lib. 3. cap. 96. confirms of such other bawdy nations. Nero would have filthy pictures still hanging in his chamber, which is too commonly used in our times; and Heliogabalus, etiam coram agentibus, ut ad Venerem incitarent: So things may be abused. A servant maid in Aristanetus spied her Master and Mistress through the key-hole merrily disposed; upon the sight she fell in love with her Master. † Antoninus Calla observed his mother-in-law with her breasts amorously laid open

pen, hee was so much moved, that hee said, *Ah si liceret*, Oh that I might, which shee by chance over-hearing, replied as impudently, *Quicquid libet licet*, thou mayest do what thou wilt: And upon that temptation he married her: this object was not in cause, nor the thing it self, but that unseemly, undecent carriage of it.

When you have all done, *veniunt à veste sagittæ*, the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

* Which doth even Beauty beautifie;

And most bewitch a wretched eye.

* Sidney's Arcadia.

a filthy knave, a deformed quean, a crooked carcass, a maukin, a witch, a rotten post, an hedge-stake may be so set out, and tricked up, that it shall make as fair a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it the first snare of lust; *Bossus*, *aucupium animarum*, *lethalem arundinem*, a fatal reed; the greatest bawd; *forte lenocinium*, *sanguineis lachrymis deplorandum*, saith *Matensius*, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and *decorum* in this, as well as in other things, fit to be used, becoming several persons, and besitting their estates; hee is onely phantastical, that is not in fashion; and like an old Image in Arras hangings, when a manner of Attire is generally received: but when they are so new-fangled, so unstaid, so prodigious in their Attires, beyond their means and fortunes, unbesitting their age, place, quality, condition, what should wee otherwise think of them? Why do they adorn themselves with so many colours of herbs, fictitious flowers, curious needle-works, quaint devices, sweet-smelling odours, with those inestimable riches of precious stones, pearls, rubies, diamonds, emeralds, &c? Why do they crown themselves with gold and silver, use coronets, and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroideries, shadows, rebatoes, verficolor ribbands? why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs, falls, calls, cuffs, damasks, velvets, tinsels, cloth of gold, silver, tissue: with colours of heavens, stars, planets: the strength of metals, stones, odours, flowers, birds, beasts, fishes, and whatsoever *Africk*, *Asia*, *America*, sea, land, art, and industry of man can afford: why do they use and covet such novelty of inventions, such new-fangled tires, and spend such inestimable summs on them? To what end are those crisped, false hairs, painted faces, as the *Satyrists* observes, such a composed gate, not a step awry? Why are they like so many *Sybarites*, or *Neroes* *Poppan*, *Assuerus* Concubines, so costly, so long a dressing as *Caesar* was marshalling his army, or an hawk in pruhing? *Dum moluntur, dum comantur, annus est*: A * *Gardiner* takes not so much delight and pains in his garden; an horse-man to dress his horse, scour his armour, a Mariner about his ship, a Merchant his shop and shop-book, as they do about their faces, and all those other parts: such setting up with corks, streightning with whale-bones, why is it but as a day-net catcheth Larks, to make young men stoop unto them? *Philocharus* a gallant

De immod. mulier. cultu.
† *Discurs. 6. de luxu vestim.*

* *Petronius* fol. 95. *Quo spectant flexæ comæ? quo facies medicamine attrita & oculorum mollis, perulantia quo incessus tam compositus, &c.*

* *P. Aretine.* *Horatulus non ita exercetur visendis hortis, eques equis, armis, nauta navibus, &c.*

† Epist. 4. Son-
nus armillarum
bene sonantium,
odor unguento-
rum, &c.

† Tom. 4. dial.

Amor. Vaseula
plena nullæ in-
felicitatis om-
nem maritorum
opulentiam in
hæc impendant,
dracones pro
monilibus ha-
bent, qui uti-
nam vere draco-
nes essent. Luci-
an.

† Seneca.

† Castilio de au-
lic. lib. 1. Multi-
eribus omnibus
hoc imprimis in
votis est, ut for-
mose sint, aut si
re ipsa non sint,
videantur ta-
men esse; & si
qua parte natu-
ra defuit, artis
sappetias ad-
jungunt: unde il-
le faciei uncti-
ones, dolor &
cruciatus in ar-
etandis corpori-
bus, &c.

† Ovid. epist.

Med. Jasoni.

o Modo cauda-

tas tunicas,

&c. Bossus.

† Seribanius

philos. Christ.

cap. 6.

gallant in *Aristanetus*, advised his friend *Polianus*, to take heed of suc-
h entisements, † for it was the sweet sound and motion of his Mistris spangles
and bracelets, the smell of her oyntments, that captivate a him first,

Ille fuit mentis prima ruina mea.

Quid sibi vult pixidum turba, saith^m *Lucian*, To what use are pins, pots,
glasses, ointments, irons, combs, bodkins, setting-sticks? why bestow they all
their patrimonies and husbands yearly revenues on such fooleries? † bina
patrimonia singulis auribus; why use they dragons, wasps, snakes, for
chains, inamelled jewels on their necks, ears? *dignam potius foret ferro*
manus istas religari, atque utinam monilia verè dracones essent; they had
more need some of them be tied in *Bedlam* with iron chains, have a
whip for a fan, and hair-cloaths next to their skins, and instead of
wrought smocks, have their cheeks stigmatized with a hot iron; I say,
some of our *Fesabels*, instead of painting, if they were well served. But
why is all this labour, all this cost, preparation, riding, running, far-
fetch'd, and dear bought stuff? "Because forsooth they would be fair and
fine, and where nature is defective, supply it by art.

† *Sanguine quæ vero non rubet, arte rubet*, (*Ovid.*)

and to that purpose they annoint and paint their faces, to make *Helen of*
Hecuba parvamque exortamque puellam — *Europen*. To this
intent they crush in their feet and bodies, hurt and crucifie themselves,
sometimes in laxe clothes, an hundred yards I think in a gown, a sleeve;
and sometimes again so close, ut nudos exprimant artus. ° Now long
tails and trains, and then short, up, down, high, low, thick, thin, &c.
now little or no bands, then as big as cart wheels, now loose bodies, then
great fardingals and close girt, &c. Why is all this, but with the whore
in the Proverbs, to intoxicate some or other? *oculorum decipulam*, † one
therefore calls it, & *Indicem libidinis*, the trap of lust, and sure token, as
an Ivy-bush is to a Tavern.

Quod pulchros Glycere sumas de pixide vultus,

Quod tibi composita nec sine lege comæ:

Quod niteat digitis Adamas, Beryllus in aure;

Non sum divinus: sed scio quid cupias.

O *Glycere* in that you paint so much;

Your hair is so bedeck'd in order such;

With rings on fingers, bracelets in your ear;

Although no Prophet, tell I can, I fear.

To be admired, to be gazed on, to circumvent some novice; as many
times they do, that instead of a Lady he loves a cap and a feather, instead
of a maid that should have *verum colorem*, *corpus solidum* & *succi plenum*
(as *Cherea* describes his mistress in the † Poet) a painted face, a ruff-band
fair and fine linnen, a coronet, a flower,

* (*Naturaque putat quod fuit artificis,*)

a wrought waistcoate
he dotes on, or a pied petticoate, a pure die instead of a proper woman.
For generally, as with rich furred Conies, their cases are far better than
their bodies, and like the bark of a Cinnamon tree which is dearer than
the whole bulk, their outward accoutrements are far more pretious than
their inward indowments. 'Tis too commonly so.

P *Auferimur*

† Ter. Eunuc.

Act. 2. Sc. 3.

* *Siroza* fil.

^P *Auferimur cultu, & gemmis, atque teguntur
Omnia; pars minima est ipsa puella sui.*

With gold and Jewels all is covered.

And with a strange tire wee are won,
(While shee's the least part of her self)

And with such baubles quite undone.

Why do they keep in so long together, a whole winter sometimes,
and will not be seen but by torch or candle-light, and come abroad with
all the preparation may bee, when they have no business, but only to
show themselves?

Spectatum veniunt, veniunt spectentur ut ipsa.

† For what is Beauty if it bee not seen.

Or what is't to bee seen, if not admir'd,

And though admir'd, unless in love desir'd?

why do they go with such counterfeit gate, which ^a *Philo Judaeus*, re-
prehends them for, and use (I say it again) such gestures, apish, ridicu-
lous, undecent Attires, *Sybaritical tricks, fucos genis, purpurissam venis, ce-
russam fronti, leges oculis, &c.* use those sweet perfumes, powders and oint-
ments in publick, flock to hear sermons so frequent, is it for devotion? or
rather as ^r *Basil* tells them, to meet their sweet-hearts, and see fashions; for
as hee saith, commonly they come so provided to that place, with such
curious complements, with such gestures and tires, as if they should go
to a dancing-school, a stage-play, or bawdy-house, fitter than a Church,

When such a shee-Priest comes her Mass to say,

Twenty to one they all forget to pray.

They make those holy Temples consecrated to godly Martyrs, and religious
uses, the shops of impudence, dens of whores and thieves, and little better
than brothel-houses. When wee shall see these things daily done, their hus-
bands bankrupts, if not cornutoes, their wives light hufwives, daughters
dishonest, and hear of such dissolute acts, as daily wee do, how should
wee think otherwise? what is their end, but to deceive and inveagle young
men? As tow takes fire, such inticing objects produce their effect, how
can it bee altered? When *Venus* stood before *Anchises* (as ^t *Homer* teigns
in one of his Hymns) in her costly robes, hee was instantly taken,

*Cum ante ipsum staret Foris filia, videns eam
Anchises, admirabatur formam, & stupendas vestes;
Erat enim induta peplo, igneis radiis splendidiore,
Habebat quoque torques fulgidos, flexiles halices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata.* —

When *Venus* stood before *Anchises* first,
Hee was amaz'd to see her in her tires;
For shee had on a hood as red as fire,
And glittering chains, and Ivy twisted spires,
About her tender neck were costly bruches,
And neck-laces of gold-inamell'd ouches.

So when *Medea* came in presence of *Jason* first, attended by her
Nymphs and Ladies; as shee is described by *Apollonius*,

Cunctas

† S. Daniel.
a Lib. de picti-
mis. Fracto in-
cessu, obitu
l. scirpo, calami-
sivata, cincin-
nata, fucata,
reccus lota, pur-
purissata, pre-
tiosoque amicta
pallio, spirans
unguenta, ut ju-
venum animos
circumveniat.

† O. at in ebrios
Impudenter se
masculorum a-
spectibus expo-
nunt, insolenter
comas jactan-
tes, trahunt tu-
nicas pedibus
collidentes, ocu-
loque perulanti-
visu effuso, ad
tripudium insa-
nientes, omnia
adulescentium
intemperantiam
in se provocan-
tes, idque in
templis memo-
rie martyrum
consecratis;
pomarium civi-
tatis officinam
fecerunt impu-
dentia.
† Hymno *Veneri*
dicato.

† Argonaut. l. 4.

*Cunctas verò ignis instar sequebatur splendor
Tantum ab aureis fimbriis resplendebat iubar,
Accenditque in oculis dulce desiderium.*

A lustre followed them like flaming fire,
And from their golden borders came such beams,
Which in his eyes provok'd a sweet desire.

* Vit. Antoi.
u Regia domo
ornataque cer-
tantes, sese ac-
formam suam
Antozio offe-
rentes, &c.
Cum ornatu &
incred bill pom-
pa per Cydnum
fluvium navi-
garent aurata
puppi, ipsa ad
similitudinem
Veneris ornata,
puella Gratiis
similes, pueri Cu-
pidinibus, An-
tonius ad visum
superfactus.
z Amictum
Chlamyde &
coronis, quum
primum aspexit
Cecemonem, ex
potestate mentis
excidit.
y Lib de lib.
prop.
z Ruth. 3. 3.
a Cap. 9. 5.
b Juv. Sat. 6.
c Hor. lib. 2.
Od. 11.
d Cap. 27.
e Epist. 90.
f Quicquid est
boni moris levi-
tate extingui-
tur, & politura
corporis mulie-
bres munditias
anteceffimus, co-
lores meretri-
cios viri sumi-
mus, tenero &
molli gradu su-
spendimus gra-
dum, non am-
bulamus, Nat.
quest. lib. 7.
cap. 31.

Such a relation wee have in * *Plutarch*, when the Queens came and offer-
ed themselves to *Anthony*, "with divers presents, and enticing ornaments,
Asiatick Allurements, with such wonderful joy and festivity, they did so in-
veagle the Romans, that no man could contain himself, all was turned to
delight and pleasure. The women transformed themselves to *Bacchus* shapes,
the men-children to *Satyrs* and *Pans*; but *Anthony* himself was quite
besotted with *Cleopatra's* sweet speeches, philters, beauty, pleasing tyes:
for when shee sailed along the River *Cydus*, with such incredible pomp,
in a gilded ship, her self dressed like *Venus*, her Maids like the *Graces*,
her Pages like so many *Cupids*, *Anthony* was amazed, and rapt beyond
himself. *Heliodorus* lib. 1. brings in *Dameneta* Step-mother to *Cnemon*,
whom shee * saw in her scarfs, rings, robes and coronet, quite mad for the love
of him. It was *Judith's Pantofles* that ravished the eyes of *Olofernes*. And
y *Cardan* is not ashamed to confess, that seeing his wife the first time all
in white, hee did admire, and instantly love her. If these outward orna-
ments were not of such force, why doth z *Naomi* give *Ruth* counsel how
to please *Boaz*? and a *Judith* seeking to captivate *Olofernes*, washed and
annointed her self with sweet ointments, dressed her hair, and put on
costly attires. The riot in this kind hath been excessive in times past; no
man almost came abroad, but curled and annointed,

b *Et matutino Judans Lippinus amomo,*

Quantum vix redolent duo funera,

one spent
as much as two funerals at once, and with perfumed hairs, c & rosa canos
odorati capillos *Assyriaque nardo*. What strange things doth d *Sueton* re-
late in this matter of *Caligula's* riot? And *Pliny* lib. 2. & 13. Read more
in *Dioscorides*, *Ulmus*, *Arnoldus*, *Randoletius de fuco & decoratione*; for
it is now an art, as it was of old (so e *Seneca* records) officina sunt odores
coquentium. Women are bad, and men worse, no difference at all betwixt
their and our times; f *Good manners* (as *Seneca* complains) are extinct
with wantonness, in tricking up themselves men go beyond women, they wear
harlots colours, and do not walk, but jet and dance, hic mulier, hæc vir,
more like *Players*, *Butterflies*, *Baboons*, *Apes*, *Anticks*, than men.
So ridiculous moreover wee are in our attires, and for cost so excessive,
that as *Hierom* said of old, uno filo villarum insunt pretia, unolino decies
sestertium inseritur; 'tis an ordinary thing to put a thousand Oakes, and an
hundred Oxen into a suit of apparel, to wear a whole Mannor on his
back. What with shooe-ties, hangers, points, caps and feathers, scarfs,
bands, cuffs, &c. in a short space their whole patrimonies are consumed.
Helioabalus is taxed by *Lampridius*, and admired in his age for wearing
Jewels in his shooes, a common thing in our times, not for Emperours
and Princes, but almost for serving-men and taylors: all the flowers,
stars, constellations, gold and pretious stones do condescend to set out
their

their shooes. To repress the luxury of those *Roman* Matrons, there was
^s *Lex Valeria*, and *Oppia*, and a *Cato* to contradict; but no Laws will serve
to repress the pride and insolency of our daies, the prodigious riot in this
kinde. *Lucullus* wardrobe is put down by our ordinary Citizens; and a
Coblers wife in *Venus*, a Courtesan in *Florence*, is no whit inferiour to a
Queen, if our Geographers say true: and why is all this? *Why do they*
glory in their Jewels (as ^h hee saith) or exult and triumph in the beauty of
clothes? *why is all this cost?* to incite men the sooner to burning lust. They
pretend decency and ornament; but let them take heed, lest while they
set out their bodies, they do not damn their souls; 'tis ^t *Bernards*
counsel: *shine in Jewels, stink in conditions; have purple Robes; and a*
torn conscience. Let them take heed of *Esayes* Prophecie, that their slip-
pers and tires bee not taken from them, sweet balls, bracelets, ear-rings,
vails, wimples, crisping-pins, glasses, fine linnen, hoods, lawns, and
sweet favours, they become not bald, burnt, and stink upon a sudden.
And let Maids beware, as ^k *Cyprian* adviseth, *lest while they wander too*
loosely abroad, they lose not their virginities: and like *Egyptian* Temples,
seem fair without, but prove rotten carcasses within. How much bet-
ter were it for them to follow that good counsel of *Tertullian*? ¹ *To have*
their eyes painted with chastity, the Word of God inserted into their ears,
Christ's yoke tied to the hair, to subject themselves to their husbands. If
they would do so, they should bee comely enough, cloathe themselves with the
silk of sanctity, damask of devotion, purple of piety and chastity, and so
painted, they shall have God himself to bee a suiter: Let whores and queans
Prank up themselves, ^m let them paint their faces with minion and cerusse,
they are but fuels of lust, and signs of a corrupt soul: if yee bee good, honest,
virtuous, and religious Matrons; let sobriety, modesty and chastity bee your
honour, and God himself your love and desire. *Mulier recte olet, ubi nihil*
olet, then a woman smells best, when shee hath no perfume at all; no
Crown, Chain, or Jewel (*Guivarra* adds) is such an ornament to a
Virgin, or virtuous woman, *quam virgini pudor,* as chastity is: more
credit in a wise mans eye and judgement they get by their plainness, and
seem fairer than they that are set out with bables, as a Butchers meat is
with pricks, puffed up and adorned like so many Jayes, with variety of
colours. It is reported of *Cornelia* that virtuous *Roman* Lady, great
Scipio's daughter, *Titus Sempronius* wife, and the Mother of the *Gracchi*,
that being by chance in company with a Companion, a strange gentlewo-
man (some light huswife belike, that was dressed like a May-Lady, and
as most of our gentlewomen are, was ⁿ more solicitous of her head-tire,
than of her health, that spent her time betwixt a comb and a glass, and had ra-
ther bee fair than honest (as *Cato* said) and have the Common-wealth turned
topsie turvie, than her tires marred) and shee did naught but brag of her
fine Robes and Jewels, and provoked the *Roman* Matron to shew hers:
Cornelia kept her in talk till her children came from school, and these
said shee, are my Jewels, and so deluded and put off a proud, vain, phan-
tastical huswife. How much better were it for our Matrons to do as

^s Liv. lib. 4.
dec. 4.

^h Quid exul-
tas in pulchri-
tudine panni?
quid gloriaris
in gemmis ut
facilius invi-
tes ad libidi-
nosum incen-
dium? Mar.
Blossus de im-
moder. mulie.
cultu.

^a Epist. 113.
Fulgent moni-
libus, moribus
sordent, pur-
purata vestis,
conscientia
pannosa, cap.

3. 17.
^k De virginali
habitu: dnm
ornari cultius,
dum evagari
virgines vo-
lunt, desinunt
esse virgines.

Clemens A-
lexandrinus
lib. de pulchr.
anima, ibid.

¹ Lib. 2. de cal-
tu mulierum,
oculos depi-
ctos verecun-
dia, inferen-
tes in aures
sermonem dei,
annectentes
crinibus ju-
gum Christi,
caput maritis
subjicientes,

sic facile &
satis eritis or-
nata: vestire,
vos serico pro-
bitatis, byssino
sanctitatis,
purpura pud-
icitie; taliter
pigmentata
deum habebi-
tis amatorem,
et suas habeb-
ant Romana
lascivias; pur-
purissas, ac ce-
russas ora perun-
gant, fomenta
libidinum, &

*corrupta mentis indicia, vestrum ornamentum deus sit, pudicitia, virtutis studium. Blossus Plantius. Sollicitiores de capis
tis sui decore quam de salute, inter pectinem & speculum diem perdunt, concinniores esse malunt quam honestiores, & rem-
pus minus turbantur quam ornant. Seneca.*

thee

478

o Lucian.

p Non sic Fur-
ius de Galis,
non Papyrius
de Samnitibus,
Scipio de Nu-
mantia trium-
phavit; ac illa
se vincendo in
hac parte.

† Anacreon. 4.
solum intue-
mur aurum.

† Affer tecum
se vis vivere
mecum.

* Theognis.

she did, to go civilly and decently, ° *Honestæ mulieris instar qua utitur au-
ro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and
for that use it serves, and when they need it, then to consume it in riot,
begger their husbands, prostitute themselves, inveagle others, and per-
adventure damn their own souls? How much more would it bee for
their honour and credit? Thus doing, as Hierom said of *Blesilla*, p *Furius*
did not so triumph over the Gaules, Papyrius of the Samnites, Scipio of Nu-
mantia, as shee did by her temperance; *pulla semper veste, &c.* They should
insult and domineer over lust, folly, vain-glory, all such inordinate, furi-
ous and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine
clothes, there is another great allurements (in the worlds eye at least)
which had like to have stoln out of sight, and that is mony, *veniunt à*
dote sagitta, mony makes the match; † *ΜΟΝΗΝ ἄργυρον βλήσκουσιν*: 'Tis like sauce
to their meat, *cum carde condimentum*, a good dowry with a wife. Many
men, if they do hear but of a great portion, a rich heir, are more mad,
than if they had all the beautilous ornaments, and those good parts Art
and Nature can afford, they † care not for honesty, bringing up, birth,
beauty, person, but for mony.

* *Canes & equos (ò Cyrne) querimus
Nobiles, & à bonâ progenie;
Malam vero uxorem, malique patris filiam
Ducere non curat vir bonus,
Modo ei magnam dotem afferat.*

Our dogs and horses still from the best breed
Wee carefully seek, and well may they speed:
But for our wives, so they prove wealthy,
Fair or foul, wee care not what they bee.

If she be rich, then she is fair, fine, absolute and perfect, then they burn
like fire, they love her dearly, like pig and pye, and are ready to hang
themselves if they may not have her. Nothing so familiar in these daies,
as for a young man to marry an old wife, as they say, for a peece of good;
asinum auro onustum; and though shee bee an old crone, and have never a
tooth in her head, neither good conditions, nor good face, a natural
fool, but only rich, shee shall have twenty young Gallants to bee suiters
in an instant. As shee said in Suetonius, *non me, sed mea ambiunt*, 'tis not for
her sake, but for her lands or mony; and an excellent match it were (as
hee added) if shee were away. So on the other side, many a young lovely
Maid will cast away her self upon an old, doting, decrepit dizard,

† Chaloner. l. 9.
de repub. Ang.

† *Bis puer effæto quamvis balbutiat ore,
Prima legit rara tam culta rosæta puella,*

that is rhumatick and gouty, hath some twenty diseases, perhaps but
one eye, one leg, never a nose, no hair on his head, wit in his brains, nor
honesty, if hee have land or mony, shee will have him before all other
suiters.

* *Uxorem ducat
Danaen, &c.
Ovid.*

† *Dummodo sit dives barbarus ille placet.*

If hee bee rich, hee is the man, a fine man, and a proper man, shee'l go to
Jacaktres or *Tidore* with him; *Gelasimus de monte aureo*. Sir Giles Goose-
cap,

cap, Sr. *Amorous La. Fool*, shall have her. And as *Philemasium* in † *Aristanetus* told *Emmusus*, *absq; argento omnia vana*, hang him that hath no mony, 'tis to no purpose to talk of marriage without means, * trouble mee not with such motions; let others do as they will, *Ile bee sure to have one shall maintain mee fine and brave*. Most are of her mind; *De moribus ultima fiet Questio*, for his conditions, shee shall enquire after them another time, or when all is done, the match made, and every body gone home. † *Lucians Lycia* was a proper young Maid, and had many fine Gentlemen to her suters; *Etheclus* a Senators son, *Melissus* a Merchant, &c. but shee forsook them all for one *Pasius*, a base, hirsute, bald-pated knave; but why was it? *His Father lately died, and left him sole heir of his goods and lands*. This is not amongst your dust-worms alone, poor snakes that will prostitute their souls for mony, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the time of *Richard* the first, Viceroy in his absence, as † *Nuburgensis* relates it, to fortifie himself, and maintain his greatness, *propinquare suarum connubiis, plurimos sibi potentes & nobiles devincire curavit*, married his poor kinswomen (which came forth of *Normandy* by droves) to the chiefeft Nobles of the land, and they were glad to accept of such matches, fair or foul, for themselves, their Sons, Nephews, &c. *Et quis tam præclaram affinitatem sub spe magna promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author adds. *Fortiger King of Britain*, married *Rowena* the daughter of *Hengist* the *Saxon Prince*, his mortal enemy; but wherefore shee had *Kent* for her dowry. *Fagello* the great Duke of *Lituania*, 1386. was mightily enamored on *Hedenga*, insomuch that hee turned Christian from a Pagan, and was baptized himself by the name of *Uladislaus*, and all his subjects for her sake: but why was it? shee was daughter and heir of *Poland*, and his desire was to have both Kingdomes incorporated into one. *Charls* the Great was an earnest suter to *Irene* the Empress, but, saith * *Zonarus*, *ob regnum*, to annex the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for mony, goods, by deceit, or for burning lust, *quos sæda libido conjunxit*, what follows? they are almost mad at first, but 'tis a meer flash; as chaff and straw soon fired, burn vehemently for a while, yet out in a moment; so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, virtue, religion, education, and the like, they are extinguished in an instant, and instead of love, comes hate; for joy, repentance, and desperation it self. *Franciscus Barbarus* in his first book *de re uxoria*, c. 5. hath a story of one *Philip* of *Padua*, that fell in love with a common whore, and was now ready to run mad for her; his Father having no more sons, let him enjoy her; *but after a few daies, the young man began to loathe, could not so much as endure the sight of her, and from one madness fell into another*. Such event commonly have all these lovers; and hee that so marries, or for such respects, let them look for no better success, than *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasiphae*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

† Epist. 14. For-
mam spectant
alii per gratias,
ego pecuniam,
Ec. ne mihi ne-
gotium faceffe.
* Qui caret ar-
gento, frustra
uititur argu-
mento.

† Juvenalis.
† Tom. 4. Me-
rit. dial. Mul-
tos amatores re-
jecit, quia pa-
ter ejus nuper
mortuus, ac do-
minus ipse fa-
ctus bonorum
omnium.

† Lib. 3. cap. 14.
Quis nobilium
et tempore, sibi
aut filio aut ne-
poti uxorem ac-
cipere cupiens,
oblatam sibi a-
liquam propin-
quarum ejus
non acciperet ob-
vis manibus?
quarum turbam
acceperat de
Normannia in
Angliam ejus
rei gratia.

* Alexander
Gaguinus Sar-
mat. Europ. de-
script.

* Tom. 3. an-
nal.

† Libido statim
deseruit, fasti-
dium cepit, &
quod in ea tan-
topere adama-
vit aspernatur,
et ab agritu-
dine liberatus
in angorem in-
cidit.

SUBJECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.



^a De puella voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiam machinam alteram adhibere: itaq; manus tange, digitos constringe, atq; inter stringendum suspiria; si hec agentem equo se animo feret, neq; facta huiusmodi aspernabitur, tum vero dominam appellat, ejusq; colium suaviare.
† Hungry dogs will eat dirty puddings.

* Shakespear.

^a Tatius lib. 1.

^b In mammarum attractu, non aspernanda inest jucunditas, & attritus, &c.

ALL these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many *Syrens* steal away the hearts of men and women. For as *Tatius* observes, *l. 2.* ^a It is no sufficient trial of a Maids affection by her eyes alone, but you must say something that shall bee more available, and use such other forcible engins; therefore take her by the hand, wring her fingers hard, and sigh withall; if shee accept this in good part, and seem not to be much averse, then call her Mistress, take her about the neck and kiss her, &c. But this cannot be done except they first get opportunity of living, or coming together, ingress, egress, and regress, letters and commendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a Serving-man by reason of this opportunity and importunity, inveagles his Masters daughter, many a Gallant loves a Dowdy, many a Gentleman runs upon his Wives Maids, many Ladies dote upon their men, as the Queen in *Ariosto* did upon the Dwarf, many matches are so made in haste, and they compelled as it were by † necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have loathed and contemned those, whom for want of better choice, and other objects, they are fatally driven on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the * Comedy, and in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that *Potiphars* wife had to dote upon *Joseph*, and ^a *Clitophon* upon *Lencippe* his Uncles Daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourn with her, to sit next her at the Table, as hee telleth the tale himself in *Tatius lib. 2.* (which though it bee but a fiction, is grounded upon good observation, and doth well expresse the passions of lovers) hee had opportunity to take her by the hand, and after a while to kiss and handle her paps, &c. ^b which made him almost mad. *Ismenius* the Orator makes the like confession in

Eustathius

Eustathius lib. 1. when hee came first to *Softhenes* house, and sat at table with *Craistes* his friend, *Ismene Softhenes* daughter, waiting on them with her breasts open; arms half bare,

* *Nuda pedem, discincta sinum, spoliata lacertos*, after the Greek fashion in those times, — * *nudos media plus parte lacertos*, as *Daphne* was when shee fled from *Phæbus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi*, those speaking eyes, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that shee had gotten a little opportunity, * *shee came and drank to him*, and withall trod upon his toes, and would come and go, and when shee could not speak for the company, shee would wring his hand, and blush when shee met him: and by this means first shee overcame him (*bibens amorem hauriebam simul*) shee would kiss the cup and drink to him, and smile, and drink where hee drank on that side of the cup, by which mutual compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt and sipt, and sipt so long, till at length I was drunk in love upon a sudden. *Philocharinus* in † *Aristanetus*, met a fair maid by chance, a meer stranger to him, hee looked back at her, shee looked back at him again, and smiled withall.

* *Ille dies lethi primus, primusq; malorum*

Causa fuit —

It was the sole cause of his farther acquaintance and love, that undid him.

* *O nullis tutum credere blanditiis.*

This opportunity of time and place, with their circumstances are so forcible motives, that it is impossible almost for two young folks, equal in years, to live together, and not bee in love, especially in great houses, Princes Courts, where they are idle in *summo gradu*, fare well, live at ease, and cannot tell otherwise how to spend their time.

^a *Illic Hippolitum pone, Priapius erit.*

Achilles was sent by his Mother *Thetis*; to the Island of *Scyros* in the *Aegean Sea* (where *Lycomedes* then reigned) in his nonage to bee brought up; to avoid that hard destiny of the Oracle (hee should bee slain at the siege of *Troy*:) and for that cause was nurtured in *Geneseo*, amongst the Kings children in a womans habit; but see the event; Hee comrest *Deidamia* the Kings fair daughter, and had a fine son, called *Pyrhus*, by her. *Peter Albelhardus* the Philosopher, as hee tells the tale himself, being let by *Fulbertus* her Uncle, to teach *Helonissa* his lovely Neece; and to that purpose sojourned in his house, and had committed *agnam tenellam fameliculo lupo*, I use his own words, hee soon got her good will, *plura erant oscula quam sententia*, and hee read more of Love than any other Lecture; such pretty feats can opportunity plea; *primum domo conjuncti, inde animis*, &c. But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concur, *nox amoris & quietis conscia*, 'tis a wonder they bee not all plunged over head and ears in love; for youth is *benigna in amorem*, & *prona materies*, a very combustible matter, *Napthe* it self, the fuel

* *Mantuan.*

* *Ovid. x. Met.*

c *Manus ad cibus* *bitum auda, coram astans, fortius intuita, tenuem de pectore spiritum ducens, digitum meum pressit, & bibens pedem pressit; mutue compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eadem loco, &c.*

† *Epist. 4. Respexi, respexit & illa subridens, &c.*

* *Vir. Aen. 4.*

* *Propertius.*

^a *Ovid. amor. lib. 2. eleg. 2.*

† *Roma virens*
flore fortuna,
& opulentie
mca, etas, for-
ma, gratia con-
versationis,
maxime me fe-
cerunt expectibi-
lem, &c.
De Aulic. l. 1.
fol. 63.

† *ut adulterini*
mercatorum
panni.

† *Busbeq. epist.*

‡ *Paranympha*
in cubiculum
adducta capil-
lo ad cutim re-
focebat; Spon-
sus inde ad eam
ingressus cin-
gulam solve-
bat, nec prius
sponsam aperxit
interdum quam
ex illa factus
est pater.

h *Serm. cont.*
concup.

i *Lib. 2. epist.*
ad filiam &
virginem &
matrem viduam
epist. 10. Dabit
tibi barbatu-
lus quispiam
manum, susten-
tabit lassam,
& pressis di-
gitis aut ten-
tabitur, &c.

k *Loquetur ali-*
us nutibus, &

quicquid meruit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiam ferreas mentes libido domat. Difficile inter epulas servatur pudicitia.

of loves fire, and most apt to kindle it. If there bee seven servants in an ordinary house, you shall have three couple in some good liking at least, and amongst idle persons how should it be otherwise? *Living at † Rome,* saith *Aretine's Lucretia, in the flower of my fortunes, rich, fair, young, and so well brought up, my conversation, age, beauty, fortune, made all the world admire and love mee.* Night alone, that one occasion is enough to set all on fire, and they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that is guilty to her self of her imperfections, paintings, impostures, will not willingly bee seen by day, but as *Castilio* noteth, in the night, *Diem ut glis odit, tadaram lucem super omnia mavult,* Shee hates the day like a dor-mouse, and above all things loves torches and candle-light, and if she must come abroad in the day, shee covets, as † in a Mercers shop, a very obfuscate and obscure light. And good reason shee hath for it: *Nocte latent menda,* and many an amorous gull is ferched over by that means. *Gomesius lib. 3. de sale gen. c. 22.* gives instance in a *Florentine Gentleman,* that was so deceived with a wife, shee was so radiantly set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gaudy devices, that the young man took her to be a goddess (for hee never saw her but by torch-light) but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a clear day, shee was so deformed, a lean, yellow, riveld, &c. such a beastly creature in his eyes, that hee could not endure to look upon her. Such matches are frequently made in *Italy,* where they have no other opportunity to woove, but when they go to Church, or, as ^f in *Turky,* see them at a distance, they must interchange few or no words, till such time they come to bee married, and then as *Sardus lib. 1. cap. 3. de morb. gent.* and *Bohemus* relate of those old *Lacedemonians,* the Bride is brought into the chamber, with her hair girt about her, the Bridegroom comes in, and unties the knot, and must not see her at all by day-light, till such time as hee is made a Father by her. In those hotter Countries these are ordinary practices at this day; but in our Northern parts, amongst *Germans, Danes, French,* and *Britains,* the continent of *Scandia* and the rest, wee assume more liberty in such causes; wee allow them, as *Bohemus* saith, to kiss coming and going, *& modo absit lascivia, in cauponam ducere,* to talk merrily, sport, play, sing, and dance, so that it bee modestly done, go to the Ale-house and Tavern together. And 'tis not amiss, though ^h *Chrysostome, Cyprian, Hierome,* and some other of the Fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. ⁱ A young pittivanted, trim-bearded fellow, saith *Hierom,* will come with a company of complements, and hold you up by the arm as you go, and wringing your fingers, will so bee enticed, or entice: one drinks to you, another imbraceth, a third kisseth, and all this while the Fidler plays or sings a lascivious song; a fourth singles you out to dance, ^k one speaks by becks and signs, and that which hee dares not say, signifies by passions; amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds, and scarce can a man live honest amongst feastings, and sports, or at such great-meetings. For as hee

goes

goes on, ¹ she walks along, and with the ruffling of her clothes makes men look at her, her shoes creek, her paps tied up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes carries to shew her naked shoulders, and as if she would not be seen, she covers that in all haste, which voluntarily she shewed. And not at Feasts, Playes, Pageants, and such assemblies, ^m but as Chrysostome objects, these tricks are put in practice at Service time in Churches, and at the Communion itself. If such dumb shews, signs, and more obscure significations, of Love can so move, what shall they do that have full liberty to sing, dance, kiss, coll, to use all manner of discourse and dalliance! What shall he do that is beleagured on all sides?

† *Quem tot, tam rosea petant puella,*

Quem culta cupinus miratur, amorque

Omnis undique & undecunque & usque,

Omnis ambit Amor, Venusque Hymenque.

After whom so many Rosie maids enquire,

Whom dainty Dames and loving wights desire,

In every place, still, and at all times sue,

Whom Gods and gentle Goddesses do woo,

How shall he contain? The very tone of some of their voices, a pretty pleasing speech, an affected tone thy use, is able of it self to captivate a young man; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so inchant. ⁿ P. Fovius commends his Italian Country-women, to have an excellent faculty in this kind, above all other nations, and amongst them the Florentine Ladies: some prefer Roman and Venetian Curtesians, they have such pleasing tongues, and such elegancy of speech, that they are able to overcome a Saint.

Pro facie multis vox sua lena fuit.

^o *Tanta gratia vocis faciem conciliabat,* saith Petronius [†] in his fragment of pure impurities, I mean his Satyricon, *tam dulcis sonus permulcebat aera, ut putares inter aras cantare Syrenum concordiam;* She sang so sweetly, that she charmed the Ayr, and thou wouldst have thought thou hadst heard a consort of Syrens. O good God, when Lais speaks, how sweet it is! [†] Philocles exclaims in *Aristenatus*. To hear a fair young Gentlewoman play upon the Virginals, Lute, Viol, and sing to it, which as *Gellius* observes, *lib. 1. cap. 11.* are *lascivientium delicia*, the chief delight of Lovers, must needs be a great enticement. *Parthenis* was so taken.

Mi vox ista avida haurit ab aure animam.

O sister Harpedona (she laments) I am undone, [†] how sweetly he sings, I speak a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would love me again! If thou didst but hear her sing, saith ^p *Lucian*, thou wouldst forget father and mother, forsake all thy friends, and follow her. *Helena* is highly commended by [†] *Theocritus* the Poet for her sweet voice and mulick; none could play so well as she, and *Daphnis* in the same Edyllion,

Quam tibi es dulcis est, & vox amabilis & Daphni,

Fecundius est audire te canentem, quam mel lingere.

^l *clamore vestinus ad se juvenes vocat; capilli fasciis comprimuntur; cristati; cingula pectus arctantur, capilli vel in frontem, vel in aures defluunt: pallidam interdum cadit, ut andet humeros, & quasi videri voluerit, festinans celat, quod volens detexerit.*

^m *Serm. cont. concub. In sacro & reverendo sacramentorum tu. pore multas occasiones, ut illis placeant qui eas vident, prebent.*

† *Pont. Baial. 1.*

ⁿ *Deser. Brit.*

^o *Res est blanda canor, ut scilicet cantare puella pro facie &c.*

[†] *Ovid. 3. de art. amandi. Epist. 1. cum loquitur Lais, quanta, O dii boni, vocis ejus dulcedo!*

[†] *Aristenatus lib. 2. epist. 5.*

[†] *Quam suave canit! verbum audax dixi, omnium quos vidi formosissimos, utinam amare me dignetur!*

[†] *Imagines, si cantantem audieris, non de mulcebere, ut parentem patrie statim oblitiscaris.*

[†] *Edyl. 18. que sane illa sic Cytharam pulsare possit.*

How

How sweet a face hath *Daphné*, how lovely a voice :

Hony it self is not so plealant in my choice.

A sweet voice and musick are powerful enticers. Those *Samian* singing wenches, *Aristonica*, *Onánthe* and *Agathocleia*, *regis diadematis insultarunt*, insulted over Kings themselves, as † *Plutarch* contends,

† *Amatorio Dialogo.*

Centum luminibus cinctum caput Argus habebat,

† *Puellam Cythara canentem vidimus.*

Argus had an hundred eyes, all so charmed by one-silly pipe, that hee lost his head. *Clitiphon* complains in *Tatius* of *Lucippes* sweet tunes, *hec* heard her play by chance upon the *Lute*, and sing a pretty song to it, in commendations of a *Rose*, out of old *Anacreon* belike;

Rosa honor decusque florum,

Rosa flos odorque divum,

Hominum rosa est voluptas,

Decus ille Gratiarum,

Florente amoris hora,

Rosa suavius Diones, &c.

Rose the fairest of all flowers,

Rose delight of higher powers,

Rose the joy of mortal men,

Rose the pleasure of fine women,

Rose the Graces Ornament,

Rose *Diones* sweet content.

To this effect the lovely *Virgin* with a melodious Air upon her golden wired Harp or Lute, I know not well whether, plaid and sang, and that transported him beyond himself, and that ravished his heart. It was *Fas*on's discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.

† *Apollonius Argonaut. l. 3.*

Delectabatur enim

Animus simul formâ dalcibusque verbis.

It was *Cleopatra*'s sweet voice, and pleasant speech which inveagled *Anthony*, above the rest of her enticements.

Verba ligant hominem, ut Taurorum cornua funes,

as Bulls horns are bound with ropes, so are mens hearts with pleasant words. Her words burn as fire, *Eccles. 9. 10.* *Roxolana* bewitched *Solyman* the magnificent, and *Shores* wife by this engine overcame *Edward* the Fourth,

† *Catullus.*

Omnibus una omnes surripuit Veneres.

The wife of *Bath* in *Chancer* confesseth all this out of her experience.

Some folk desire us for Riches,

Some for Shape, some for Fairness,

Some for that wee can sing or dance,

Some for gentleness, or for dalliance.

† *Parnodidas calo dial. Ital. Lat. interp. Ja-per. Barbio. Germ. Flingsdam honestatem plusquam virginis Vestalis, in-nebar oculis uxoris, addibata gestus, &c.*

† *Peter Aretines* *Lucretia* telleth as much and more of her self, I counterfeited honesty, as if I had been virgo virginissima, more than a *Vestal* virgin, I looked like a wife, I was so demure and chaste, I did add such gestures, mimes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastened all to their places, like so many stocks and stones. Many silly Gentlewomen are fetched over in like sort, by a company of gulls and swaggering companions, that frequently be-ly

ly Noble mens favours, riming *Coribantiasmi*, Thraſonean *Rhadomantes* or *Bombomachides*, that have nothing in them but a few players ends and complements, vain braggadocians, impudent intruders, that can diſcourſe at table of Knights and Lords combats, like † *Lucians Leontifcus*, of other mens travels, brave adventures, and ſuch common trivial news, ride, dance, ſing old ballet tunes, and wear their cloaths in faſhion, with a good grace; a fine ſweet gentleman, a proper man, who could not love him! Shee will have him, though all her friends ſay no, though ſhee beg with him. Some again are incenſed by reading amorous toyes, *Amadis de Gual*, *Palmerin de Oliva*, the *Knight of the Sun*, &c. or hearing ſuch tales of lovers, deſcriptions of their perſons, laſcivious diſcourſes, ſuch as *Aſtyanaffa*, *Heleſa's* waiting-woman, by the report of *Suidas*, writ of old, *de variis concubitus modis*, and after her *Philenis* and *Elephantine*, or thoſe light tracts of † *Ariſtides Mileſius* (mentioned by *Plutarch*) and found by the *Persians*, in *Crassus* Army amongſt the ſpoils, *Aretines* Dialogues, with ditties, Love-ſongs, &c. muſt needs ſet them on fire, with ſuch like pictures as thoſe of *Aretine*, or wanton objects in what kinde ſoever; no ſtronger engine than to hear or read of Love-toyes, fables and diſcourſes (* one ſaith) and many by this means are quite mad. At *Abdera* in *Thrace* (*Andromeda* one of *Euripides* Tragedies being played) the ſpectators were ſo much moved with the object, and thoſe pathetical love-ſpeeches of *Persens*, amongſt the reſt, *O Cupid, Prince of Gods and Men*, &c. that every man almoſt a good while after ſpake pure *Jambicks*, and raved ſtill on *Persens* ſpeech, *O Cupid, Prince of Gods and Men*. As *Car-men*, *Boyes*, and *Prentiſes*, when a new ſong is publiſhed with us, go ſinging that new tune ſtill in the ſtreets; they continually acted that Tragical part of *Persens*, and in every mans mouth was, *O Cupid*, in every ſtreet, *O Cupid*, in every houſe almoſt, *O Cupid, Prince of Gods and Men*, pronouncing ſtill like ſtage-players, *O Cupid*, they were ſo poſſeſſed all with that rapture, and thought of that pathetical love-ſpeech, they could not a long time after forget, or drive it out of their minds, but, *O Cupid, Prince of Gods and Men*, was ever in their mouths. This belike made *Ariſtot. Polit. lib. 7. cap. 18.* forbid young men to ſee Comœdies, or to hear amorous tales.

† *Tom. 4. dial. merit.*

* *Amatorius ſermo vehementis cupiditatis incitatio eſt, Tatius l. 1.*
† *De luxuria & delictis compoſiti.*

* *Aeneas Sylvius. Nulla machina validior quam lectio laſcivæ hiſtorie, ſæpe etiam huiusmodi fabulæ ad furorem incendantur.*

* *Martial. l. 4.*
† *Lib. 1. c. 7.*
† *Eſtardius l. 1. Piſſena parant animum ad Venerem, &c.*
Horatius ad res veneras intemperantior traditur; nam cubiculo ſuo ſe ſpectula dicitur habuiſſe diſpoſita, ut quocunque reſpexiſſet imaginem coitus reſpicerent. Suetonius vit. ejus.
† *Oſculum Phylangium inſicit.*

* *Hac igitur Furvenes nequam facileſque puella Inſpiciant* ————— let not young folks meddle at all with ſuch matters! And this made the *Romans* as † *Virtruvius* relates, put *Venus* Temple in the Suburbs, extra murum, ne adoleſcentes veneris inſueſcant, to avoid all occasions and objects. For what will not ſuch an object do? *Iſmenius* as hee walked in *Soſthenes* garden, being now in love, when hee ſaw ſo many laſcivious pictures, *Thetis* marriage, and I know not what, was almoſt beſide himſelf. And to ſay truth, with a laſcivious object who is not moved, to ſee others dally, kiſs, dance? And much more when hee ſhall come to bee an Actor himſelf.

To kiſs and to bee kiſſed, which amongſt other laſcivious provocations, is as a burden in a ſong, and a moſt forcible battery, as infectious, † *Xenophon* thinks, as the poiſon of a ſpider; a great allurements, a fire it ſelf

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* Hor.

* Heinsius.

† Applico me
illi proximis
& spisse deos-
culata sagum
peto.* Petronius
catalect.* Catullus ad
Lesbiam: Da
mibi basta mil-
le, deinde cen-
tum, &c.

* Petronius.

* Apuleius l. 10.

* Catalect.

† Petronius.

* Apuleius.

* Petronius Pro-
selios ad Cir-
ceam.

* Petronius.

* Animus con-
jungitur, &
spiritus etiam
noſter per oscu-
lum effluit, al-
ternatim ſe in-
utrinſque cor-
pus inſuſcendentes
commiſceant. A-
nima potius
quam corporis
conſectio.

† Catullus.

* Lucian. Tom. 4.

* Non dat ba-
ſia, dat Nera
nectar, dat ro-
res anima ſua-
ve olentes, dat
nardum Thy-
mum, Cinna-
muram, & mel,
&c. Secundus
baſ. 4.* Eustathius
lib. 4.

† Catullus.

* Buchanan.

* Ovid. art.
am. Elcg. 18.

ſelf, *proæmium aut anticæmium*, the prologue of burning luſt (as *Apuleius*
adds) luſt it ſelf,

* *Venus quintâ parte ſui nectaris imbuir.*

A ſtrong aſſault, that conquers Captains, and thoſe all commanding
forces, (** Domasque ferro ſed domaris oſculo.*)

† *Aretines* *Lucretia*, when ſhee would in kindneſs overcome a ſuter
of hers, and have her deſire of him, took him about the neck, and kiſſed him
again and again, and to that, which ſhee could not otherwiſe effect, ſhee
made him ſo ſpeedily and willingly condeſcend. And 'tis a continual
aſſault, — ** Hoc non deſicit incipitque ſemper,*

alwaies freſh, and ready to begin as at fiſt, *baſium nullo ſine terminatur;*
ſed ſemper recens eſt, and hath a fiery touch with it.

— ** Tenta modo tangere corpus,*

Fam tua mellifluo membra calore fluent.

Eſpecially when they ſhall be laſciviouſly given, as hee feelingly ſaid, * &
me preſſulûm deoſculata Fotis, Catenatis lacertis, † *Oborto valguer labello.*

* *Valgiis ſuavis,*

Dum ſemiulco ſuavio

Meam pſellam ſuavior,

Anima tunc ægra & ſaucia

Concurrit ad labia mihi.

The ſoul and all is moved, * *Fam pluriens oſculis labra crepitabant, ani-
marum quoque mixturam facientes, inter mutuos complexus animas anhe-
lantes:*

* *Haſimus calentes;*

Et transfudimus hinc & hinc labellis

Errantes animas, valete cura.

They breathe out their ſouls and ſpirits together with their kiſſes; ſaith
* *Balihaſar Caſtilio*; change hearts and ſpirits; and mingle affections as they
do kiſſes, and it is rather a connexion of the mind than of the body. And
although theſe kiſſes bee delightſome and pleaſant, *Ambroſian* kiſſes,

† *Suaviolum dulci aulcius Ambroſia,* ſuch as * *Gan-
medes* gave *Jupiter*, *Nectare ſuavis*, ſweeter than * *Nectar*, *Balsome*, *ho-
ny*, * *Oſcula merum amorem ſtillantia*, Love-dropping kiſſes; for

The Gilliſflower, the Roſe is not ſo ſweet,

As ſugred kiſſes bee when Lovers meet:

Yet they leave an irkſome impreſſion, like that of Aloes or Gaul,

† *Ut mi ex Ambroſia mutatum jam foret illud*

Suaviolum; triſte triſtius Helleboro.

At fiſt *Ambroſe* it ſelf was not ſweeter,

At laſt black *Hellebor* was not ſo bitter.

They are deceitful kiſſes, † *Quid me mollibus implicas lacertis;*

* *Quid fallacibus oſculis inſeſcas? &c.*

Why doſt within thine arms mee lap,

And with falſe kiſſes mee intrap?

They are deſtructive; and the more the worſe.

† *Et qua me perdunt, oſcula mille dabat,*

They are the bane of theſe miſerable Lovers. There bee honeſt kiſſes, I
deny

deny not, *osculum charitatis*, friendly kisses, modest kisses, *Vestal-Virgin* kisses, officious and ceremonial kisses, &c. *osculi sensus*, *brachiorum amplexus*, kissing and imbracing are proper gifts of nature to a man: but these are too lascivious kisses,

^m *Implicuitque suos circum mea colla lacertos, &c.* too continue, and too violent, ⁿ *Brachia non hederæ, non vincunt oscula conchæ;* They cling like Ivy, close as an Oyster, bill as Doves, meretricious kisses, biting of lips, *cum additamento: Tam impresso ore* (saith † *Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoque & mammæ attritantes, &c.* such kisses as hee gave to *Gy-ton*, innumera oscula dedit non repugnantî puero, *cervicem invadens*, innumerable kisses, &c. More than kisses, or too homely kisses: as those that * hee spake of, *Accepturus ab ipsa Venere 7. Suavia, &c.* with such other obscenities that vain Lovers use, which are abominable and pernicious. If as *Peter de Ledesmo cas. conf.* holds, every kiss a man gives his wife after marriage, bee *mortale peccatum*, a mortal sin, or that of * *Hierome*, *Adulter est quisquis in uxorem suam ardentior est amator*, or that of *Thomas Secund. Secund. quæst. 154. artic. 4. contactus & osculum sit mortale peccatum*, or that of *Durand. Rational. lib. 1. cap. 10. abstinere debent Con-juges à complexu, toto tempore quo solennitas nuptiarum interdicatur*, what shall become of all such ^a immodest kisses, and obscene actions, the fore-runners of brutish lust, if not lust it self! What shall become of them, that often abuse their own wives? But what have I to do with this?

That which I aim at, is to shew you the progress of this burning lust: to epitomize therefore all this which I have hitherto said, with a familiar example out of that elegant *Masani*, observe but with mee those amorous proceedings of *Leander* and *Hero*: They began first to look one on the other with a lascivious look,

^m Ovid.
ⁿ Cum capita
liment solitis
morsinaculis,
& cum mam-
millarum pres-
sinaculis. Lip.
od. ant. loc. l. 3.
† Tom. 4. dial.
meretr.
^o Apuleius Mi-
tes. 6. Et nunc
blandientis lin-
guæ admulsum
longè mellitum
& post. lib. 11.
Arctius cam
complexus capî
suaviari jam-
que pariter pa-
tentis oris in-
halitu cinnamæo
& occusantis
linguæ illis
nectareo, &c.
* Lib. 1. ad-
vers. Jovin.
cap. 30.
^a Oscula qui
sumpsit, si non
& cætera
sumpsit, &c.

*Obliquè intuens inde nutibus, ———
Nutibus mutuis inducens in errorem mentem puellæ.*

*Et illa è contra nutibus mutuis juvenis
Leandri quod amorem non renuit, &c. Inde
Adibat in tenebris tacitè quidem stringens
Roseos puellæ digitos, ex imo suspirabat
Vehementer ——— Inde
Virginis autem benè olens collum osculatus,
Tale verbum ait, amoris ictus stimulo,
Preces audi & amoris miserere mei, &c.
Sic fatus recusantis persuasit mentem puellæ.*

With becks and nods hee first began,
To try the wenches mind,
With becks and nods, and smiles again
An answer hee did finde:
And in the dark hee took her by the hand;
And wrung it hard, and sigh'd grievously,
And kiss'd her too, and woo'd her as hee might;
With Pity mee sweet-heart or else I dye,

And

And with such words and gestures as there past,
He won his Mistress favour at the last.

The same proceedings is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Jason* and *Medea*, by *Eustathius* in the ten books of the loves of *Ismenius* and *Ismene*, *Achilles Tatius* betwixt his *Clitophon* and *Leucippe*, *Chaucers* neat poeme, of *Troilus* and *Cresseide*; and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetorick as Lovers use to do, — *placitone etiam pugnabis amori? &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, 'but to hang her dead husbands body on the cross (which he watched in stead of the theeves) that was newly stoln away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Morals, and do well expresse those ordinary proceedings of doting Lovers.

* *Corpus placuit
mariti sui tolli
ex arca, atq;
illi quæ vacabat
cruci adfigi.*

Many such allurements there are, Nods, Jests, Winks, Smiles, Wraftlings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not have women learn to write. Many such provocations are used when they come in presence, † they will and will not.

† *Novi ingenium
mulierum,
nolunt ubi velis,
ubi nolis cupi-
unt ultro. Ter.
Eunuc. act.
4. sc. 7.*

*Malo me Galatea petit lasciva puella,
Et fugit ad salices, & se cupit ante videri.*

My Mistress with an apple wooes me,

And hastily to covert goes

To hide her self, but would be seen

With all her heart before God knows.

Hero so tripped away from *Leander* as one displeased,

‡ Yet as she went full often lookt behind,

And many poor excuses did she find

To linger by the way, —

but if he chance to overtake her, she is most averse, nice and coy.

Denegat & pugnât, sed vult super omnia vinci.

She seems not won, but won she is at length,

In such wars women use but half their strength.

• *Pornodidascu-
lo dial. Ital.
Latin. donat. 2
Gasp. Barthio
Germano,
Quamquam na-
tura, & arte e-
ram formosissi-
ma, isto tamen
aspectu tanto speci-
osior videbar,
quod enim oculi
cupitum ægre
præbentur,
multo magis af-
fectus humanos
incendit.*

• *Quo majoribus
me donis
propriabat, eo
pejoribus illum
modis tracta-
bam, ne basium
impetravit, &c.*

Sometimes they lye open and are most tractable and coming, apt, yielding and willing to embrace; to take a green gown, with that She-
pardes in *Theocritus*, *Edyl. 27.* to let their Coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close again, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, than get her favour, or win her love, not a look, not a smile, not a kiss for a kingdome. *Arctines* *Lucretia* was an excellent Artisan in this kind, as she tels her own tale, *Though I was by nature and art most beautiful and fair, yet by these tricks I seem'd to be far more amiable than I was, For that which men earnestly seek and cannot attain, draws on their affection with a most furious desire.* I had a suter lov'd me dearly (saith she) and the more he gave me, the more eagerly he wooed me, the more I seem'd to neglect, to scorn him, and which I commonly gave others, I would not let him see mee, converse

converse with me, no not have a kiss. To gull him the more, and fetch him over (for him onely I aimed at) I personated mine owne servant to bring in a present from a Spanish Count, whilst he was in my company, as if he had been the Counts servant, which he did excellently well perform: ^a *Comes de monte Turco, my Lord and Master, hath sent your Ladyship a small present, and part of his hunting, a piece of Venison, a Pheasant, a few Partridges, &c. (all which she bought with her own money) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.* Withall she shewed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but onely to circumvent him. ^c By these means (as she concludes) *I made the poor Gentleman so mad, that he was ready to spend himself, and venture his dearest bloud for my sake.* Philinna in ^e *Lucian* practised all this long before, as it shall appear unto you by her discourse; for when *Diphilus* her sweet-heart came to see her (as his dayly custome was) she frowned upon him, would not vouchsafe him her company, but kissed *Lamprias* his corrival, at the same time. ^b before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not so easie to be had. Many other tricks she used besides this (as she there confesseth) for she would fall out with, and anger him of set purpose, pick quarrels upon no occasion, because she would be reconciled to him again. *Amantium in a amoris redintegratio est*, as the old saying is, the falling out of lovers is the renewing of love; and according to that of *Aristenatus*, *jucundiores amorum post injurias delitiae*, love is increased by injuries, as the Sun beams are more gracious after a cloud. And surely this Aphorism is most true; for as *Ampelis* informs *Crisis* in the said *Lucian*, ^h *If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is not true lover.* To kiss and coll, hang about her neck, protest swear and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*; but if he be jealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine own; yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure, without any corrival, his love will languish, and he will not care so much for you. Hitherto (saith he) can I speak out of experience; *Demophantus* a rich fellow was a suter of mine, I seem'd to neglect him, and gave better entertainment to *Calliades* the Painter before his face, *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himself, vowing and protesting that he loved me most dearly, I should have all he had, and that he would kill himself for my sake. Therefore I advise thee (dear sister *Crisis*) and all maids, not to use your suters over kindly; *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent; but now and then reject them, estrange thy self, *& si me audies semel atq; iterum excludere*, shut him out of doors once or twice, let him dance attendance, follow my counsel, and by this means you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practices; yet in the said *Lucian*, *Melissa* me thinks, had a trick beyond all this; for when her suter came coldly on, to

^a Comes de monte Turco Hispanus has de Venatione sua partes misit, jussitq; peramanter orare, ut hoc qualecunq; donum suo nomine accipias.
^c His artibus hominem ita excitabam, ut pro me ille ad omnia paratus, &c.

^e Tom. 4. dial. meret.
^g Relicto illo, egre ipsi interim faciemus, & omnino difficilis.
^h Si quis enim nec Zelotypus nascitur, nec pugnat aliquando, amator, nec perjurat, non est habendus amator, &c. Totus hic ignis Zelotypia consistit, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit te solum habere, elanguescit illico amor suus.

ⁱ Venientem videbis ipsum denovo inflammatum & pressus infanientem.

* Et sic cum fove
de illo desperas-
sem, post men-
ses quatuor ad
me rediit.

litir him up, shee writ one of his corriuals names and her own in a paper, *Melissa amat Hermotimum, Hermotimus Melissam*, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where hee used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to mee, &c. * and so when I was in despair of his love, four months after I recovered him again. *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome; *Camena* singled out *Pamphilus* to dance, at *Mysons* wedding (some say) for there shee saw him first; *Feliciannus* overtook *Calia* by the high-way side, offered his service, thence came further acquaintance, and thence came love. But who can repeat half their devices? What *Aretime* experienced, what conceited *Lucian*, or wanton *Aristenetus*? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, *fugientem sequitur, sequentem fugit*, with a regaining retrait, a gentle reluctance, a smiling threat, a pretty pleasant peevishness, they will put you off, and have a thousand such severall enticements. For as hee saith,

* Petronius Ca-
tal.

* Imagines deo-
rum, fol. 327.

varios amores

facit, quos aliqui

interpretantur

multiplices af-

fectus & ille-

cebras, alios pu-

ellos, puellas, a-

lotos, alios po-

ma aurea, alios

sagittas, alios

laqueos, &c.

* Epist. lib. 3.

Vita Pauli E-

remita.

* Meretrix spe-

ciosa cepit deli-

catus stringere

colla complexi-

bis, & corpore

in libidinem

concitato, &c.

* Camden in

Glocestershire,

huic præsuit no-

bilis & formo-

sa Abbatisa,

Godwinus co-

mes indole sub-

tilis, non ipsam,

sed sua cupiens,

reliquit nepotem

suum forma o-

legantissimum,

tanquam in-
firmum domos re-

verteret, in-
struit, &c.

Non est forma satis, nec qua vult bella videri,

Debet vulgari more placere suis,

Dicta, sales, lusus, sermones, gratia, risus,

Vincunt naturæ candidioris opus.

'Tis not enough though shee be fair of hew,

For her to use this vulgar complement:

But pretty toyes and jests, and saws, and smiles,

As far beyond what beauty can attempt.

* For this cause belike *Philostratus* in his Images, makes divers Loves, some young, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands, as *Propertius* hath prettily painted them out, lib. 2. & 29. and which some interpret, divers enticements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.

It is reported of *Decius* and *Valerianus*, those two notorious persecutors of the Church, that when they could enforce a young Christian by no means (as * *Hierom* records) to sacrifice to their Idols, by no torments or promises, they took another course to tempt him: they put him into a fair Garden; and set a young Curtelan to dally with him, & shee took him about the neck and kissed him, and that which is not to bee named, manibusque attrere, &c. and all those intisements which might be used, that whom Torments could not, Love might batter and beleagure. But such was his constancy, shee could not overcome, and when this last engine would take no place, they left him to his own waies. At * *Barclye* in *Glocestershire*, there was in times past a Nunnery (saith *Gualterus Mapes*, an old Historiographer, that lived 400 years since) Of which there was a noble and a fair Lady Abbess: Godwin, that subtil Earl of Kent

Kent travelling that way, (seeking not her but hers) leaves a Nephew of his, a proper young Gallant (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeit, till he had deflowered the Abbess, and as many besides of the Nuns as he could, and leaves him with all rings, jewels, girdles, and such toys to give them still, when they came to visit him. The young man willing to undergo such a business, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped; ^a His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use. This story I do therefore repeat, that you may see of what force these enticements are, if they be opportunely used, and how hard it is even for the most averse and sanctified souls to resist such allurements. *John Major* in the life of *John the Monk*, that lived in the dayes of *Theodosius*, commends the *Hermite* to have been a man of singular continency; and of a most austere life; but one night by chance the Devil came to his Cell in the habit of a young market wench that had lost her way, and desired for Gods sake some lodging with him. ^b The old man let her in, and after some common conference of her mishap, she began to inveagle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As hee went to address himself to that business, she vanished on a sudden, and the Devils in the air laughed him to scorn. Whether this bee a true story, or a tale, I will not much contend; it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like inticing baits bee not sufficient, there bee many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spur of lust, ^a A circle of which the Devil himself is the Center. ^c Many women that use it, have come dishonest home, most indifferent, none better. ^d Another terms it, the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions, and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

— ^e (ut *Gaditana canoro*
Incipiat prurire choro, planusq; probata
Ad terram tremulâ descendant clune puella,
Irritamentum Veneris languentis) —

That it will make the spectators mad. When that *Epitomizer* of ^f *Trogus* had to the full described, and set out King *Protopomies* riot, as a chief engine and instrument of his overthrow, hee adds *tympanum* & *tripudium*, fiddling and dancing; the King was not a spectator onely, but a principal Actor himself. A thing nevertheless frequently used, and part of a Gentlewomans bringing up; to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater noster*, or ten Commandements. 'Tis the next way their Parents think, to get them husbands, they are compelled to learn, and by that means, ^g *Incæstos amores de tenero meditan-*

^a Ille impiger regem adit, Abbatissam & suas prægnantes edocet, explorat, raturibus missis probat, & iis cæcis, à domino suo manerium accipit.

^b Post sermones de casu suo suavitate sermonis conciliat animum hominum, manumque inter colloquia & risus ad barbam protendit, & palpare capit cervicem suam & osculari; quid multa? capitulum ducit militem Christi.

^c Complexura evanescit, demones in aere monachum rident.

^f Chorea circulus, cujus centrum diabolus.

^e Multa inde impudica dogmata rediere, plures ambigua, melior nulla.

^d Terpium delirium comes est externa saltatio; neque certe facile dictum quæ mala hinc visus hauriat, & quæ pariat colloquia, monstrosos, inconditos gestus, &c.

^e Fav. Sat. xi.

^f Justin. l. 10.

Addunt instrumenta luxuriae, tympana & tripudia, nec tam spectator rex, sed nequitie magister, &c.

^g Hor. l. 5. od. 6.

492.

g Havarde vi-
ta ejus.

h Of whom
he begat Wil-
liam the Con-
querour, by
the same to-
ken she tore
her smock
down, saying,
&c.

† Epist. 26.
Quis non mi-
ratus est sal-
tantem? Quis
non videt &
amavit? vete-
rem & novam
vidi Romam,
sed tibi similem
non vidi Pana-
reta; felix qui
Panareta frui-
tur, &c.

* Principio A-
riadne velut
ponsa prodit,
ac sola recedit;
prodians illico
Dionysius ad
vnum cant-
ante tibia
saltabat; ad-
mirati sunt
omnes saltan-
tem juvenem,
ipsaq; Ariadne,
ut vix potuerit
conquiescere,
postea vero
cum Dionysius
eam aspexit,
&c.

Ut autem sur-
rexit Dionysius,
erexit simul
Ariadnem, lice-
batq; spectare
gestus osculan-
tium, & inter
se complecten-
tium; qui au-
tem spectabant,
&c. Ad extre-
mum videntes
eos mutuis
amplexibus

implicatos & jamjam ad thalamum ituros; qui non duxerant uxores jurabant uxores se ducturos; qui autem duxerant
consensu equis & incitatis, ut iisdem fruerentur, domum festinarunt. † Lib. 4. de commend. amoribus. * Ad
Anysium epist. 57.

tur unge; 'Tis a great allurements as it is often used, and many are un-
done by it. *Thais* in *Lucian*, inveagled *Lamprias* in a dance. *Herodias*
so far pleased *Herod*, that she made him swear to give her what she
would ask, *John Baptists* head in a platter. ^s *Robert Duke of Normandy*,
riding by *Falais*, spied *Arletta* a fair maid, as she danced on a green,
and was so much enamoured with the object, that ^h he must needs lye
with her that night. *Owen Tudor* won *Queen Katharines* affection in a
dance, falling by chance with his head in her lap. Who cannot pa-
rallel these stories out of his experience? *Spensippas* a noble gallant in
† that greek *Aristenatus*, seeing *Panareta* a fair young Gentlewoman
dancing by accident, was so far in love with her, that for a long time af-
ter he could think of nothing but *Panareta*: he came raving home full
of *Panareta*: Who would not admire her, who would not love her, that should
but see her dance as I did? O admirable, O divine *Panareta*! I have seen
old and new Rome, many fair Cities, many proper women, but newer any
like to *Panareta*, they are dross, dumdies all to *Panareta*! O how she danced,
how she tript, how she turn'd, with what a grace! happy is that man that
shall enjoy her. O most incomparable, only, *Panareta*! When *Xenophon*
in *Symposio* or Banquet, had discoursed of love, and used all the engines
that might be devised, to move *Socrates* amongst the rest, to stir him
the more, he shuts up all with a pleasant Enterlude or dance of *Dionysius*
and *Ariadne*. ⁱ First *Ariadne* dressed like a bride came in and took her
place; by and by *Dionysius* entred; dancing to the musick. The spectators
did all admire the young mans carriage; and *Ariadne* her self was so much
affected with the sight, that she could scarce sit. After a while *Dionysius*
beholding *Ariadne*, and incensed with love, bowing to her knees, embraced
her first, and kissed her with a grace; she embraced him again, and kissed
him with like affection, &c. as the dance required: but they that stood by and
saw this, did much applaud and commend them both for it. And when *Dio-
nysius* rose up, he raised her up with him, and many pretty gestures, embra-
ces, kisses, and love complements passed between them; which when they saw
fair *Bacchus* and beautiful *Ariadne* so sweetly and so unfeignedly kissing each
other, so really embracing, they swore they loved indeed, and were so en-
flamed with the object, that they began to rouse up themselves, as if they
would have flown. At the last when they saw them still, so willingly em-
bracing, and now ready to go to the Bride-chamber, they were so ravished with
it, that they that were unmarried, swore they would forthwith marry, and
those that were married, called instantly for their horses, and galloped
home to their wives. What greater motive can there be than this
burning lust? What so violent an oppugner? Not without good cause
therefore so many general Councils condemn it, so many Fathers
abhor it, so many grave men speak against it: Use not the company of a
woman, saith *Syracides*, 8. 4. that is a singer or a dancer; neither hear,
lest you be taken in her craftiness. In circo non tam cernitur quam discitur
libido. † *Hadus* holds, in lust Theaters is not seen, but learned.
Gregory Nazianzen that eloquent Divine (* as he relates the story

himself,

himself) when a noble friend of his solemnly invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † *For it is absurd to see an old gouty Bishop sit amongst dancers*, hee held it unfit to bee a spectator, much less an actor. *Nemo saltat sobrius*, Tully writes, hee is not a sober man that danceth; for some such reason (belike) *Dormitian* forbade the *Roman* Senators to dance, and for that fact removed many of them from the Senate. But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I do not well therefore to condemn, speak against, or innocently to accuse the best and pleasantest thing (so * *Lucian* calls it) that belongs to mortal men. You mis-interpret, I condemn it not; I hold it notwithstanding an honest disport, a lawful recreation, if it bee opportune; moderately and soberly used: I am of *Plutarchs* mind, * that which respects pleasure alone, honest recreation, or bodily exercise, ought not to bee rejected and contemned: I subscribe to * *Lucian*, 'tis an elegant thing, which cheareth up the mind, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul it self. *Salust* discommends singing and dancing in *Sempronia*, not that shee did sing or dance, but that shee did it in excess, 'tis the abuse of it: and *Gregories* refusal doth not simply condemn it, but in some folks. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut down all Vines, forbid the drinking of wine, for that it makes some men drunk.

† *Nihil prodest quod non ledere posset idem:*
Ignis quid utilius? ———

† *Intempestivum enim est, & a nuptiis abhorreant, inter saltantes podagricum videre senem, & Episcopum.*
 * *Rem omnium in mortalium vita optimam innocenter accusare.*
 * *Que honestam voluptatem respicit, aut corporis exercitium, contemni non debet.*
 * *Elegantissima res est, que & mentem acuit, corpus exercet, & Spectantes oblectet multos gestus decoros docens, oculos, aures, animum ex quo demulcens.*

† *Ovid.*

I say of this, as of all other honest recreations, they are like fire, good and bad; and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with *Wolfgangus* † *Hinder*, and most of our modern divines: *Si decore, graves, verecunda, plena luce bonorum virorum & matronarum honestarum, tempestive fiant, probari possunt, & debent.* There is a time to mourn, a time to dance, *Eccles.* 3. 4. Let them take their pleasures then, and as¹ hee said of old, young men and maids flourishing in their age, fair and lovely to behold, well attired, and of comely carriage, dancing a Greek Galiard, and as their dance required, kept their time, now turning, now tracing, now apart, now altogether, now a courtesie, then a caper, &c. and it was a pleasant sight, to see those pretty knots, and swimming figures. The Sun and Moon (some say) dance about the earth, the three upper Planets about the Sun as their center, now stationary, now direct, now retrograde, now in *Apo-gæo*, then in *perigæo*, now swift, then slow; occidental, oriental, they turn round, jump and trace, & about the Sun with those thirty three *Maculæ* or *Burbonian* planets, *circa Solem saltantes Cytharedum*, saith *Fromundus*. Four *Medicean* stars dance about *Jupiter*, two *Austrian* about *Saturn*, &c. and all (belike) to the musick of the Spheres. Our greatest Counsellors, and staid Senators, at sometimes dance, as *David* before the Ark, 2 *Sam.* 6. 14. *Miriam* *Exod.* 15. 20. *Judith* 15. 13. (though the Devil hence perhaps hath brought in those bawdy *Bacchanals*) and well may they do it. The greatest Souldiers, as * *Quintilia-*

† *System. moralis Philosophia.*

1 *Apuleius* 10. *Puelli, puellæque virenti florantes ætacula, formæ conspicui, veste nitidi, incessu gratiosi, Grecanicam saltant, s. Pyrrhicam; dispositis ordinationibus, decoros ambitus inervabant, nunc in orbem flexi, nunc in obliquam seriem connexti, nunc in quadrum cuneati, nunc inde separati, &c.*

* *Lib. 1. cap. 11.*

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† Vir. Epami-
nonda.

* Lib. 5.

† Read P.

Martyr Ocean

Decad. Benzo,

Lerius, Haclu-
it, &c.† Angerianus
Erotopædium.

m 10. Leg. TNS

γὰρ τοιού-

TNS πρὸς δὲ

ἐνενος, &c.

huius causa o-

portuit discipli-

nam constitui,

ut tam pueri

quam puellæ

choreas cele-

brent, specten-

turque ac spe-

ctent, &c.

n Aspectus e-

nim nudorum

corporum tam

mares quam fe-

minas irritare

solet ad enormes

lascivias appeti-

tus.

* Camden Annal.

Anno 1578. fol.

276. Amato-

riis facietis &

illecebris exqui-

sitissimus.

† Met. 1. Ovid.

* Erasmus egl.

mille mei Sich-

lis errant in

montibus agni.

nus, † *Emilius Probus*, * *Cælius Rhodiginus* have proved at large, still use it in *Greece, Rome*, and the most worthy Senators, *cantare, saltare. Lucian, Macrobius, Libanus, Plutarch, Fulius, Pollux, Athenæus*, have written just tracts in commendation of it. In this our age it is in much request in those Countries, as in all civil Common-wealths, as *Alexander ab Alexandro, lib. 4. cap. 10. & lib. 2. cap. 25.* hath proved at large, † amongst the *Barbarians* themselves nothing so pretious; all the World allows it.

† *Divitias contemnotuas, rex crasse, tuamque*
Vendo Asiam, unguentis, flore, mero, Choreis.

^m *Plato* in his Common-wealth, will have dancing-schools to be maintained, that young folks might meet, bee acquainted, see one another, and bee seen; nay more, hee would have them dance naked, and scoffs at them that laugh at it. But *Eusebius præpar. Evangel. lib. 1. cap. 11.* and *Theodoret lib. 9. curat. græc. affect.* worthily lash him for it; and well they might: for as one saith, "The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirs up both men and women to burning lust. There is a mean in all things: this is my censure in brief; Dancing is a pleasant recreation of body and mind, if sober and modest (such as our Christian dances are) if tempestively used; a furious motive to burning lust, if as by Pagans heretofore, unchastely abused. But I proceed.

If these allurements do not take place, for * *Simiæns*, that great master of dalliance shall not behave himself better, the more effectually to move others, and satisfie their lust, they will swear and lye, promise, protest, forge, counterfeit, brag, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsel in *Aretine*, *Si vis amicâ frui, promitte, finge, jura, perjura, jacta, simula, mentire*, and they put it well in practice, as *Apollo* to *Daphne*, — † *mihi Delphica tellus*

Et Claros & Tenedos, Patereaq; regia servit,
Jupitor est genitor —
Delphos, Claros and Tenedos serve mee;
And *Jupiter* is known by Sire to bee.

The poorest swaines will do as much,

* *Virg.*

* *Mille pecus nivei sunt & mihi vallibus agni.* I have a thousand sheep, good store of cattel, and they are all at her command,

† *Lecheus.*

— † *Tibi nos, tibi nostra supellex,*
Ruræq; servierint —

^a *Tom. 4. merit.*
dial. Amare se
jurat & lachri-
matur dicitq;
uxorem me du-
cere velle, quum
pater oculos
clausisset.

^b *Quum dotem*
alibi multo ma-
jorem aspiciet,
&c.

house, land, goods, are at her service, as hee is himself. *Dinomachus*, a Senators Son in ^a *Lucian*, in love with a wench, inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, and swore hee loved her with all his heart, and her alone, and that as soon as ever his Father died (a very rich man, and almost decrepit) hee would make her his wife. The Maid by chance made her Mother acquainted with the business, who being an old Fox, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that hee meant nothing less, for dost thou think hee will ever care for thee, being a poor wench, ^b that may have his choice of all the beauties in the City, one Noble by birth, with so many talents, as young, better qualified, and fairer than thy self? daughter

Daughter beleve him not: the Maid was abash'd, and so the matter broke off. When *Jupiter* wooed *Juno* first (*Lilins Giraldu* relates it out of an old Comment on *Theocritus*) the better to effect his sute, hee turn'd himself into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for fear of which shee fled to shelter: *Jupiter* to avoid the storm likewise flew into her lap, in *virginis Junonis gremium devolavit*, whom *Juno* for pity cover'd in her † *Apron*. But hee turn'd himself forthwith into his own shape, began to imbrace and offer violence unto her, *sed illa matris metu abnuebat*, but shee by no means would yeeld, *donec pollicitus Connubium obtinuit*, till hee vowed and swore to marry her; and then shee gave consent. This fact was done at *Thornax* hill, which ever after was called *Cuckow-hill*, and in perpetual remembrance, there was a Temple erected to *Telia Juno* in the same place. So powerful are fair promises, vows, oaths and protestations. It is an ordinary thing too in this case to belie their age; which widdows usually do, that mean to marry again; and batchelours too sometimes,

† Or upper garment.
Quem Juno miserate veste contexit.

* *Cujus octavum trepidavit atas,
cernere lustrum;*

* *Hor.*

to say they are younger than they are. *Carmides* in the said *Lucian* loved *Philematium*, an old Maid of five and forty years, shee swore to him shee was but two and thirty next *December*. But to dissemble in this kind, is familiar of all sides, and often it takes.

Dejeravit illa secundum supra trigesimum ad proximum Decembrem complementuram se esse.
† *Ovid.*

† *Fallere credentem res est operosa puellam,*
no such great mastery,

'tis soon done,

Egregiam verò laudem, & spolia ampla, —

And nothing so frequent as to bely their estates; to prefer their sutes, and to advance themselves. Many men to fetch over a young woman, widdows, or whom they love; will not stick to crack, forge and feign any thing comes next; bid his boy fetch his cloak, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as hee did in *Petronius*, that hee was Master of a Ship, kept so many servants, and to personate their part the better, take upon them to bee gentlemen of good houses, well descended and allied, hire apparel at brokers; some Scavenger or pricklouse Tailors to attend upon them for the time, swear they have great possessions, ^d bribe, lye, cog, and foist how dearly they love, how bravely they will maintain her, like any Lady, Countess, Dutchesse, or Queen; they shall have gowns, tires, jewels, coaches, and caroches, choice diet,

^d Nam donis vincitur omnis amor. *Catullus* 1. el. 5.

*The heads of Parrats; tongues of Nightingals,
The brains of Peacocks, and of Estriches,
Their bath shall bee the juce of Gilliflowers;
Spirit of Roses, and of Violets,
The milk of Unicorns, &c.*

as old *Vulpone* courted

Cælia in the ^e *Comœdy*, when as they are no such men, not worth a ^e *For. act. 3.* groat, but meer sharkers, to make a fortune, to get their desire, or else ^{sc. 3.} pretend love to spend their idle hours, to bee more welcome, and for better entertainment. The conclusion is, they mean nothing less,

¶ *Ni*

^p Catullus.

^q Perjuria ridet
amantum Jupi-
ter, & ventos
irrita ferre ju-
bet, Tibul. lib. 3.
& 6.

^e In Philebo. Pe-
jerantibus his
dii soli ignos-
cunt.

^r Catul.

^f Lib. x. de con-
temnendis amo-
ribus.

^g Dial. Ital. Ar-
gentum ut pale-
as projiciebat.

Bilio^{nm} habui
amatorem qui
supplex flexis
genibus, &c.

Nullus recens
allatus terræ
fructus, nullum

cup-diarum ge-
nus tam carum
erat, nullum

vinum Creticum
pretiosum, quin
ad me ferret il-
lico.

Ido alte-
rum oculum
pignori datus
rus, &c.

[†] Post musicam
opiperas epulas,
& tantis jura-
mentis, donis,
&c.

^h Nunquam ali-
quis umbrarum
conjurator tan-
ta attentione,
tamq. potentibus

verbis usus est,
quam ille ex-
quiritis mihi
dictis, &c.

^p Nil metuunt jurare, nihil promittere curant:

Sed simul ac cupide mentis satiata libido est,

Dicta nihil metuere, nihil perjuria curant.

Oaths, vows, promises, are much protested;

But when their mind and lust is satisfied,

Oaths, vows, promises, are quite neglected.

though hee solemnly swear by the *Genius* of *Cæsar*, by *Venus* shrine, *Hymens* deity, by *Jupiter*, and all the other gods, give no credit to his words. For when Lovers swear, *Venus* laughs, *Venus hæc perjuria ridet*; ^q *Jupiter* himself smiles, and pardons it withall, as grave ^e *Plato* gives out, of all perjury, that alone for love-matters is forgiven by the gods. If pro- mises, lyes, oaths, and protestations will not avail, they fall to bribes, tokens, gifts, and such like feats. ^f *Plurimus auro conciliatur amor*: as *Jupiter* corrupted *Danae* with a golden shower, and *Liber Ariadne* with a lovely Crown (which was afterwards translated into the Heavens, and there for ever shines;) they will rain *Chicheens*, *Florens*, *Crowns*, *Angels*, all manner of coins and stamps in her lap. And so must hee certainly do that will speed, make many feasts, banquets, invitations, send her some present or other every foot. *Summo studio parentur epulae* (saith ^g *Hædus*) & *crebrae fiant largitiones*, hee must bee very bountiful and liberal, seek and sue, not to her only, but to all her followers, friends, familiars, fidlers, panders, parasites, and household-servants, hee must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carriers; no man must bee unrewarded, or unrespected. I had a suter (saith ^h *Arctines Lucretia*) that when hee came to my house, flung gold and silver about, as if it had been chaff. Another suter I had was a very cholerick fellow, but I so hand- led him, that for all his fuming, I brought him upon his knees: If there had been an excellent bit in the market, any novelty, fish, fruit, or fowl, muskadel, or malmesey, or a cup of neat wine in all the city, it was pre- sented presently to me, though never so dear, hard to come by, yet I had it: the poor fellow was so fond at last, that I think if I would I might have had one of his eyes out of his head. A third suter was a Merchant of *Rome*, and his manner of wooing was with [†] exquisite mu- sick, costly banquets, poems, &c. I held him off till at length he prote- sted, promised, and swore *pro virginitate regno me donaturum*, I should have all he had, house, goods and lands, *pro concubitu solo*; ^h Neither was there ever any Conjuror I think, to charm his spirits, that used such at- tention, or mighty words, as he did exquisite phrases; or General of any army, so many stratagems to win a city, as he did tricks and devices to get the love of me. Thus men are active and passive, and women not far behind them in this kinde: *Audax ad omnia femina, quæ vel amat, vel odit.*

* Chaucer.

* For half so boldly there can non,
Swear and lye as women can.

They will crack, counterfeit and collogue as well as the best, with hand- kerchief, and wrought nightcaps, purles, poses, and such toys: as he justly complained,

Cur mittis violas? nempe ut violentius urer;

Quid violas violis me violenta tuis? &c.

Why

Why dost thou send mee Violents my Dear ?

To make mee burn more violent I fear;

With Violents, too violent thou art,

To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their tears. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*; 'twixt tears and sighs, I write this (I take love to witness) saith * *Chelidonia* to *Philonius*. *Lumina qua modo fulmina, jam flumina lachrymarum*; those burning torches are now turned to floods of tears. *Arctines* *Lucretia*, when her sweet-heart came to Town, † wept in his bosome; that hee might bee persuaded those tears were shed for joy of his return. *Quartilla* in *Petronius*, when nought would move, fell a weeping, and as *Balthazar Castilio* paints them out, " *To these Crocodiles tears, they will add sobs, fiery sighs, and sorrowful countenance, pale colour, leanness, and if you do but stir abroad, these fiends are ready to meet you at every turn, with such a sluttish, neglected habit, dejected look, as if they were now ready to dye for your sake; and how saith hee, shall a young novice thus beset, escape? But beleeve them not.*

* — *animam ne crede puellis*

Namque est femineâ tutior unda fide. Thou thinkest

peradventure because of her vows, tears, smiles, and protestations, shee is solely thine, thou hast her heart, hand, and affection, when as indeed there is no such matter, as the † *Spanish Bawd* said, *gaudet illa habere unum in lecto, alteram in portâ, tertium qui domi suspiret*, shee will have one sweet-heart in bed, another in the gate, a third sighing at home, a fourth, &c. Every young man shee sees and likes, hath as much interest, and shall as soon enjoy her as thy self. On the other side, which I have said, men are as false, let them swear, protest, and lye;

* *Quod vobis dicunt, dixerunt mille puellis.*

They love some of them those eleven thousand Virgins at once, and make them believe each particular, hee is besotted on her, or love one till they see another, and then her alone: like *Milo's wife* in *Apuleius*, lib. 2. *Si quem conspexerit speciosa forma juvenem, venustate ejus sumitur, & in eum animum intorquet.* 'Tis their common complement in that case, they care not what they swear, say, or do. One while they sleight them, care not for them, rail down right and scoff at them, and then again they will run mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth therefore,

— *nulla viro juranti femina credat*; let not Maids

beleeve them. These tricks and counterfeit passions are more familiar with women, * *finem hic dolori faciet aut vite dias, miserere amanti*, quoth *Phædra* to *Hippolitus*. *Foëssa* in *Lucian*, told *Pythias* a young man, to move him the more, that if hee would not have her, shee was resolved to make away her self; *There is a Nemesis, and it cannot chuse but grieve and trouble thee, to hear that I have either strangled or drowned my self for thy sake.* Nothing so common to this sex, as oaths, vows, and protestations, and as I have already said, tears, which they have at command; for they can so weep, that one would think their very hearts were dissolved within them, and would come out in tears, their eyes are like

* *Aristæus*

lib. 2. epist. 13.

† *Suaviter flebam, ut persuasum habeat lachrymas præ gaudio illius reditus mihi emanare.*

Lib. 3. His accedunt, vultus

subvixisti, color

pallidus, gemi-

bunda vox, ignita

suspiria,

lachryma præpe-

innumerabiles.

Iste se statim

umbra offerunt

tanto squalore

& in omni fere

diverticulo tanta

macie, ut il-

las jamjam mori-

ribundas putes.

* *Petronius.*

† *Cælestina* act.

7. *Barthio* in-

terpret. omni-

bus aridet, &

à singulis amari se solum dicit.

* *Ovid.*

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rocks, which still drop water, *diaria lachryma & sudoris in modum turgere prompta*, saith ^c *Aristanetus*, they wipe away their tears like sweat, weep with one eye, laugh with the other; or as children ^d weep and cry, they can both together!

^c Epist. 20. l. 2.
^d *Matronæ flet duobus oculis, moniales quatuor, virgines uno, meretrices nullo.*

^e Ovid.

^f *Imagines decorum fol. 332.*
^g *Moschi amore fugitivo, quem Politianus Latinum facit.*

^h Lib. 3. *Mille vix anni sufficerent ad omnes illas machinationes, dolosque commemorandos, quos viri & mulieres ut se invicem circumveniant, excogitare solent.*

*Neve puellarum lachrymis moveare memento,
Ut fereant oculos erudire suos.*

Care not for womens tears, I counsel thee,

They teach their eyes as much to weep as see.

And as much pity is to bee taken of a woman weeping, as of a Goose going barefoot. When *Venus* lost her son *Cupid*, shee sent a Crier about to bid every one that met him take heed.

*Si fentem aspicias, ne mox fallare, caveto;
Sin aridebit, magis effuge, & oscula si fors
Ferre volet, fugito, sunt oscula noxia, in ipsis
Suntque venena labris, &c.*

Take heed of *Cupids* tears, if cautelous,

And of his smiles and kisses, I thee tell,

If that hee offer't, for they bee noxious,

And very poison in his lips doth dwell.

^a A thousand years, as *Castilio* conceives, will scarce serve to reckon up those akarements and guiles, that men and women use to deceive one another with.

SUN SEC. 5.

Bawds, Philters, Causes.



Hen all other Engines fail, that they can proceed no further of themselves, their last refuge is to flye to Bawds, Panders, Magical Philters, and Receits, rather than fail, to the Devil himself.

Flectere si nequeunt superos, Acheronta movebunt.

And by those indirect means many a man is overcome, and precipitated into this malady, if hee take not good

heed. For these Bawds first, they are every where so common, and so many, that as hee said of old *Croton*, ^b *omnes hic aut captantur, aut captant*, either inveagle, or bee inveagled, wee may say of most of our Cities, there bee so many professed, cunning bawds in them. Besides, bawdry is become an art, or a liberal science, as *Lucian* calls it, and there bee such tricks and subtilties, so many nurfes, old women, Panders, letter-carriers, beggers, Physicians, Friers, Confessors, employed about it, that *nullus tradere stilus sufficiat*, one saith,

^c *Petronius.*

^d *Plautus. Tritemius.*

^e *De Magnet. Philos. lib. 4. cap. 10.*

^f *trecentis versibus*

Suas imparitias traloqui nemo potest.

Such occult notes, Stenography, Polygraphy, *Nuntius animatus*, or magnetical telling of their minds, which ^g *Cabens* the Jesuit, by the way, counts fabulous and false; cunning conveyances in this kind, that neither *Juno's* jealousy, nor *Danae's* custody, nor *Argo's* vigilancy can keep them safe. 'Tis the last and common refuge to use an assistant, such as that *Catanean*

Philippa

Philippa was to *fone* Queen of Naples, a^d Bawds help, an old woman in the business, as *c* Myrrha did when she doted on Cyniras, and could not compass her desire, the old Jade her Nurse was ready at a pinch, *dic inquit, opemque me sine ferre tibi* — & in hac mea (pone timorem) *Se-*
culitas erit apta tibi, fear it not, if it be possible to be done, I will effect it: *non est mulieri mulier in superabilis*, as † *Calestina* said, let him or her be never so honest, watched, and reserved, tis hard but one of these old women will get access: and scarce shall you find, as *f* *Austin* observes, in a Nunnery a maid alone, if she cannot have egress, before her window you shall have an old woman, or some prating Gossip tell her some tales of this Clerk, and that Monk, describing or commending some young Gentleman or other unto her. As I was walking in the street (saith a good fellow in *Petronius*) to see the town served one evening, *¶* I spied an old woman in a corner selling of Cabbages and Roots, (as our Hucksters do Plums, Apples, and such like fruits,) mother (quoth he) can you tell where I dwell? she being well pleased with my foolish urbanity, replied, and why sir should I not tell? with that she rose up and went before me; I took her for a wise woman, and by and by she led me into a by-lane, and told me there I should dwell; I replied again I knew not the house; but I perceived on a sudden by the naked queans, that I was now come into a Bawdy house, and then too late I began to curse the treachery of this old Fade. Such tricks you shall have in many places, and among the rest it is ordinary in Venice, and in the Island of Zante, for a man to be Bawd to his own wife. No sooner shall you land or come on shore, but as the Comical Poet hath it,

h *Morem hunc meretrices habent,*
Ad portum mittunt servulos, ancillulas,
Si qua peregrina navis in portum aderit,
Rogant cuiatis sit, quod ei nomen fiet,
Past illæ extemplo sese adplicent.

These white Devils have their Panders, Bawds and Factors in every place to seek about; and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as *Aegidius Maserius* in his comment upon *Valerius Flaccus* describes them; with promises and pleasant discourse, with gifts, tokens, and taking their opportunities; they lay nets which *Lucretia* cannot avoid, and baits that *Hippolitus* himself would swallow; they make such strong assaults and batteries; that the Goddess of Virginity cannot withstand them: give gifts; and bribes to move *Penelope*, and with threats able to terrifie *Susanna*. How many *Proserpina's* with those catchpoles doth *Pluto* take? These are the sleepy rods with which their souls touched descend to hell; this the glew or lime with which the wings of the mind once taken cannot fly away; the Devils ministers to allure, entice, &c. Many young men and maids without all question are inveigled by these *Enmenides* and their associates. But these are trivial and well known. The most sly, dangerous, and cunning bawds, are your knavish Physicians, Empyricks,

d *Catul. eleg. 5. lib. 1. Venit in exitum callida lena meum.*

e *Ovid. 10. met.*

† *Parobosc. Barthii.*

¶ *De vit. Exem. c. 3. ad sororem*

vix aliquam reclusarum hujus temporis

solum invenies, ante cuius fenestram non anus garula, vel ugi-

serula mulier sedet, quæ eam fabulis occupet,

rumoribus pascit, hujus vel illius monachi,

&c.

¶ *Agreste olus anus vendebat,*

& rogo in-

quam, mater, nunquid scis ubi ego habitem?

delectata illa

urbanitate tam stulta, & quid nesciam in-

quit? confur-

rexitq; & cepit me precedere,

divinam ego

putabam, &c.

nudas video meretrices &

in lupanar me adductum, sero

execratus am-

cula insidias.

h *Plantus Menech.*

¶ *Promissis e-*

verberant, molliunt dulci-

loquiis, & op-

portunum tempus aucu-

pantes laque-

os ingerunt quos vix Ly-

cretia vitare,

escam parant quam vel sa-

tur Hippolitus sumeret, &c.

Ha sane sunt

virge soporifera quibus contacta animæ ad Orcum descendunt; hoc glutin quo compacta mentium alæ evolare nequeunt, demonis ancillæ, quæ sollicitant, &c.

500

* See the practices of the Jesuits Anglicæ cædit. 1630.

Mas-Priests, Monks, * Jesuits and Friers. Though it bee against Hippocrates oath, some of them will give a dram, a promise to restore maidenheads, and do it without danger, make an abort if need be, keep down their paps, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and ask questions, to feel their pulse, beat at their bed side, and all under pretence of giving Physick. Now as for Monks, Confessors, and Friers, as hee said,

* An. Sylv.

^k *Non audet Stygius Pluto tentare quod audet
Effrenis Monachus, pleneque fraudis annus.*

That Stygian Pluto dares not tempt or do,
What an old hag or Monk will undergo :

Either for himself, to satisfie his own lust, for another, if hee be hired thereto, or both at once, having such excellent means. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt God knows how many. They can use trades some of them, practise Physick, use exorcisms, &c.

1 Chaucer in the wife of Bath tale.

1 That whereas was wont to walk an Elf,
There now walks the Limiter himself,
In every bush, and under every tree,
There needs no other Incubus but hee.

2 H. Stephanus Apol. Herod. lib. 1. cap. 21. 2 Bale. Pucka in lectis dormire non poterant.

2 In the Mountains betwixt Dauphine and Savoy, the Friers perswaded the good wives to counterfeit themselves possessed; that their husbands might give them free access, and were so familiar in those daies with some of them, that, as one 2 observes, *wenches could not sleep in their beds for Necromantick Friers*: and the good Abbesses in *Bocace* may in some sort witness, that rising betimes, mistook and put on the Friers breeches instead of her vail or hat. You have heard the story, I presume of † *Paulina*, a chaste matron in *Egesippus*, whom one of *Isis* Priests did prostitute to *Mundus* a young Knight, and made her believe it was their God *Anubis*. Many such pranks are played by our *Jesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, schollars, gallants, and women themselves. *Porteus*-like in all forms, and disguises, that go abroad in the night, to inescate and beguile young women, or to have their pleasure of other mens wives: And if wee may beleieve 0 some relations, they have wardrobs of several suits in their Colledges for that purpose. Howsoever in publick they pretend much zeal, seem to bee very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a Country. 2 *Whose soul they should gain to God, they sacrifice to the Devil*. But I spare these men for the present.

† Idem Josephus lib. 18. cap. 4.

0 Liber edit. Augusta Vinelicorum An. 1608.

2 Quorum animæ lucrari debent deo, sacrificant diabolo.

The last battering engines, are Philters, Amulets, Spells, Charms, Images, and such unlawful means; if they cannot prevail of themselves by the help of Bawds, Panders, and their adherents, they will flye for succour to the Devil himself. I know there bee those that deny the Devil can do any such thing, (*Crato, epist. 2. lib. med.* and many Divines) there is no other fascination than that which comes by the eyes, of which

which I have formerly spoken; and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was given out of old, that a *Theffalian* wench had bewitched King *Philip* to dote upon her; and by *Philters* enforced his love; but when *Olympia* the Queen saw the Maid of an excellent beauty, well brought up, and qualified: these, quoth shee, were the *Philters* which inveagled King *Philip*; those the true charms, as *Henry* to *Rosamond*,

† One accent from thy lips the blood more warms,
Than all their *Philters*, exorcisms and charms.

With this alone *Lucretia* brags in † *Aretine*, shee could do more than all Philosophers, Astrologers, Alchymists, Necromancers, Witches, and the rest of the crew. As for herbs and *Philters*, I could never skill of them, *The sole Philter that ever I used, was kissing and imbracing, by which alone I made men rave like beasts stupified, and compelled them to worship mee like an Idol.* In our time 'tis a common thing, saith *Erastus* in his book *de Lamiis*, for witches to take upon them the making of these *Philters*, *to force men and women to love and hate whom they will, to cause tempests, diseases, &c.* by Charms, Spells, Characters, Knots.

— † *hic Theffala vendit Philtrâ.*

St. Hierome

proves that they can do it, (as in *Hilarus* life, *epist. lib. 3.*) hee hath a story of a young man; that with a *Philter* made a Maid mad for the love of him, which Maid was afterward cured by *Hilarian*. Such instances I finde in *John Nider, Formicar. lib. 5. cap. 5.* *Plutarch* records of *Lucullus*, that hee died of a *Philter*; and that *Cleopatra* used *Philters* to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib. 4. de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a *Philter* was forced to run mad for love. But of all others, that which † *Petrarch, epist. famil. lib. 1. ep. 5.* relates of *Charls* the Great, is most memorable: Hee foolishly doted upon a woman of mean favour and condition, many years together, wholly delighting in her company, to the great grief and indignation of his friends and followers. When shee was dead, hee did imbrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, over which hee still lamented. At last a venerable Bishop that followed his Court, prayed earnestly to God (commiserating his Lord and Masters case) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him in fine, *that the cause of the Emperours mad love lay under the dead womans tongue.* The Bishop went hastily to the carkass, and took a small ring thence; upon the removal, the Emperour abhorred the Coarse, and instead * of it; fell as furiously in love with the Bishop; hee would not suffer him to bee out of his presence: which when the Bishop perceived, hee flung the ring into the midst of a great Lake; where the King then was. From that hour the Emperour neglecting all his other houses; dwelt at † *Ache*, built a fair house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after hee was buried, and in which City all his posterity ever since use to bee crowned. *Marcus* the Heretick is accused by *Irenaus* to have inveagled a young Maid by this

means;

† *M. Drayton*
Her. epist.

† *Barnodidascalo dial. Ital.*

latin. fast. a

Gasp. Barthie.

Plus possum

quam omnes

philosophi, Astrologi, Necromantici, &c.

sola saliva in-

ungens. 1. am-

plexu & basis

tam furiose fu-

verestam bestia-

liter obstupesci-

eri coegi, ut in-

star Idoli me a-

dorarent.

† *Saga omnes*

sibi arrogant

notitiam, & fa-

cultatem in a-

morem allicien-

di quos velint;

odia inter con-

juges ferendi;

tempestates ex-

citandi; mor-

bos insigendi;

&c.

† *Juvencalis*

Sat.

† *Idem refert*

Hen. Korman-

us de mir.

mort. lib. 1. cap.

14. Perdit a-

marit mulier-

culam quan-

dam, illius am-

plexibus acqui-

escens, summa

cum indignatio-

ne suorum &

dolore.

* *Et inde totus*

in Episcopum

furere illum

colere.

† *Aquisgranum,*

vulgo Aix.

* *Immensio*

sumptu tem-

plum & ades

&c.

^r Apolog. quod
Pudentillam
viduam diem
& profectionis
etatis feminam
cantaminibus
in amorem sui
pellefferet.

† Philopseude,
Tom. 3.

† Impudica mu-
lieres opera ve-
nificarum, dia-
boli coquarum,
amatores suos
ad se noctu di-
cunt & redu-
cunt ministerio
hirci in aere
volantis: mul-
tos novi qui
hoc fassi sunt,
&c.

† Mandrake ap-
ples, Lemnius
lib. herb. bib. c. 2.

* Of which
read Plin. lib.
8. cap. 22. &
lib. 13. c. 25. &
Quintilianum
lib. 7.

† Lib. 11. c. 8.
Venere impli-
cat eos, qui ex
eo bibunt. Idem
Ov. Met. 4.
Strabo. Geog.
l. 14.

† Lod. Guicci-
ardines de-
script. Ger. in
Aquisgrano.

† Baltheus Ve-
neris, in quo
suavitas, &
dulcia collo-
quia, benevo-
lentia, & blan-
ditia, suasio-
nes, fraudes &
veneficia inclu-
debantur.

means, and some writers speak hardly of the Lady Katherine Cobham, that by the same Art shee circumvented Humphrey Duke of Gloucester to be her husband. Sycinius Emilianus summoned ^r Apuleius to come before Cneius Maximus, Proconsul of Africk, that hee being a poor fellow, had bewitched by Philters Pudentilla, an ancient rich Matron, to love him, and being worth so many thousand sesterces, to be his wife. Agrippa lib. 1. cap. 48. occult. philos. attributes much in this kinde to Philters, Amulets, Images: and Salmutz com. in Pancirol. Tit. 10. de Horol. Leo Afer, lib. 3. saith, 'tis an ordinary practice at Fez in Africk; Prestigiatōres ibi plures, qui cogunt amores & concubitus: as skilful all out as that Hyperborean Magician of whom Cleodemus in † Lucian, tells so many fine feats, perform'd in this kind. But Erasmus Wierus, and others are against it; they grant indeed such things may be done, but (as Wierus discourseth, lib. 3. de Lamis cap. 37.) not by Charms, Incantations, Philters, but the Devil himself; lib. 5. cap. 2. hee contends as much; So doth Freitagius noc. med. cap. 74. Andreas Cispalinus cap. 7. and so much Sigismundus Schereczius cap. 9. de hirco nocturno, proves at large. † Unchaste women by the help of these witches; the Devils kit chin-maids, have their Loves brought to them in the night, and carried back again by a phantasm flying in the Air in the likeness of a Goat. I have heard (saith hee) divers confess, that they have been so carried on a Goats back to their sweet-hearts, many miles in a night. Others are of opinion, that these feats, which most suppose to be done by Charms and Philters, are meerly effected by natural causes, as by mans blood Chimically prepared, which much avails, saith Ernestus Burganius, in Lucernâ vitæ & mortis Indice, ad amorem conciliandum & odium, (so hunts-men make their dogs love them, and farmers their pullen) 'tis an excellent Philter, as hee holds, sed vulgo prodere grande nefas, but not fit to be made common: and so be Mala insana; Mandrake roots; Mandrake apples, precious stones, dead mens cloaths, candles, mala Bacchica, panis porcinus, Hippomanes, a certain hair in a * Wolfs tail, &c. of which Rhasis, Dioscorides, Porta, Wecker, Rubens, Mizaldus, Albertus treat: a swallows heart, dust of a Doves heart, multum valet lingue viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido Aquila, &c. See more in Skenkius observat. medicinal. lib. 4. &c. which are as forcible, and of as much virtue, as that fountain Salmacis in Vitruvius, Ovid, Strabo, that made all such mad for love that drank of it, or that hot Bath at † Aix in Germany, wherein Cupid once dipt his arrows, which ever since hath a peculiar virtue to make them lovers all that wash in it. But hear the Poets own description of it,

Unde hic fervor aquis terrâ erumpentibus udâ:
Tela olim hic ludens ignea tinxit Amor;
Et gaudens stridore novo, Fervete perennes
Inquit, & hæc pharetra sint monumenta meâ.
Ex illo fervet, rarusque hic mergitur hospes,
Cui non titillet pectora blandus amor.

These above-named remedies have happily as much power as that bath of Aix, or † Venus enchanted girdle, in which saith Natales Comes, Love-
toies

toys and dalliance, pleasantness, sweetness, persuasions, subtilties, gentle speeches, and all witchcraft to enforce love, was contained. Read more of these in Agrippa de occult. Philos. lib. 1. cap. 50. & 45. Malleus malefic. part. 1. quest. 7. Delrio tom. 2. quest. 3. lib. 3. Wierus, Pomponatus, cap. 8. de incantat. Ficinus lib. 13. Theol. Plat. Calcagninus, &c.

MEMBER 4. Subf. 1.

Symptomes or signs of Love, Melancholy, in Body,
Minde, good, bad, &c.



Symptomes are either of Body or Minde; of body, Paleness, Leanness, Driness, &c. * *Pallidus omnis amans, color hic est aptus amanti*, as the Poet describes lovers: *fecit amor maciem*, love causeth leanness. † Avicenna de Ilishi, c. 33. makes hollow eyes, driness, Symptomes of this disease, to go smiling to themselves, or acting as if they saw or heard some delectable object. Val-

* Ovid. *Facit hunc amor ipse colorem.*

Met. 4.

† Signa ejus profunditas oculorum, privatio lachrymarum, suspiria, saepe vident sibi, ac si quod delectabile viderent, aut audirent.

† Seneca Hip.

* Seneca Hip.

‡ De morbis cerebri de erot. amore. Ob spirituum distractionem hepatis officio suo non fungitur, nec vertit alimentum in sanguinem, ut debeat.

Ergo membra debilia, & penuria alibilis succi marcescunt, squalentque ut herba in horto meo hoc mense Maio Zervisca, ob imbrium defectum.

* Fairy Queen l. 3. cant. 11.

† Amator Emblem. 3.

* Lib. 4. Animo errat, & quidvis obvium loquitur, vigiliis absque causa sustinet, & succum corporis subito amittit.

† Apuleius.

leriola, lib. 3. observat. cap. 7. Laurentius, cap. 10. Aelianus Montaltus de Her. amore. Langius, epist. 24. lib. 1. epist. med. deliver as much, *corpus exangue pallet, corpus gracile, oculi cavi*, lean, pale,

— *ut nudis qui prebit calcibus anguem*, hollow-ey'd, their eyes are hidden in their heads,

† *Tenerque nitidi corporis cecidit decor*,

They pine away, and look ill with waking, cares, sighs,

Et qui tenebant signa Phaebea facis

Oculi, nihil gentile nec patrum micant.

With groans, griefs, sadness, dulness,

— * *Nulla jam Cereris subit*

Cura aut salutis —

want of appetite, &c.

A reason of all this, * Jason Pratensis gives, because of the distraction of the spirits, the Liver doth not perform his part, nor turns the aliment into blood as it ought; and for that cause the members are weak for want of sustenance, they are lean and pine, as the herbs of my garden do this month of May, for want of rain. The Green-sickness therefore often happeneth to young women, a Cacexia, or an evil habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a Still,

— *ut occluso stillat ab igne liquor*, doth Cupids fire provoke tears from a true Lovers eyes.

* The mighty Mars did oft for Venus shreek,

Privily moistning his horrid cheek

With womanish tears, —

— † *ignis distillat in undas*,

Testis erit largus qui rigat ora liquor,

with many such like passions. When Chariclia was enamored on Theagines, as * Heliodorus sets her out, she was half distracted, and spake she knew not what, sighed to her self, lay much awake, and was lean upon a sudden: and when she was besotted on her son-in-law, † *pallor deformis*,

E e e

marcentes

marcentes oculi, &c. she had ugly paleness, hollow eyes, restless thoughts, short wind, &c. *Eurialus* in an Epistle sent to *Lucretia* his Mistress, complains amongst other grievances, *tu mihi & somni, & cibi usum abstulisti*, thou hast taken my stomach and my sleep from me. So he describes it aright;

Chaucer in the
Knights tale.

His sleep, his meat, his drink, is him bereft,
That lean he waxeth, and dry as a shaft,
His eyes hollow and grisly to behold,
His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making moan.

Theocritus *Edyl. 2.* makes a fair maid of *Delphos* in love with a young man of *Minda*, confesses as much,

*Ut vidi, ut insanii, ut animus mihi male affectus est,
Miser a mihi forma tabescebat, neque amplius pompam
Ullam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto aies decem, & noctes decem,
Defluebant capite capilli, ipsaque sola reliqua
Ossa & cutis.*

No sooner seen I had, but mad I was,
My beauty fail'd, and I no more did care
For any pomp, I knew not where I was,
But sick I was, and evil I did fare,
I lay upon my bed ten days and nights,
A Skeleton I was in all mens fights.

Virg. 4. An. All these passions are well expressed by that Heroical Poet in the person of *Dido*;

*At non infelix animi Phanissa, nec unquam
Solvitur in somnos, oculisque ac pectore amores
Accipit; ingeminant cura, rursusque resurgens
Savit amor, &c. —*

Unhappy *Dido* could not sleep at all,
But lies awake, and takes no rest:
And up she gets again, whil'st care and grief,
And raging love torments her breast.

Accius Sanazarius Egloga 2. de Galatea, in the same manner feigns his *Lychoris* ^a tormenting her self for want of sleep, sighing, sobbing, and lamenting; and *Eustathius* his *Ismenias* much troubled, and ^e panting at heart, at the sight of his mistress, he could not sleep, his bed was thorns. ^f All make leanness, want of appetite, want of sleep ordinary Symptomes, and by that means they are brought often so low, so much altered and changed, that as ^g he jests in the Comedy, one can scarce know them to be the same men.

*Attenuant juvenum vigilata corpora noctes,
Curaque & immenso qui fit amore dolor.*

Many such Symptomes there are of the body to discern lovers by,

—† *quis enim bene celet amorem?*

Can a man, saith

Solomon, Prov. 6. 27. carry fire in his bosom, and not burn? it will hardly be

^a Dum vaga
passim sidera
fulgent, nume-
rat longas te-
tricus horas, &
sollicito nixus
tubito suspiran-
do viscera
rumpit.
^e Saliebat cre-
bro tepidum
cor ad aspectum
Ismenes.
^f Gordanius c.
20. Amittunt
sape cibum,
potum, & ma-
ceratur inde
totum corpus.
^g Ter. Eunuch.
Dii boni, quid
hoc est, adeone
homines muta-
ri ex amore, ut
non cognoscas
eundem esse!

be hid, though they do all they can to hide it, it must out,

plus quam mille notis — it may be described,

* *Quoque magis tegitur, tectus magis aestuat ignis.*

'Twas *Autiphanes* the Comœdians observation of old, Love and Drunkenness cannot be concealed, *Celare alia possis, hac prater duo, vini potum;* &c. words, looks, gestures, all will betray them: but two of the most notable signs are observed by the Pulse and Countenance. When *Antiochus*, the son of *Seleucus* was sick for *Stratonice* his Mother-in-law, and would not confess his grief, or the cause of his disease, *Erasistratus* the Physician found him by his Pulse and Countenance, to be in love with her, ^h because that when she came in presence, or was named, his pulse varied, and he blushed besides. In this very sort was the love of *Callicles*, the son of *Polycles*, discovered by *Panaceus* the Physician, as you may read the story at large in [†] *Aristenatus*. By the same signs *Galen* brags, that he found out *Jussa Boethius* the Consul's wife, to dote on *Pylades* the Player, because at his name still shee both altered Pulse and Countenance, as [†] *Polyarchus* did at the name of *Argenis*. *Franciscus Valesius*, l. 3. *controv.* 13. *med. contr.* denies there is any such *pulsus amatorius*, or that love may be so discerned; but *Avicenna* confirms this of *Galen* out of his experience, lib. 3. *Fen.* 1. and *Gordonius*, cap. 20. Their pulse he saith is inordinate and swift, if shee go by whom hee loves, *Langius* Epist. 24. lib. 1. *med. Epist.* *Nervianus* lib. 4. numer. 66. syl. *nuptialis*, *Valesius* de *Taranta*, *Guianerius*, *Tract.* 15. *Valeriola* sets down this for a Symptome, ^k Difference of Pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their Mistress, are manifest signs. But amongst the rest, *Iosephus Struthius* that *Polonian*, in the fifth Book, cap. 17. of his Doctrine of Pulses, holds, that this and all other passions of the minde, may be discovered by the Pulse, ^l And if you will know, saith he, whether the men suspected be such or such, touch their arteries, &c. And in his fourth Book, Chap. 14. he speaks of this particular Pulse, ^m Love makes an unequal pulse, &c. he gives instance of a Gentlewoman, ⁿ a Patient of his, whom by this means he found to be much enamoured, and with whom: He named many persons, but at the last when his name came whom he suspected, ^o her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was. *Apollonius Argonaut*, lib. 4. Poetically setting down the meeting of *Jason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were not able to speak.

— [†] totus *Parmeno*

Tremo, horreoque postquam aspexi hanc,

Phadria trembled at the sight of *Thais*, others sweat, blow short,

Crura tremunt ac poplites, —

are troubled with palpitation of heart upon the like occasion, *cor proximum ori*, saith ^{*} *Aristenatus*, their heart is at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, feaver, frenzy, plurisie, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits, bleed at nose, or when shee is talked of, which very sign ^p *Eustathius* makes an argument of *Ismenes* affection, that when shee met her Sweet-heart by chance, she changed her

E e c 2

counte-

* *Idem. Met. 4.*

^h *Ad ejus nomen rubebat.*

ⁱ *Ad aspectum pulsus variabatur.*

[†] *Epist. 13.*

[†] *Barck lib. 1.*

[†] *Oculi medico tremore errabant.*

[†] *Pulsus eorum velox & inordinatus, se*

[†] *mulier quam amat forte transeat.*

[†] *Signa sunt cessatio ab*

[†] *omni opere in*

[†] *sucto, privatio*

[†] *somni, suspiria*

[†] *crebra, rubor*

[†] *cum sit sermo*

[†] *de re amata,*

[†] *& commotio*

[†] *pulsus.*

[†] *Si noscere vis*

[†] *an homines sus*

[†] *pecti tales*

[†] *sint, tangito co*

[†] *rum arterias.*

[†] *Amor facit*

[†] *inequales, in*

[†] *ordinatos.*

[†] *In nobilis*

[†] *cujusdam ux*

[†] *ore quum sub*

[†] *olfacerem a*

[†] *dulteri amore*

[†] *fuisse correptam*

[†] *& quam mari*

[†] *tus, &c.*

[†] *Cepit illico*

[†] *pulsus variari*

[†] *& ferri celerius*

[†] *& sic inveni.*

[†] *Eunuch. act.*

[†] *2. scen. 2.*

[†] *Epist. 7. lib. 2.*

[†] *Tener sudor &*

[†] *creber, anbeli*

[†] *tus palpitation*

[†] *cordis, &c.*

[†] *Lib. 1.*

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countenance, to a Maiden-blush. 'Tis a common thing amongst Lovers,
as ⁹ Arnulphus that merry-conceited Bishop, hath well expressed in a fa-
cete Epigram of his,

⁹ Lexoviensis
Episcopus.

*Alterno facies sibi dat responsa rubore,
Et tener affectum prodit utrique pudor, &c.*

Their faces answer, and by blushing say,
How both affected are, they do bewray.

But the best conjectures are taken from such symptoms as appear
when they are both present; all their speeches, amorous glances, actions,
lascivious gestures will bewray them, they cannot contain them-
selves, but that they will be still kissing. † Stratoles the Physician up-
on his Wedding day, when he was at dinner; *Nihil prius serbillavit,
quam tria basia puella pangeret*, could not eat his meat for kissing the
Bride, &c. First a word, and then a kiss, then some other Comple-
ment, and then a kiss, then an idle question, then a kiss, and when he
hath pumped his wits dry, can say no more, kissing and colling are never
out of season.

† Theodorus
prodromus A-
maranto dial.
Gaulimo in-
terpret.

* Petron. Ca-
tal.

† Sed unum e-
go usq; & u-
num Petam a
tuis labellis,
postq; unum &
unum & unum
dari rogabo.

Læchæus Ana-
creon.

* Io. Secundus
bas. 7.

* *Hoc non deficit incipitque semper,*

† another kiss, and then another, another, and another, &c.

'tis never at an end,

———— *huc ades O Thelaira* ———— *Come kiss me Carinna?*

Centum basia centies,

Centum basia milies,

Mille basia milies,

Et tot millia millies,

Quot gutta Siculo mari,

Quot sunt sydera caelo,

Istis purpureis genis,

Istis turgidulis labris,

Ocellisque loquaculis,

Figam continuo impetu;

O formosa Neera.

As Catallus to Lesbia.

Da mihi basia mille, deinde centum,

Dein mille altera, da secunda centum,

Dein usq; altera millia, deinde centum.

———— * first give an hundred,

Then a thousand, then another

Hundred, then unto the other

Adde a thousand, and so more, &c.

Till you equal with the store, all the grass, &c. So Venus did by her Adonis,
the Moon with Endymion, they are still dallying and culling, as so many
Doves,

Columbatimque labra conferentes labiis.
and that with alacrity and courage,

• Lucree. l. 4.

* *Affligunt aride corpus, junguntque salivas
Oris, & inspirant prensantes dentibus ora.*

• Lucian. dial.
Tom. 4. Merit.
sed & aperit-
entes, &c.
• Epist. 16.
• Deducto ore
longo me basio
• Amulcer.

• *Tam impresso ore ut vix inde latra detrahant, cervice reclinata,* as Lam-
prius in Lucian kissed Thais, Philippus her • in Aristanetus, amore lym-
phato tam furiosè adhasit, ut vix labra solvere esset, totumq; os mihi contrivit
• Aretines Lucretia, by a suter of hers was so saluted, and 'tis their ordi-
nary fashion. ——— *dentes illidunt sape labellis,*

Atque

Atque premunt arctè adfigentes oscula—

They cannot

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I say, contain themselves, they will be still not onely joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione*, as *Philostriatus* confesseth to his Mistress; and *Lamprias* in *Lucian*, *Mammillas premens, per sinum clam dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the *Comedy* well observed of his son, *Non ego te videbam manum huic puella in sinum inferere*: Did not I see thee put thy hand into her bosome? Go to, with many such love tricks. *Funio* in *Lucian* *deorum*, *Tom. 3. dial. 3.* complains to *Jupiter* of *Ixion*, *he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance, and gave Ganymede the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kiss the cup, and then look steddily on me, and sometimes sigh, and then again smile.* If it be so they cannot come neer to dally, have not that opportunity, familiarity, or acquaintance to confer and talk together; yet if they be in presence, their eye will bewray them: *Ubi amor ibi oculus*, as the common saying is, Where I look, I like; and where I like, I love; but they will lose themselves in her looks.

*In deliciis
mammillas
tango, &c.*

Terent.

*Tom. 4. meri-
dial.*

*Attende adeo
in me aspectu,
& inter dum in-
gemiscebatur,
& lachrymabatur.
Et si quando
bibens, &c.*

*Alter in alterius jactantes lumina vultus,
Querebant taciti noster ubi esset amor.*

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, devour her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as *Apollo* on *Leucothoe*, the *Moon* on her *Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she go by, look after her as long as they can see her; she is *anima anriga*, as *Anacreon* calls her, they cannot go by her door or window, but as an *Adamant*, she draws their eyes to it, though she be not there present, they must needs glance that way, and look back to it. *Aristenatus* of ** Exithemus*, *Lucian* in his *Imagin.* of himself, and *Tatius* of *Clitophon* say as much, *Ille oculos de Leucippe † nunquam dejiciebat*, and many Lovers confess, when they came in their Mistress presence, they could not hold off their eyes, but looked wistly and stedfastly on her, *inconvivo aspectu*, with much eagerness and greediness, as if they would look thorow, or should never have enough sight of her.

*† Quiq; om-
nia cernere de-
bes Leucothoen
spectas, & vir-
gine figis in
una Quos mun-
do debes ocu-
los, Ovid.
Met. 4.*

*† Lucian Tom.
3. quoties ad
Cariam venis
currum sistis,
& de super
aspectas.*

** Ex quo te
primum vidi
Pythia aliò o-
culos vertere
non fuit.*

† Lib. 4.

— *Fixis ardens obtutibus heret;* So she will do by him, drink to him with her eyes, nay drink him up, devour him, swallow him, as *Martials Mamurra* is remembered to have done:

Inspexit molles pueros, oculisque comedit, &c.

There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was fair and white, could not look off him, from Sun-rising, to Sun-setting, she could not desist, she made him one day come into her chamber, *gemina hora spatio intuebatur, non à me unquam aciem oculorum avertēbat, me observans veluti Cupidinem quendam*, for two hours space shee still gazed on him. A young man in *† Lucian* fell in love with *Venus* picture, he came every morning to her Temple, and there continued all day long * from

*† Dial. amoru. n.
* Ad occasum
Solis egre do-
mum rediens,
atq; totum diem
ex adverso de-
sedens recto, in
ipsam perpetuo
oculorum ictus
direxit, &c.*

Sun-

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* Lib. 3.

† Regum palatium non tam diligenti custodia septum fuit, ac ades meas stipabant, &c.

† Uno, & eodem die sexties vel septies ambulavit per eandem plateam ut vel unico amicae suae fruatur aspectu, lib. 3. Theat. muadi.
† Hor.
† Ovid.

† Ovid.

* Hyginus, fab. 59. Eo die dicitur nonies alitius currisse.
* Chaucer.

Sun-rising to Sun-set, unwilling to go home at night, sitting over against the Goddesses Picture, he did continually look upon her, and mutter to himself I know not what. If so be they cannot see them whom they love, they will still be walking and waiting about their Mistress doors, taking all opportunity to see them; as in * *Longus Sophista*, *Daphnis*, and *Cleoe* two Lovers, were still hovering at one anothers gates, he sought all occasions to be in her company, to hunt in Summer, and catch Birds in the Frost about her Fathers house in the Winter, that shee might see him, and hee her, † *A Kings Palace was not so diligently attended*, saith *Aretines Lucretia*, as my house was when I lay in Rome, the porch and street was ever full of some, walking or riding, on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but look back to my house when they were past, and sometimes hem, or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them. 'Tis so in other places, 'tis common to every Lover, 'tis all his felicity to be with her, to talk with her, he is never well but in her company, and will walk † *seven or eight times in a day through the street where she dwells, and make sleeveless errands to see her*, plotting still where, when, and how to visit her,

† *Levesque sub nocte susurri,
Composita repetuntur hora.*

And when he is gone, he thinks every minute an hour, every hour as long as a day, ten days a whole year, till he see her again.

† *Tempora si numeres, bene quae numeramus amantes.*

And if thou be in love, thou wilt say so too, *Et longum formosa vale*, farewell Sweet-heart, *vale charissima Argenis, &c.* Farewel my dear *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loath to depart, he'll take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till hee see her again, and she him, the clocks are surely set back, the hour's past,

† *Hospita Demophoon tua te Rodopheia Phillis,*

Ultra promissum tempus abesse queror.

shee looks out

at window still to see whether he come, * and by report *Phillis* went nine times to the Sea side that day, to see if her *Demophoon* were approaching, and * *Troilus* to the City gates, to look for his *Creisida*. Shee is ill at ease, and sick till shee see him again, peevish in the mean time, discontent, heavy, sad, and why comes hee not? where is hee? why breaks hee promise? why tarries hee so long? sure hee is not well, sure hee hath some mischance, sure hee forgets himself and mee, with infinite such. And then confident again, up shee gets, out shee looks, listens and enquires, hearkens, kens, every man afar off is sure hee, every stirring in the street, now he is there, that's he, *mala aurora, mala soli dicit, deieratq; &c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*, Love brooks no delays: The time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst hee goes to her house, heat or cold, though his teeth chatter in his head, hee moves not, wet or dry, 'tis all one; wet to the skin, he feels it not, cares not

not at least for it, but will easily endure it, and much more, because it is done with alacrity, and for his Mistress sweet sake; let the burthen be never so heavy, Love makes it light. * *Jacob served seven years for Rachel,* and it was quickly gone, because he loved her. None so merry, if hee may happily enjoy her company, hee is in heaven for a time; and if hee may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the Symptomes of the minde in Lovers, are almost infinite, and so diverse, that no Art can comprehend them: though they be merry sometimes, and rapt beyond themselves for joy, yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last; † *Amor melle & felle est fecundissimus, gustum dat dulcem & amarum. Tis suavis amarities, dolentia delectabilis, hilare tormentum;*

* *Et me melle beant suaviora,*

Et me felle necant amariora;

Like a Summer Flie, or *Sphinxes* wings, or a Rainbow of all colours,

Quæ ad solis radios conversa aurea erant,

Adversus nubes cerulea, quale jubar Iridis,

fair, fowl, and full of variation, though most part irksome and bad. For in a word, the Spanish Inquisition is not comparable to it; a torment and execution it is, as hee calls it in the Poet, an unquenchable fire, and what not? ^a From it, saith *Austin*, arise biting cares, perturbations, passions, sorrows, fears, suspicions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cozening, riot, lust, impudence, cruelty, knavery, &c.

——— † *dolor, querela,*

Lamentatio, lachryma perennes,

Languor, anxietas, amaritudo;

Aut si triste magis potest quid esse,

Hos indas Comites Neera vite.

These be the companions of lovers, and the ordinary symptomes, as the Poet repeats them. ^b *In amore hæc insunt vitia,*

Suspitiones, inimicitia, audacia,

Bellum, pax rursùm, &c.

^c *Insomnia, arumena, error, terror, & fuga,*

Excogitantia, excors immodestia,

Petulantia, cupiditas, & malevolentia;

Inheret etiam aviditas, desidia, injuria,

Inopia, contumelia & dispendium, &c.

In love these vices are, suspicions,

Peace, war, and impudence, detractions,

Dreams, cares, and errors, terrors and affrights,

Immodest pranks, devices, sleights and flights,

Heart-burnings, wants, neglects, desire of wrong,

Loss continual, expence and hurt among.

Every Poet is full of such Catalogues of Love Symptomes; but fear and sorrow may justly challenge the chief place. Though *Hercules de Saxonia* cap. 3. *Tract. de melanch.* will exclude fear from Love Melancholy, yet I am otherwise perswaded. ^d *Res est solliciti plena timoris amor.* ^e *Ovid.*

Tis

* *Gen. 29. 20.*

* *Stobæus d. græc.*

^a *Plantus, Credo ego ad hominis carnificem nam amorem inveniri esse.*

^b *De civitat.*

lib. 22. cap. 20.

Ex eo oriuntur

mordaces curæ,

perturbationes,

maiores, formi-

dines, insana

gaudia, discor-

diæ, lites, bel-

la, insidia, tra-

cundia, inimi-

citia, fallacia,

adulatio, fraus,

furtum, nequi-

tia impudentia.

† *Marullus l. 1.*

^b *Ter. Eunuch.*

^c *Plantus Mercat.*

^d *Ovid.*

'Tis full of fear, anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made *Hesiod* belike, put fear and paleness *Venus* daughters,

Marti clypeos atque arma secanti

Alma Venus peperit Pallorem, unaque Timorem:

because fear and love are still linked together. Moreover, they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to believe or entertain any good news. The Comical Poet hath prettily painted out this passage amongst the rest, in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father, and a love-sick son. M. Be of good chear my son, thou shalt have her to wife. Æ. Ah father, do you mock me now? M. I mock thee, why? Æ. That which I so earnestly desire, I more suspect and fear. M. Get you home, and send for her to be your wife. Æ. What now, a wife, now father, &c. These doubts, anxieties, suspicions, are the least part of their torments; they break many times from passions to actions, speak fair, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, swear, quarrel, laugh, weep: and he that doth not so by fits, * *Lucian* holds, is not thoroughly touched with this Loadstone of Love. So their actions and passions are intermixt; but of all other passions, Sorrow hath the greatest share, † Love to many is bitterness it self; *rem amaram*, *Plato* calls it, a bitter potion, an agony, a plague.

*Eripite hanc pestem perniciemque mihi;
Qua mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore lætias.*

O take away this plague, this mischief from me,
Which as a numness over all my body,
Expels my joys, and makes my soul so heavy.

Phædria had a true touch of this, when he cryed out,

— † *O Thais, Utinam esset mihi
Pars æqua amoris tecum, ac pariter fieret ut
Aut hoc tibi doleret iidem, ut mihi dolet.*

O Thais, would thou hadst of these my pains a part,
Or as it doth me now, so it would make thee smart.

So had that young man, when he roared again for discontent,

* *Factor, crucior, agitor, stimulator,
Versor in amoris rota miser,
Exanimor, feror, distrahor, deripior,
Ubi sum, ibi non sum; ubi non sum, ibi est animus.*
I am vext and toils'd, and wrack't on Loves wheel;
Where not, I am; but where am, do not feel.

The *Moon* in † *Lucian*, made her mone to *Venus*, that she was almost dead for love, *perco equidem amore*, and after a long tale, she broke off abruptly and wept, † *O Venus, thou knowest my poor heart. Charmides* in *Lucian* † was so impatient, that he sob'd and sigh'd, and tore his hair, and said he would hang himself, *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I do? Vos O dii Avernunci, solvite me his curis*, O ye Gods, free me from these cares and miseries, out of the

† *Adeph. Act.*
4. scen. 5. M.
Bono animo es,
duces uxorem
hanc *Æschines*.
A. Hem pater,
nam tu ludis
me nunc?
M. Egone te,
quamobrem?
A. Quod tam
misere cupio,
&c.
* *Tom. 4. dial.*
amorum.
† *Aristotle 2.*
Rhet. puts
love therefore
in the irasci-
ble part.
Ovid,

† *Ter. Eunuch.*
Act. 1. sc. 2.

* *Plautus.*

† *Tom. 3.*
‡ Scis quod
posthas dictu-
rus fuerim
† *Tom. 4. dial.*
*merit. Tryphe-
na; Amor me
perdit, neq;
malum hoc am-
plius sustinere
possum.*

the anguish of his Soul, ^a *Theocles* prays. Shall I say, most part of a Lovers life is full of agony, anxiety, fear, and grief, complaints, sighs, suspicions, and cares (high ho, my heart is wo) full of silence and irksome solitariness. 511

^a *Aristænetus*,
lib. 2. epist. 8.

*Frequenting shady bowers in discontent,
To the ayr his fruitless clamors he will vent.*

except at such times that hee hath *lucida intervalla*, pleasant gales, or sudden alterations; as, if his Mistress smile upon him, give him a good look, a kiss, or that some comfortable message be brought him, his service is accepted, &c.

Hee is then too confident, and rapt beyond himself, as if hee had heard the Nightingale in the Spring before the Cuckow, or as † *Calisto* was at *Melebaas* presence, *Quis unquam hac mortali vitâ tam gloriosum corpus vidit? humanitatem transcendere videor, &c.* who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortal man. There is no happiness in the world comparable to his; no content, no joy to this, no life to Love, he is in Paradise.

† *Cælestina*, act. 1. *Sancti majori letitia non fruuntur. Si mihi Deus omnium votorum mortalium summam concedat, non magis, &c.*
‡ *Catullus de Lesbia.*

*Quis me âno vivit felicior? aut magis hæc est
Optandam vitâ dicere quis poterit?*

Who lives so happy as my self? what bliss

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

Donec gratus eram tibi,

Persarum vigui rege beator.

§ *Hor. ode 9. lib. 3.*

The *Persian* Kings are not so jovial as he is, O *festus dies hominis*, O happy day; so *Charea* exclaims when hee came from *Pamphila* his Sweet-heart, well pleased,

° *Act. 3. scen. 5. Euræuch. Ter.*

*Nunc est profectò interfici cum perpeti me possem,
Ne hoc gaudium contaminet vitâ aliqua egritudine,*

He could finde in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joys. A little after, he was so merrily set upon the same occasion, that he could not contain himself.

O populares, ecquis me vivit hodie fortunatior?

† *Act. 5. scen. 9*

*Nemo Hercule quisquam; nam in me dii planè potestatem
Suam omnem offendere;*

Is't possible

(O my Countrymen) for any living to be so happy as my self? No sure, it cannot be, for the Gods have shewed all their power, all their goodness in me. Yet by and by, when this young Gallant was crossed in his Wenches, he laments, and cries, and roars down-right.

Occidi

I am undone,

Neque virgo est usquam, neque ego, qui è conspectu illam amisi meo.

Ubi quæram, ubi investigem, quem percunctor, quam insistam viam?

The Virgins gone, and I am gone; shee's gone, shee's gone, and what shall I do? where shall I seek her, where shall I finde her, whom shall I ask? what way, what course shall I take? what will become of me?

—† *vitales auras invitatus agebat,*

he was weary of his
* *Ter. Adelph. 3. 4.*

life, sick, mad and desperate, * *utinam mihi esset aliquid hic, quo nunc me precipitem darem.* 'Tis not *Chareas* case this alone, but his, and his, and every

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g Lib. r. de con-
tinn. amoribus.
Si quem alium
respexerit a-
mica suavius,
& familiari-
us, si quem
alloquuta fu-
erit, si nutu,
nuncios, &c.
statim crucia-
tur.

† Calisto in
Celestina.

h Parnotidast.
dial. Ital. Pa-
tre & matre
se singulu or-
bos censebant,
quod meo con-
tubernio caren-
dum esset.

† Ter. tui ca-
rendum quod
erat.

i Si responsum
esset dominam
occupatam es-
se alijsq. vaca-
ret, ille statim
vix hac audito
velut mar-
mor obriguit,
alii se damna-
re, &c.

at cui fave-
bam, in cam-
pis Elysis esse
videbatur, &c.

† Mantuan.

k Lachens.

l Sole se occul-
tante, aut
tempestate ve-
niente, statim
clauditur ac
languescit.
m Embl. amat.
13.

every Lover's in the like state. If he hear ill news, have bad success in his
fute, she frown upon him, or that his Mistress in his presence respect ano-
ther more (as ^g Hedus observes) *Prefer another suter, speak more familiarly to
him, or use more kindly than himself, if by nod, smile, message, she discloseth her
self to another, he is instantly tormented, none so dejected as he is, utterly un-*
done, a cast-away, † *In quem fortuna omnia odiorum suorum crudelissima tela
exonerat, a dead man, the scorn of fortune, a monster of fortune, worse
than naught, the loss of a Kingdom had been less.* ^h *Aretine's Lucretia*
made very good proof of this, as she relates it her self. *For when I made
some of my suters believe I would betake my self to a Nunnery, they took on, as
if they had lost Father and Mother, because they were for ever after to want
my company. Omnes labores leves fuere, all other labour was light; † but
this might not be endured,*

Tui carendum quod erat ——— *for I cannot be without thy
company, mournful Amyntas, painful Amyntas, careful Amyntas; better
a Metropolitan City were sackt, a Royal Army, overcome, an invinci-
ble Armado sunk, and twenty thousand Kings should perish, than her
little finger ake, so zealous are they, and so tender of her good. They
would all turn Friars for my sake, as shee follows it, in hope by that means
to meet, or see me again, as my Confessors, at stool-ball, or at barley-
break: And so afterwards when an importunate suter came, † If I had bid
my Maid say that I was not at leisure, not within, busie, could not speak with him,
he was instantly astonished, and stood like a pillar of marble, another went swea-
ring, chafing, cursing, foaming.*

† *Illa sibi vox ipsa Fovis violentior ira, cum tonat, &c.*

the voyce of a Mandrake had been sweeter musick; *but he to whom I gave
entertainment, was in the Elysian fields, ravished for joy, quite beyond him-
self.* 'Tis the general humor of all Lovers, shee is their stern, Pole-star,
and guide.

^k *Deliciumque animi, deliquiumque sui.*

As a Tulipant to
the Sun (which our Herbalists call *Narcissus*) when it shines, is *Admi-
randus flos ad radios solis se pandens*, a glorious Flower exposing it self;
but when the Sun sets, or a tempest comes, it hides it self, pines away,
and hath no pleasure left (which *Carolus Gonzaga*, Duke of Mantua, in
a cause not unlike, sometimes used for an Impress) do all inamorates to
their Mistress, she is their Sun, their *Primum mobile*, or *anima informans*;
this ^m one hath elegantly expressed by a windmil, still moved by the
wind, which otherwise hath no motion of it self.

Sic tua ni spiret gratia, truncus ero.

He is wholly animated from her breath, his soul lives in her body, ^{*} *sola
claves habet interitus & salutis*, shee keeps the keys of his life; his fortune
ebbs and flows with her favour, a gracious or bad aspect turns him up or
down,

Mens mea lucefcit Lucia luce tua.

Howsoever his present state be pleasing or displeasing, 'tis continue
so long as he loves, he can do nothing, think of nothing but her; de-
fire hath no rest, shee is his *Cynosure*, *Hesperus & Vesper*, his morning
and evening Star, his Goddess, his Mistress, his life, his soul, his eve-
ry

* Calisto de
Melebo. 1.

Anima non
est ubi animat,
sed ubi amat.

ry thing, dreaming, waking, shee is always in his mouth : his heart, eyes, ears, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flavia*, *Flaminia*, *Calia*, *Delia*, or *Isabella*. (call her how you will) she is the sole object of his senses, the substance of his soul, *nidulus anima sua*, he magnifies her above measure, *totus in illa*, full of her, can breathe nothing but her. I adore *Melebaea*, faith Love-sick † *Calisto*, I believe in *Melebaea*, I honour, admire and love my *Melebaea*: His soul was fowced, imparadised, imprisoned in his Lady. When *Thais* took her leave of *Phædria*,

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† *Celestine* att.
‡ *Credo in Melebaeam, &c.*
* *Ter. Eunuch.*
Att. 1. sc. 2.

— *mi Phædria, & nunquid aliud vis?*

Sweet-heart (shee said) will you command me any further service? he readily-replied, and gave this in charge,

— *egone quid velim?*

Dies nocte/que ames me, me desideres,

Me somnies, me expectes, me cogites,

Me speres, me te oblectes, mecum tota sis,

Mecum fac postremo animus, quando ego sum tuus.

Dost ask (my dear) what service I will have?

To love me day and night is all I crave,

To dream on me, to expect, to think on me,

Depend and hope, still covet me to see,

Delight thy self in mee, be wholly mine,

For know, my love, that I am wholly thine.

But all this needed not, you will say, if shee affect once, she will be his, settle her love on him, on him alone,

† *illum absens absentem*

† *Virg. 4. An.*

Auditque videtque

shee can, she must think and dream of nought else but him, continually of him, as did *Orpheus* on his *Euridice*.

Te dulcis conjux, te solo in littore mecum,

Te veniente die, te discedente canebam.

On thee sweet wife was all my song,

Morn, Evening, and all along.

And *Dido* upon her *Aeneas*,

— *& quæ me insomnia terrent,*

Multa viri virtus, & plurima currit Imago.

And ever and anon shee thinks upon the man

That was so fine, so fair, so blith, so debonair.

Clitophon in the first book of *Achilles Tatius*, complaineth how that his Mistress *Leucippe* tormented him much more in the night, than in the day.

For all day long he had some object or other to distract his senses, but in the night all ran upon her: All night long he lay † awake, and could think of nothing else but her, he could not get her out of his minde, towards morning, sleep took a little pity on him, he slumbred a while, but all his dreams were of her.

— † *te nocte sub atrâ*

Alloquor, amplexor, falsaque in imagine somni,

Gaudia sollicitam palpant evanida mentem.

* *Interdum oculi, & aures occupata distrahunt animum, ac noctu solus jector, ad auroram somnus paulum misertus, nec tamen ex animo puella abiit, sed omnia mihi de Leucippe somnia erant.*
† *Tota hac nocte somnum hinc oculis non vidi. Ter.*
† *Buchanan.*
Sylu.

In

In the dark night I speak, embrace, and finde,
That fading joys deceive my careful minde.

1. *En. Sylv. Te dies, noctesq; amo, te cogito, te desidero, te voco, te expecto, te spero, tecum oblecto me, totus in te sum*
m Hor. lib. 2. ode 9.
n Petronius.

The same complaint *Eurialus* makes to his *Lucretia*,¹ Day and night I think of thee, I wish for thee, I talk of thee, call on thee, look for thee, hope for thee, delight my self in thee, day and night I love thee.

^m *Nec mihi vespere*

Surgente decedunt amores,

Nec rapidam fugiente solem;

Morning, Evening, all is alike with me, I have restless thoughts,

ⁿ *Te vigilans oculis, animo te nocte require.*

Still I think on thee. *Anima non est ubi animat, sed ubi amat.* I live and breathe in thee, I wish for thee.

* *O niveam qua te poterit mihi reddere lucem,*

O mihi felicem terque quaterque diem.

* *Tibullus l. 3. Eleg. 3.*

O happy day that shall restore thee to my sight, In the mean time he raves on her; her sweet face, eyes, actions, gestures, hands, feet, speech, length, breadth, height, depth, and the rest of her dimensions, are so surveyed, measured, and taken, by that *Astrolabe* of Phantasie, and that so violently sometimes, with such earnestness and eagerness, such continuance, so strong an imagination, that at length he thinks he sees her indeed; hee talks with her, hee imbraceth her, *Ixion*-like *pro Junone nubem*, a cloud for *Junio*, as he said, *Nihil prater Lencippen cerno, Lencippe mihi perpetuo in oculis, & animo versatur*, I see, and meditate of nought but *Lencippe*. Be shee present or absent, all is one;

† *Et quamvis aberat placida presentia forma,*

Quem dederat praesens forma, manebat amor.

† *Ovid. Fast. 2. ver. 775.*

That impression of her beauty is still fixed in his minde,

* *Virg. Aen. 4.*

— ** harent infixi pectore vultus.*

As he that is bitten with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish, dogs in his drink: his Mistress is in his eyes, ears, heart, in all his senses. *Vallertola* had a Merchant his Patient in the same predicament: and *Ulricus Molitor* out of *Austin*, hath a story of one, that through vehemency of his love passion, still thought he saw his Mistress present with him, shee talked with him, *Et commiscere cum ea vigilans videbatur*, still embracing him.

o *De Pythonissa.*

Now if this passion of Love can produce such effects, if it be pleasantly intended, what bitter torments shall it breed, when it is with fear and continual sorrow, suspicion, care, agony, as commonly it is, still accompanied, what an intolerable pain must it be?

p *Junio, nec ira deum tantum, nec tela, nec hostis, Quantum tute potis apimis illapsus. Silius Ital. 15. bel. Punic. de amore.*

— *Non tam grandes*

Gargara calmos, quot demerso

Pectore curas longa nexas

Usque catenâ, vel qua penitus

Cruelis amor vulnera miscet.

Mount *Gargarus* hath not so many stems,

As Lovers breast hath grievous wounds,

And linked cares, which love compounds.

When the King of *Babylon* would have punished a Courtier of his, for loving

loving of a young Lady of the Royal blood, and far above his fortunes.

¹ *Apollonius* in presence, by all means perswaded to let him alone; For to love, and not enjoy, was a most unspeakable torment, no tyrant could invent the like punishment; as a guat at a candle, in a short space hee would consume himself. For Love is a perpetual Flux, *angor animi*, a warfare, *militat omni amans*, a grievous wound is love still, and a Lovers heart is *Cupids* quiver, a consuming fire, *† accede ad hanc ignem, &c.* an inextinguible fire. — *alitur & crescit malum,*

Et ardet intus, qualis Aetnae vapor

Exundat antro

As *Aetna* rageth, so doth Love, and more than *Aetna*, or any material fire.

— *“ Nam amor sapè Lyparco*

Vulcano ardentiorē flammā incendere solet.

Vulcanus flames are but smoke to this; For fire, saith *† Xenophon*, burns them alone that stand neer it, or touch it; but this fire of Love burneth and scorcheth afar off; and is more hot and vehement than any material fire; *† Ignis in igne furit*, tis a fire in a fire, the quintessence of fire. For when *Nero* burnt Rome, as *Calisto* urgeth, hee fired houses, consumed mens bodies and goods; but this fire devours the soul it self, and * one soul is worth 100000 bodies. No water can quench this wilde fire.

— ** In pectus cæcos absorbnit ignes,*

Ignes qui nec aqua perimi potuere, nec umbre

Diminui, neque graminibus, magicisque susurris.

A fire hee took into his breast,

Which water could not quench,

Nor Herb, nor Art, nor Magick spells

Could quell, nor any drench.

Except it bee tears and sighs, for so they may chance finde a little ease.

** Sic candentia colla, sic patens frons*

Sic me blanda tui Neara ocelli,

Sic pars minio genæ perurunt,

Ut nā me lacrymæ regent perennes,

Totus in tenues eam favillas.

So thy white neck *Neara* mee poor soul

Doth scorch, thy cheeks, thy wanton eyes that roul:

Were it not for my dropping tears that hinder

I should bee quite burnt up forthwith to cinder.

This fire strikes like lightening, which made those old *Gracians* paint *Cupid* in many of their Temples with *Jupiters* thunder-bolts in his hands; for it wounds, and cannot bee perceived how, whence it came, where it pierced,

** Urimur, & cæcum pectora vulnus habent,*

And can hardly bee discerned at first. — ** Est mollis flamma medullas,*

Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,

And slie at first, and secretly did pass.

But by and by it began to rage and burn amain;

— ** Pectus insanum vapor,*

Amorque torret, intus sævus vorat:

F ff

¹ *Perlostratus*
² *vita ejus. Maximum tormentum quod excogitare, vel docere te possum, est ipse amor.*
³ *Ausonius c.*

35.

¹ *Et cæco carpitur igne; & mihi sese offert ultra meus ignis Amyntas.*

² *Ter. Eunuc.*

³ *Sea. Hippol.*

⁴ *Theocritus*

⁵ *edyl. 2. Levitus*

⁶ *cor est violabile*

⁷ *colis.*

⁸ *† Ignis tangentes solum vitæ*

⁹ *al forma proci*

¹⁰ *astantes in flammâ.*

¹¹ *† Nonius.*

¹² ** Major illa*

¹³ *flamma quæ*

¹⁴ *consumit vitam*

¹⁵ *animam, quam*

¹⁶ *quæ centum*

¹⁷ *millia corporum.*

¹⁸ ** Mant. egl. 2.*

¹⁹ ** Marius*

²⁰ *fig. lib. 1.*

²¹ ** Marius*

²² *fig. lib. 1.*

²³ ** Marius*

²⁴ *fig. lib. 1.*

²⁵ ** Marius*

²⁶ *fig. lib. 1.*

²⁷ ** Marius*

²⁸ *fig. lib. 1.*

²⁹ ** Marius*

³⁰ *fig. lib. 1.*

³¹ ** Marius*

³² *fig. lib. 1.*

³³ ** Marius*

³⁴ *fig. lib. 1.*

³⁵ ** Marius*

³⁶ *fig. lib. 1.*

³⁷ ** Marius*

³⁸ *fig. lib. 1.*

³⁹ ** Marius*

⁴⁰ *fig. lib. 1.*

⁴¹ ** Marius*

⁴² *fig. lib. 1.*

⁴³ ** Marius*

⁴⁴ *fig. lib. 1.*

⁴⁵ ** Marius*

⁴⁶ *fig. lib. 1.*

⁴⁷ ** Marius*

⁴⁸ *fig. lib. 1.*

⁴⁹ ** Marius*

⁵⁰ *fig. lib. 1.*

⁵¹ ** Marius*

⁵² *fig. lib. 1.*

⁵³ ** Marius*

⁵⁴ *fig. lib. 1.*

⁵⁵ ** Marius*

⁵⁶ *fig. lib. 1.*

⁵⁷ ** Marius*

⁵⁸ *fig. lib. 1.*

⁵⁹ ** Marius*

⁶⁰ *fig. lib. 1.*

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⁶² *fig. lib. 1.*

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⁶⁴ *fig. lib. 1.*

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⁶⁶ *fig. lib. 1.*

⁶⁷ ** Marius*

⁶⁸ *fig. lib. 1.*

⁶⁹ ** Marius*

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⁷⁷ ** Marius*

⁷⁸ *fig. lib. 1.*

⁷⁹ ** Marius*

⁸⁰ *fig. lib. 1.*

⁸¹ ** Marius*

⁸² *fig. lib. 1.*

⁸³ ** Marius*

⁸⁴ *fig. lib. 1.*

⁸⁵ ** Marius*

⁸⁶ *fig. lib. 1.*

⁸⁷ ** Marius*

⁸⁸ *fig. lib. 1.*

⁸⁹ ** Marius*

⁹⁰ *fig. lib. 1.*

⁹¹ ** Marius*

⁹² *fig. lib. 1.*

⁹³ ** Marius*

⁹⁴ *fig. lib. 1.*

⁹⁵ ** Marius*

⁹⁶ *fig. lib. 1.*

⁹⁷ ** Marius*

⁹⁸ *fig. lib. 1.*

⁹⁹ ** Marius*

¹⁰⁰ *fig. lib. 1.*

Renins

*Penitus medullas, atque per venas meat
Visceribus ignis mersus, & venis latens,
Ut agilis altas flamma percurrit trabes.*

This fiery vapour rageth in the veins,
And scorseth entrals, as when fire burns
An house, it nimbly runs along the beams,
And at the last the whole it overturns.

Abraham Hoffmannus lib. 1. amor conjugal. cap. 2. pag. 22. relates out of Plato, how that Empedocles the Philosopher was present at the cutting up of one that died for love, † his heart was combust, his liver smoakie, his lungs dried up, in somuch that hee verily beleev'd his soul was either sod or roasted, through the vehemency of loves fire. Which belike made a modern writer of amorous Emblems, expres Loves fury by a pot hanging over the fire, and Cupid blowing the coals. As the heat consumes the water,

* Sic sua consumit viscera cæcus amor,

So doth Love dry up his radical moisture. Another compares Love to a melting torch, which stood too near the fire.

† Sic quo quis propior sua puella est,
Hoc stultus propior sua ruina est.

The neerer hee unto his Mistress is,

The neerer hee unto his ruine is.

So that to say truth, as Castilio describes it, The beginning, middle, end of Love is ought else but sorrow, vexation, agony, torment, irksomenesse, wearisomenesse, so that to bee squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complain, rave, and to bee peevish, are the certain signs, and ordinary actions of a Love-sick person. This continual pain and torture makes them forget themselves, if they bee far gone with it, in doubt, despair of obtaining, or eagerly bent, to neglect all ordinary business.

—* pendent opera interrupta, minaque

Murorum ingentes, aquataque machina cælo.

Love-sick Didoe left her works undone, so did † Phædra,

— Palladis tela vacant,

Et inter ipsas pensa labuntur manus.

Faustus in * Mantuan took no pleasure in any thing hee did;

Nulla quies mihi dulcis erat, nullas labor agro

Pectore, sensus iners, & mens torpore sepulta,

Carminis occiderat studium.

And 'tis the humour of them all, to be careless of their persons, and their estates, as the shepherd in ^a Theocritus, Et hac barba inculta est, squalidique capilli, their beards flag, and they have no more care of prai king themselves, or of any business, they care not, as they say, which end goes forward. ^c Oblitusque greges, & rura domestica totus

† Uritur, & noctes in luctum expendit amaras.

Forgetting flocks of sheep, and Country farms,

The silly Shepherd alwaies mourns and burns.

Love-sick † Charca when hee came from Pamphila's house, and had not so good welcome as hee did expect, was all amort, Parmeno meets him, quid tristis est? Why art thou so sad man? unde es? whence com'st, how dost? but

† Cor totum combustum, jecur suffumigatum, pulmo arefactus, ut credam mistram illam unimam his elixam aut combustam, ob maximum ardorem quem patiuntur ob ignem amoris.

* Embl. Amat.

4. s.

† Grotius.

c Lib. 2. Nam

istius amoris

neq. principia,

neq. media ali-

ud habent quid-

quam molestias,

adversas, evicta-

tus, defatigati-

ones, adeo ut mi-

serum esse mero-

re, gemitu, so-

litudine torque-

ri, mortem op-

zare, semperq;

debacchari,

sint certa aman-

tium signa &

certe actiones.

* Virg. An. 4.

† Seneca Hip.

act.

* Eclog. 1.

† Edyl. 14.

* Mant. Eclog. 2.

† Ov. Met. 13.

de Polyphemo:

Uritur oblitus

pecorum, antro-

rumq. furum;

jamq. tibi for-

ma, &c.

† Ter. Eunuch.

Qui quæso

amo.

but hee sadly replies, *Ego hercle nescio neque unde eam, neque quorsum eam,* ita prorsus oblitus sum mei, I have so forgotten my self, I neither know where I am, nor whence I come, nor whither I will, what I do. P. * How so? Ch. I am in love. Prudens sciens,

—† *virum vidensque perco, nec quid agam scio.*

* Hee that erst had his thoughts free (as Philostratus Lemnius in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightful philosophical precepts, hee that with the Sun and Moon wandered all over the world, with Stars themselves ranged about, and left no secret or small mystery in Nature unsearched, since hee was inamoured, can do nothing now but think and meditate of Love-matters, day and night composeth himself how to please his Mistress; all his study, indeavour, is to approve himself to his Mistress, to win his Mistress favour, to compass his desire, to bee counted her servant. When Peter Abelhardus that great scholar of his age,

* *Cui soli patuit scibile quicquid erat,*

was now in love with Helonissa, hee had no minde to visit or frequent Schools and Scholars any more. *Tadiosum mihi valde fuit* (as * hee confesseth) *ad scholas procedere, vel in iis morari,* all his mind was on his new Mistress.

Now to this end and purpose, if there bee any hope of obtaining his sute, to prosecute his cause, hee will spend himself, goods, fortunes for her, and though hee lose and alienate all his friends, be threatned, be cast off, and dis-inherited, for as the Poet saith, † *Amori quis legem det?* though hee be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, hee will willingly beg, hazzard all hee hath, goods, lands, shame, scandal, fame, and life it self.

Non recedam neque quiescam, noctu & interdum,

Præsumptio quam ut ipsam, aut mortem investigavero.

He never rest or cease my sute,

Till shee or death do make mee mute.

Parthenis in † *Aristanctus* was fully resolved to do as much. I may have better matches, I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O Harpedona keep my counsel, I will leave all for his sweet sake, I will have him; say no more, contra gentes, I am resolved, I will have him. * *Gobrias* the Captain, when hee had espied *Rhodanthe*, the fair captive Maid, fell upon his knees before *Mestylus* the General, with tears, vows, and all the Rhetorick hee could; by the scars hee had formerly received, the good service hee had done, or what soever else was dear unto him, besought his Governour hee might have the captive Virgin to be his wife, *virtutis sue spoliū*, as a reward of his worth and service; and moreover, hee would forgive him the mony which was owing, and all reckonings besides due unto him, I ask no more, no part of booty, no portion, but *Rhodanthe* to bee my wife. And when as hee could not compass her by fair means, hee fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. 'Tis a common humour this, a general passion of all Lovers to bee so affected, and which *Emilia* told *Aratine* a Courtier in *Castilio's* discourse, ^h surely *Aratine*, if thou werst not so indeed, thou didst not love; ingenuously confesse, for if thou hadst been thorowly enamoured, thou wouldest have desired nothing

* Qui queso?

Amo.

† Ter. Eunuch.

* Qui olim co-

gitabat, que-

veller, & pul-

cherrimis Phi-

losophia præ-

ceptis operam

insumpsi, qui

universi circū-

tionis celis,

naturam, &c.

Hanc unam in-

tendit operam,

de sola cogitat,

noctes & dies

se componit ad

banc, & ad a-

cerbam servitu-

tem redactis a-

nimus, &c.

* Pars Epita-

phii ejus.

* Epist. prima.

† Boetius l. 3.

Mct. ult.

† Epist. lib. 6.

Valeat pudor,

valeat honestas,

valeat honor.

* Theodor. pro-

dromas, lib. 3.

Amor Mestylus

genibus obvo-

latus, ubertim,

lachrymans,

&c. Nihil ex

tota præda

præter Rhoda-

then virginem

accipiam.

h Lib. 2. Certe

vix credam, &

bona fide fatea-

re Aratine, se

non amasse adeo

vehementer; si

cuius vere a-

males, nihil

præter aut potius

optasset, quam

amata mulierem

placere. Ea enim

amoris lex est.

idem velle &

nocte.

nothing more than to please thy Mistress. For that is the law of love, to will and will the same,

* Strozza sit. E.
pig.

* *Tantum velle & nolle, velit nolit quod amica.*

† Quippe hæc omnia ex atra bile & amore proveniunt. Jason Pratenfis.
‡ Immensus amor ipse stultitia est. Cardan. lib. 1. de sapientia.
* Martian.

Undoubtedly this may bee pronounced of them all, they are very slaves, drudges for the time, mad-men, fools, dizards, † *atrabilarii*, be-side themselves, and as blinde as Beetles. Their dotage is most eminent, *Amare simul & sapere ipsi Fovi non datur*, as Seneca holds, Jupiter himself cannot love and bee wise both together; the very best of them, if once they bee overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to govern themselves, in this commit many absurdities, many indecorums, unbecfitting their gravity and persons.

* *Quisquis amat servit, sequitur captivus amantem,
Fert domitâ cervice jugum*

Sampson, David, Solomon, Hercules, Socrates, &c. are justly taxed of indiscretion in this point; the middle sort are betwixt hawk and buzzard; and although they do perceive and acknowledge their own dotage; weakness, fury, yet they cannot withstand it: as well may witness those expostulations, and confessions of Dido in Virgil.

‡ Virg. Æn. 4.
* Seneca Hip-
tol.
* Met. 10.

* *Incipit effari, mediâque in voce resistit.* Phædra in Seneca.

‡ *Quod ratio poscit, vincit ac regnat furor,
Potensque totâ mente dominatur deus.* Myrrha in * Ovid.

Illâ quidem sentit, sedoque repugnat amori.

Et secum, quo mente feror, quid molior, inquit,

Dii precor, & pietas, &c.

Shee sees and knows her fault, and doth resist,

Against her filthy lust shee doth contend,

And whither go I, what am I about?

And God forbid, yet doth it in the end.

Again,

— *Pervigil igne*

Carpitur indomito, furiosaque vota retractat,

Et modo desperat, modo vult tentare, pudetque

Et cupit, & quid agat, non invenit, &c.

With raging lust shee burns, and now recalls

Her vow, and then despairs, and when 'tis past,

Her former thoughts shee'l prosecute in haste,

And what to do shee knows not at the last.

Shee will and will not, abhors, and yet as Medea did, doth it,

— *Trahit invitam nova vis, aliudque cupida,*

Mens aliud suadet, video meliora, proboque,

Deteriora sequor. —

Reason pulls one way, burning lust another,

Shee sees and knows what's good, but shee doth neither.

† *O fraus, amorque, et mentis emotæ furor,*

Quo me abstulistis?

† Buchanan.

The major part of Lovers are carried headlong like so many brute beasts, reason counsels one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust,

lust, *precipitates*, counterposeth, weighs down on the other; though it be their utter undoing, perpetual infamy, loss, yet they will do it, and become at last *insensati*, void of sense; degenerate into dogs, hogs, asses, brutes; as *Jupiter* into a Bull, *Apuleius* an Ass, *Lycaon* a Wolf, *Tereus* a Lap-wing, *Calisto* a Bear, *Elpenor* and *Grillus* into Swine by *Circe*. For what else may wee think those ingenious Poets to have shadowed in their witty fictions and poems, but that a man once given over to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) is no better than a beast.

*Rex fueram, sic crista docet, sed sordida vita
Immundam è tanto culmine fecit avem.*

I was a King, my Crown a witness is,
But by my filthiness am come to this.

Their blindness is all out as great, as manifest as their weakness and dotage, or rather an inseparable companion, an ordinary sign of it. Love is blind, as the saying is, *Cupid's* blind, and so are all his followers.

Quisquis amat ranam, ranam putat esse Dianam.

Every Lover admires his Mistress, though shee be very deformed of her self, ill-favoured, wrinkled, pimpled, pale, red, yellow, tawny, tallow-faced, have a swollen Juglers platter-face, or a thin, lean, chitty-face, have clouds in her face, be crooked, dry, bald, goggle-ey'd, blear-ey'd, or with staring eies, she looks like a squis'd cat, hold her head still awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed, sparrow-mouthed, *Persean* hook-nosed, have a sharp Fox nose, a red nose, *China* flat, great nose, *nare simo patuloque*, a nose like a promontory, gubber-rushed, rotten teeth, black, uneven, brown teeth, beetle-browed, a Witches beard, her breath stink all over the room, her nose drop winter and summer; with a *Bavarian* poke under her chin, a sharp chin, lare-eared, with a long cranes neck, which stands awry too, *pendulis mammis*, her dugs like two double jugs, or else no dugs, in that other extreame, bloody-faln-fingers, she have filthy long unpaired nails, scabbed hands or wrists, a tawny skin, a rotten karkass, crooked back, shee stoops, is lame, splea-footed, as slender in the middle as a Cow in the waste, gowty-legs, her ankles hang over her shooes, her feet stink, shee breed lice, a meer changeling, a very monster, an auser imperfect, her whole complexion favours, an harsh voice, incondite gesture, vile gate, a vast virago, or an ugly Tit, a slug, a fat fustilugs, a trufs, a long lean raw-bone, a skeleton, a sneaker (*si qua latent meliora puta*) and to thy judgement looks like a merd in a lanthorn, whom thou couldest not fancy for a world, but hatest, loathest, and wouldest have spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, rank, rammey, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, *Irus* daughter, *Thirsites* sister, *Grobians* scholar, if hee love her once, hee admires her for all this; hee takes no notice of any such errors, or imperfections of body or mind.

* *Ipsa hac — delectant, veluti Balbinum Polypus Agnae*, hee had rather have her than any woman in the world. If hee were a King, shee alone should be his Queen, his Empress. O that hee had but the wealth and

* An immodest woman is like a Bear.

* *Feram induit dum rosas comedit, idem ad se redeat.*

* *Alciatus de upupa Embl. Animal immundum upupa percora amans; ave hac nihil fedius, nihil libidiniosius. Sabin. in Ovid. Met.*

* Love is like a false glass, which represents every thing fairer than it is.

* *Hor. ser. lib. 1. sat. 3.*

and treasure of both the *Indies* to endow her with, a carrack of Diamonds, a chain of Pearl, a cascanet of Jewels (a pair of calf-skin gloves of four pence a pair were fitter) or some such toy, to send her for a token, shee should have it with all his heart; hee would spend myriads of crowns for her sake. *Venus* her self, *Panthea*, *Cleopatra*, *Tarquin's Tanaquil*, *Herods Mariamne*, or * *Mary of Burgundy* if shee were alive, would not match her,

* The daughter
and heir of *Ca-*
rolus Pugnax.
† *Seneca in*
Octavia.

(† *Vincet vultus hac Tyndarios,*
Qui moverunt horrida bella,

Judge) renowned *Helena* comes short, that *Rodopheian Phillis*, *Larissean Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, &c. your counterfeit Ladies were never so fair as shee is.

† *Lachens.*

† *Quicquid erit placidi, lepidi, grati, atque faceti,*
Vivida cunctorum retines Pandora deorum,

What ere is pretty, pleasant, facete, well,
What ere *Pandora* had, shee doth excel.

* *Mantuan.*
Egl. 1.

* *Dicebam Trivia formam nihil esse Diana,*

Diana was not to bee compared to her, nor *Juno*, nor *Minerva*, nor any Goddesses. *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer than Chrystal, the arms of *Aurora* as ruddy as the Rose, *Juno's* breasts as white as Snow, *Minerva* wise, *Venus* fair, but what of this? dainty come thou to mee. Shee is all in all,

† *Angerianus.*

—† *Celia ridens*

† *Fayry Queen*
Cant. lib. 4.

Est Venus, incedens Juno, Minerva loquens.

† fairest of fair, that fairness doth excel.

Ephemerus in *Aristanetus*, so far admireth his Mistress good parts, that hee makes proclamation of them, and challengeth all comers in her behalf.

* *Epist. 15.*

Quis unquam
formas vidit o-
rientis, quis oc-
cidentis, veni-
ant undiq, om-
nes, & dicant
veraces, an tam
insignem wide-
runt formam?
† *Nulla vox*
formam ejus
possit compre-
hendere.

* *Calcagnini*
dial. Galat.

* *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature, as this is.* A good fellow in *Petronius* cries out, no tongue can tell his Ladies fine feature, or express it. *Quicquid dixeris minus erit, &c.*

No tongue can her perfections tell,

In whose each part all tongues may dwell.

Most of your Lovers are of his humour and opinion. Shee is *nulli secunda*, a rare creature, a *Phenix*, the sole commandress of his thoughts, Queen of his desires, his onely delight: as * *Triton* now feelingly sings, that Love-sick Sea-God.

Candida Leucothoe placet, & placet atra Melane,

Sed Galatea placet longe magis omnibus una.

Fair *Leucothoe*, black *Melane* please mee well,

But *Galatea* doth by odds the rest excel.

All the gracious Elogies, Metaphors, Hyperbolical comparisons of the best things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, grateful, and delicious, are too little for her.

Phæbo pulchrior & sorore Phæbi.

His *Phoebe* is so fair, shee is so bright,

Shee dims the Suns lustre, and the Moons light.

Stars, Suns, Moons, Metals, sweet-smelling Flowers, Odours, Perfumes, Colours, Gold, Silver, Ivory, Pearls, Pretious Stones, Snow,

painted

painted Birds, Doves, Hony, Sugar, Spice, cannot exprefs her, so foft,
fo tender, fo radiant, fweet, fo fair is fhee.

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— *Mollior cuniculi capillo, &c.*

o Catullus.

‡ *Lydia bella, puella candida,
Qua bene superas lac, & lilium,
Albamque simul rofam & rubicundam,
Et expositum ebur Indicum.*

‡ Petronii, Ca-
taleff.

Fine *Lydia* my Miftrefs white and fair,
The milk, the Lilly do not thee come near;
The Rose fo white, the Rose fo red to fee,
And *Indian Ivory* comes fhort of thee:

Such a description our English *Homer* makes of a fair Lady.

† That *Emilia* that was fairer to feen,
Then is Lilly upon the falk green:
And frefter than may with flowers new,
For with the Rose-colour robe her bew,
I not which was the fairest of the two.

† Chancer in
the Knights
tale.

In this very phrase † *Polyphemus* courts *Galatea*.

† Ovid. Met. 13.

*Candidior folio nivei Galatea ligustri,
Floridior prato, longa procerior alno,
Splendidior vitro, tenero lascivior hado, &c.
Mollior & cygni plumis, & lacte coacto.*

Whiter *Galat* than the white withie-wind,
Fresher than a field, higher than a tree,
Brighter than Glass, more wanton than a Kid,
Sotter than Swans down, or ought that may bee.

So fhee admires him again in that conceited Dialogue of *Lucian*, which
John Secundus, an Elegant Dutch modern Poet hath translated into verfe.
When *Doris*, and thofe other Sea-Nymphs upbraided her with her ugly
mif-shapen Lover *Polyphemus*, fhee replies, they fpeak out of envy and
malice,

*Et plane invidia hac mera vos stimulare videtur,
Quod non vos iidem ut me Polyphemus amet;*

Say what they could, hee was a proper man. And as *Holoiffa* writ to her
Sweet-heart *Peter Abelhardus*, *Si me Augustus orbis imperator uxorem expe-*
teret, malle tua esse meretrix quam orbis imperatrix; fhee had rather be his
vaffal, his Quean, than the worlds Empreis or Queen.

— *non si me Jupiter ipse forte velit,* — fhee would
not change her love for *Jupiter* himfelf.

To thy thinking fhee is a moft loathfome creature, and as when a coun-
try-fellow difcommended once that exquisite picture of *Helena*, made
by *Zeuxis*, * for hee faw no fuch beauty in it; *Nichomachus* a love-fick
fpectator replied, *Sume tibi meos oculos, et deam existimabis*, take mine
eyes, and thou wilt think fhee is a Goddess; dote on her forthwith, count
all her vices, virtues; her imperfections, infirmities; abfolute and perfect:
If fhee be flat-nofed, fhee is lovely; if hook-nofed, Kingly; if dwarfish and
little, pretty; if tall, proper and man-like, our brave Britifh *Bunduica*; if
crooked, wife; if monftrous, comely; her defects are no defects at all; fhee
hath

* *Plutarch. Sibi
dixit tam pul-
chram non vi-
deri, &c.*

hath no deformities. *Immo nec ipsum amica stercus fætet*, Though shee be nasty fulsome, as *Sastratus's* bitch, or *Permeno's* sow: thou hadst as lieve have a snake in thy bosome, a toad in thy dish, and callest her witch, devil, hag, with all the filthy names thou canst invent; hee admires her on the other side, shee is his Idol, Lady, Mistres, *Venerilla*, Queen, the quintessence of beauty, an Angel, a Star, a Goddess.

* *Quanto quare
Lucifer, aurea
Phœbe, tanto
virginibus con-
spectior omni-
bus* Herce. Ovid.
† *M. D. Son. 30.*

† Thou art my *Vesta*, thou my Goddess art,
Thy hallowed Temple onely is my heart.

The fragrancy of a thousand *Curtesians* is in her face: *Nec pulchra effigies hæc Cypridis aut Stratonices*, 'Tis not *Venus* picture that, nor the Spanish *Infanta's*, as you suppose (good Sir) no Princess, or Kings daughter; no, no, but his divine Mistres forsooth, his dainty *Dulcinea*, his dear *Antiphila*, to whose service hee is wholly consecrate, whom hee alone adores.

* *Martial. l. 5.
Epig. 38.*

* *Chi comparatus indecens erit parvo,
Inamabilis sciurus, & frequens Phœnix.*

To whom conferr'd a Peacocks undecent,
A Squirrels harsh, a Phoenix too frequent.

All the Graces, veneries, elegances, pleasures, attend her. Hee prefers her before a Myriade of Court-Ladies.

† *Ariosto.*

Hee that commends *Phillis*, or *Neræa*,
Or *Amarillis*, or *Galatea*,
Tityrus or *Melebea*, by your leave,
Let him bee mute; his Love the praises have.

Nay before all the Gods and Goddesses themselves. So * *Quintus Ca- talus* admired his squint-eyed friend *Roscus*.

* *Tully lib. 1.
de nat. deor.
Pulchrior deo,
& tamen erat
oculis perverfif-
simis.*

*Pace mihi liceat (Cælestes) dicere vestra,
Mortalis visus pulchrior esse Deo.*

By your leave gentle Gods, this Ile say true,
There's none of you that have so fair an hue.

All the bumbast Epithetes, pathological adjuncts, incomparably fair, curiously neat, divine, sweet, dainty, delicious, &c. pretty diminutives, *corculum*, *suaviolum*, &c. pleasant names may be invented, bird, mouse, lamb, puss, pigeon, pigfney, kid, hony, love, dove, chicken, &c. hee puts on her.

† *Marullus ad
Necram epig. 1.
lib.
* Barthius.
† Ariosto, lib.
29. hist. 8.*

† *Meum mel, mea suavitas, meum cor,
Meum suaviolum, mei lepores,* my life, my light, my jewel, my glory, * *Margareta speciosa, cujus respectu omnia mundi pretiosa sordent*, my sweet *Margaret*, my sole delight and darling. And as *Rhodamant* courted *Isabella*;

By all kind words, and gestures that hee might,
Hee calls her his dear heart, his sole beloved,
His joyfull comfort, and his sweet delight,
His Mistres, and his Goddess, and such names,
As loving Knights apply to lovely Dames.

Every cloath shee wears, every fashion pleaseth him above measure; her hand, *O quales digitos, quas habet illa manus!* pretty foot; pretty coronets, her sweet carriage, sweet voice, tone, O that pretty tone, her divine and lovely looks; her every thing, lovely, sweet, amiable and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty

ty pleasing name; I beleeve now there is some secret power and virtue in names, every action, sight, habit, gesture, hee admires, whether shee play, sing, or dance, in what tires soever shee goeth, how excellent it was, how well it became her, never the like seen or heard.

^a *Mille habet ornatus, mille decenter habet.*

Let her wear what shee will, do what shee will, say what shee will;

[†] *Quicquid enim dicit, seu facit, omne decet.*

Hee applauds and admires every thing shee wears, saith, or doth,

^{*} *Illam quicquid agit, quocumque vestigia vertit,*

Composuit furum subsequiturque decor;

Seu solvit crines, fuscis decet esse capillis,

Seu compsit, comptis est reverenda comis.

What ere shee doth, or whither ere shee go,

A sweet and pleasing grace attends forsooth;

Or loose, or binde her hair, or comb it up,

Shee's to bee honoured in what shee doth,

^a *Vestem induitur, formosa est, exuitur, tota forma est,* let her be dressed or undressed, all is one, shee is excellent still; beautiful, fair, and lovely to behold. Women do as much by men; nay more, far fonder, weaker, and that by many parafanges. Come to mee my dear Lycias. (saith *Misarius* in *Aristenetus*) come quickly Sweet-heart, all other men are Satyrs, meer clowns; block-heads to thee, no body to thee: Thy looks, words, gestures, actions, &c. are incomparably beyond all others. *Venus* was never so much besotted on her *Adonis*, *Phadra* so delighted in *Hippolitus*, *Ariadne* in *Theseus*, *Thysbe* in her *Pyramus*, as shee is inamoured on her *Mopsus*.

Bee thou the Marigold, and I will bee the Sun,

Bee thou the Frier, and I will bee the Nun.

I could repeat centuries of such. Now tell mee what greater dotage; or blindness can there bee than this in both sexes? and yet their slavery is more eminent, a greater sign of their folly than the rest.

They are commonly slaves, captives, voluntary servants, *Amator amicae mancipium*, as [†] *Castilio* terms him, his Mistress servant; her drudge, prisoner, bond-man, what not? Hee composeth himself wholly to her affections, to please her; and as *Æmilia* said, makes himself her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandement; her most devote, obsequious, affectionate servant and vassal. For love (as ² *Cyrus* in *Xenophon* well observed) is a meer tyranny, worse than any disease, and they that are troubled with it, desire to bee free; and cannot, but are harder bound than if they were in Iron chains. What greater captivity or slavery can there bee (as ^c *Tully* expostulates) than to bee in love? Is hee a free man over whom a woman domineers; to whom shee prescribes Laws, commands, forbids what shee will her self? That dares deny nothing shee demands; shee asks, hee gives; shee calls, hee comes; shee threatens, hee fears; *Nequissimum hunc servum puto*, I account this man a very drudge. And as hee follows it, ^a *Is this no small servitude for an enamorite* to bee every hour combing his head, stifning his beard, perfuming his hair,

^a *Tibullus.*

[†] *Marul. lib. 2.*

^{*} *Tibullus l. 4. de Sulpitia.*

^a *Aristenetus Epist. 1.*

^b *Epist. 24. Veni cito charissime Lycia, cito veni, pra te Satyri omnes videntur, non homines, nullo loco solus es, &c.*
[†] *Lib 3. de aulico. Alterius affectui se totum composuit, totus placere studet, & ipsius animam amate perdissequam facit.*

² *Cyropæd. l. 5. Amor servitus; & qui amant optant eo liberari non secus ac alio quovis morbo, neque liberari tamen possunt, sed validiori necessitate ligati sunt quam si in ferrea vincula conjecti forent.*

^c *In paradoxis, An ille mihi liber videtur cui mulier imperat? cui leges imponit, prescribit, jubet, vetat quod videtur. Qui nihil imperantis negat, nihil au-*

der, &c. poscit? dandum, vocat? veniendum; minatur? extimiscandum. a *Illane parva est servitus amatorum singulis fere horis pestinare capillum, calamistroque barbam componere, faciem aquis redolentibus diluere, &c?*

washing

* Si quando in
pavimentum
incantius quid
mibi excidisset,
elevare idem quam
promptissime,
nec nisi osculo
compacto mihi
commendare,
&c.

washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked and apparelled? Yet these are but toys in respect to go to the Barber, Baths, Theatres, &c. hee must attend upon her where ever shee goes, run along the streets by her doors and windows to see her, take all opportunities, sleeveless errands, disguise, counterfeit shapes, and as many forms as *Jupiter* himself ever took; and come every day to her house (as hee will surely do it hee be truly enamoured) and offer her service, and follow her up and down from room to room, as *Lucretia's* suters did, hee cannot contain himself, but hee will do it, hee must and will be where shee is, sit next her, still talking with her. * If I did but let my glove fall by chance (as the said *Aretines* *Lucretia* brags) I had one of my suters, nay two or three at once ready to stoop and take it up, and kiss it, and with a low congy deliver it unto mee: If I would walk, another was ready to sustain mee by the arm. A thrd to provide fruits, Pears, Plums, Cherries, or whatsoever I would eat or drink. All this and much more hee doth in her pefence, and when hee comes home, as *Troilus* on his *Crescid*, 'tis all his meditation to recount with himself his actions, words, gestures, what entertainment hee had, how kindly shee used him in such a place, how shee smiled, how shee graced him, and that infinitely pleased him; then hee breaks out, O sweet *Arensa*, O my dearest *Antiphila*, O most divine looks, O lovely graces, and thereupon instantly hee makes an Epigram, or a Sonet to five or seven tunes, in her commendation, or else hee ruminates how shee rejected his service, denied him a kiss, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, Madrigals, Elegies, &c. these his cogitations till hee see her again. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such pains for his Game, Fowler for his sport, or Souldier to sack a City, as hee will for his Mistres favour.

Ipsa comes veniam, neque me salebrofa movebunt

Saxa, nec obliquo dente timendus aper,

As *Phadra* to *Hippolitus*. No danger shall affright, for if that bee true the Poets feign, Love is the son of *Mars* and *Venus*, as hee hath delights, pleasures, elegancies from his Mother, so hath hee hardnes, valour and boldnes from his Father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamoured, hee will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, rain, tempests, till his teeth chatter in his head, those Northern winds and showers cannot cool or quench his flames of love. *Intempesta nocte non deterretur*, hee will, take my word, hee will sustain hunger, thirst, *Penetrabit omnia, perrumpet omnia*, love will finde out a way, thorow thick and thin hee will go to her; *Expeditissimi montes videntur amnes tranabiles*, hee will swim thorow an Ocean, ride post over the *Alpes*, *Apenine*, or *Pirenean* hills,

† *Plutarchus*
amat. dial.

† *Ignem marisque fluctus, atque turbines*

Venti paratus est transire,

though it rain daggers with their points downwards, light or dark, all is one:

(*Roscida per tenebras Faunus ad antra venit*)

for

for her sweet sake he will undertake *Hercules* twelve labours, endure hazard, &c. he feels it not. * *What shall I say* (saith *Hædus*) of their great dangers they undergo, single combats they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts, (anointing the doors and hinges with oyl, because they should not creak, tread soft, swim, wade, watch, &c.) and if they be surprised, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes loosing life it self, as *Calisto* did for his lovely *Melibæa*? Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, brutish attempts, labours in this kind. *Hercules* served *Omphale*, put on an aprone, took a distaffe and spun; *Thraso* the souldier was so submisse to *Thais*, that he was resolved to do whatsoever she enjoyned. † *Ego me Thaidi dedam, & faciam quod jubet*, I am at her service. *Philostratus* in an Epistle to his Mistress, † *I am ready to dye Sweet-heart if it be thy will; allay his thirst whom thy star hath scorched and undone; the fountains and rivers deny no man drink that comes; the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat; nor the fair meadow walk not in me, but thou alone wilt not let me come near thee, or see thee, contemned and despised I dye for grief.* *Polienus* when his Mistress *Circe* did but frown upon him in *Petronius*, drew his sword, and bade her kill, stab, or whip him to death, he would strip himself naked, and not resist. Another will take a journey to *Japan*, *Longa navigationis molestias non curans*. A third (if she say it) will not speak a word for a twelvemonths space, her command shall be most inviolably kept. A fourth, will take *Hercules* club from him, and with that Centurion in the *Spanish* † *Calestina*, will kill ten men for his Mistress *Arensa*, for a word of her mouth, he will cut bucklers in two like pippins; and flap down men like flies, *Elige quo mortis genere illum occidi cupis?* * *Galeatus* of *Mantua* did a little more, for when he was almost mad for love of a fair Maid in the City, she to try him belike what he would do for her sake, bad him, in jest, leap into the River *Po* if he loved her; he forthwith did leap headlong off the bridge, and was drowned. Another at *Ficinum* in like passion, when his Mistress by chance (thinking no harm I dare swear) bad him go hang, the next night at her doors hanged himself. † *Money* (saith *Xenophon*) is a very acceptable and welcome guest, yet I had rather give it my dear *Clinia*, than take it of others, I had rather serve him, than command others, I had rather be his drudge, than take my ease, undergo any danger for his sake, than live in security. For I had rather see *Clinia* than all the world besides; and had rather want the sight of all other things, than him alone; I am angry with the night and sleep that I may not see him, and thank the light and Sun because they shew me my *Clinia*, I will run into the fire for his sake, and if you did but see him, I know that you likewise would run with me. So *Philostratus* to his Mistress, Command me what you will, I will do it; bid me go to Sea, I am gone in an instant; take so many stripes, I am ready; run through the fire,

* Lib. 1. de contum. amor. Quid referam eorum pericula & clades, qui in am. carum edes per fenestras ingressi stillicidia, egressi indeq. deturbati, sed ant. precipites membra frangunt, collidunt, aut animam amittunt.
† Ter. Eunuch. Act. 5. Scen. 8.
* *Paratus sum ad obitum mortem, si tu jubeas; hanc sitim æstuantis sedæ, quum thum sydis perdidit; aque & fontes non negant, &c.*
† Si occidere placet, ferrum meum vides, se verberibus contenta es, curro nudus ad pœnam.
† Act. 15. 18. Impera mihi, occidam decem viros, &c.
* *Gasper Ens.* puellam misere deperiens, per jocum ab ea in Padum desilire jussus statim & ponte se precipitavit. Alius *Ficino* insano amore ardens ab amica jussus se suspendere, illico fecit.
† Intellego peccatam rem esse jucundissimam, tamen libentius darem *Clinia* quam ab aliis acciperem; libentius huic servirem, quam

aliis imperarem, &c. Noctem & somnum accuso, quod illum non videam, luci autem & soli gratiam habeo quod mihi *Cliniam* ostendant. Ego etiam cum *Clinia* in ignem currerem, & scio vos, quod mecum ingressuras se videtis. Impera quid vis, navigare jube, navem conscendo; plagas accipere, plestor; animum profunderem, in ignem currere, non recuso, libens facio.

and lay down my life and soul at thy feet, 'tis done. So did *Aeolus* to *Juno*.

Tuus o regina quod optas

Explorare labor, mihi jussa capescere fas est.

O Queen it is thy pains to enjoyn me still,

And I am bound to execute thy will.

And *Phædra* to *Hippolitus*,

Me vel sororem Hippolite aut famulam voca,

Famulamque potius, omne servitium feram.

O call me sister, call me servant, chuse,

Or rather servant, I am thine to use.

Non me per altas ire si jubeas nives,

Pigeat gelatis ingredi Pindi jugis,

Non si per ignes ire aut infesta agmina

Cuncter, paratus ensibus pectus dare,

Te tunc jubere, me decet jussa exequi.

It shall not grieve me, to the snowy hills,

Or frozen *Pindus* tops forthwith to clime,

Or run through fire, or through an Army,

Say but the word, for I am alwaies thine.

† *Seneca in Hipp. act. 2.*

§ *Hujus ero vivus, mortuus hujus ero Propert. lib. 2. vivam si vivat, si cadat illa, cadam, Id.*

¶ *Dial. Amorum. Mihi o dii celestis ultra sit vita hæc perpetua ex adverso amica sedere, & suave loquentem audire, &c. si moriatur, vivere non sustinebo, & idem erit sepulchrum utrisq.*

† *Buchanan. Epist. 21. Sit hoc votum a diis amare Delphidem, ab ea amari, adloqui pulchram & loquentem audire.*
¶ *Hor.*
¶ *Mart.*

Callicratides in *Lucian* breaks out in this passionate speech, O God of heaven, grant me this life for ever to sit over against my Mistress; and to hear her sweet voyce, to go in and out with her, to have every other business common with her, I would labour when she labours, saile when she sailes, he that hates her should hate me, and if a tyrant kill her, he should kill me, if she should dye, I would not live, and one grave should hold us both.

† *Finiet illa meos moriens morientis amores.*

Abrocomus in *Aristenetus* makes the like petition for his *Delphia*,

—† *Tecum vivere amem, tecum obeam lubens.*

¶ *Tis the same strain which Theagines used to his Clariclea, so that I may but enjoy thy love, let me dye presently: Leander to his Hero, when he besought the Sea waves to let him go quietly to his Love, and kill him coming back.*

¶ *Parcite dum propero, mergite dum redeo.*

¶ *Tis the common humour of them all, to contemn death, to wish for death, to confront death in this case, Quippe quæ nec fera, nec ignis, neque præcipitium, nec fretum, nec ensis, neque laqueus gravia videntur; 'Tis their desire (saith Tyrius) to dye.*

Haud timet mortem, cupid ire in ipsos

obvius enses.

¶ *Though a thousand dragons or devils kept the gates, Cerberus himself, Scyron and Procrustes lay in wait, and the way as dangerous, as inaccessible as hell, through fiery flames and over burning coulter, he will adventure for all this. And as Peter Abelhardus lost his testicles for his Helonissa, he will I say not venture an incision, but life it self. For how many gallants offered to lose their lives for a nights lodging with Cleopatra in those daies! And in the hour and moment of death, 'tis their sole comfort to remember their dear Mistress, as Zerbino slain in France, and Brandimart in Barbary; as Arcite did his Emely.*

† *Lege Calamitates Pet. Abelhardi Epist. prima.*

* *Ariosto.*

* *when*

* when he felt death,
 Dusk'd been his eyes, and faded is his breath,
 But on his Lady yet casteth he his eye,
 His last word was, mercy Emely,
 His spirit chang'd, and out went there,
 Whither I cannot tell, ne where.

* Chaucer in
 the Knights
 tale.

† When Captain *Gobrius* by an unlucky accident had received his death's wound, *heu me miserum exclamiat*, miserable man that I am (instead of other devotions) he cries out, Shall I dye before I see *Rodanthe* my Sweet-heart. *Sic amor mortem* (saith mine Author) *aut quicquid humanitus accidit, aspernatur*, so Love triumphs, contemns, insults over death it self. Thirteen proper young men lost their lives for that fair *Hippodamias* sake, the daughter of *Onomans* King of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but courageously for love dyed, till *Pelops* at last won her by a slight. * As many gallants desperately adventured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and overcome, till *Hippomenes* by a few golden apple, happily obtained his suit. *Perseus* of old, fought with a Sea-monster for *Andromeda's* sake; and our *S. George* freed the Kings daughter of *Sabea* (the Golden Legend is mine Author) that was exposed to a Dragon, by a terrible Combate. Our Knights errant, and the Sir *Lancelots* of these days, I hope will adventure as much for Ladies favours, as the *Squire of Dames*, *Knight of the Sun*, *Sir Bevis of Southampton*, or that renowned Peer

† *Theodorus Prodrumus, Amorum, lib. 6. Interpret. Gaulmino.*

* *Ovid. 10 met. Higinius, 6. 185.*

* Orlando, who long time had loved dear
 Angelica the fair, and for her sake
 About the world in Nations far and near,
 Did high attempts perform and undertake;

* *Ariost. lib 1. cant. 1. stoff. 5.*

he is a very dastard, a coward, a block and a beast, that will not do as much, but they will sure, they will; for 'tis an ordinary thing for these Enamorato's of our times, to say and do more, to stab their arms, carouse in blood, † or as that *Thessalian Thero*, that bit off his own thumb, *provocans rivalem ad hoc amulandum*, to make his Corrivall do as much. 'Tis frequent with them to challenge the field for their Lady and Mistress sake, to run a tilt,

† That either bears (so furiously they meet)
 The other down under the horses feet;

and then up and to it again,

And with their axes both so sorely pour,
 That neither plate nor mail sustain'd the stour,
 But riveld wreak like rotten wood asunder,
 And fire did flash like lightning after thunder,

and in her quarrel, to fight so long, † till their head-piece, bucklers, be all broken, and swords hackt like so many saws; for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drink † healths upon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If shee bid them, they will go barefoot to *Ferusalem*, to the great *Chams Court*, to the East Indies,

† *Plut. dial. amor.*

† *Fairy Queen cant. 1. lib. 4. & cant. 3. lib. 4.*

† *Dum castis pertusa, ensis instar Serra excisus, scutum, &c. Barthius Celestina.*

† *Lesbia sex cyathis, septem Justina bibatur.*

† *As Xanthus for the love of Euripp,*

Omnem Europam peragavit. Parthenius, Erot. cap 3.

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* *Eccealdus & Eocatio.** *Epist. 17. l. 2.*† *Lucretius.*

*in Aeneas Syl-
vius, Lucretia
quum accepit
Euriali literas
bilaris statim
milliesq; papi-
tum basavit.
n Medis inse-
ruit papillis
litteram ejus,
mille prius
pangens sua-
via. Arist. 2.
epist. 13.
• Plantus Af-
nar.*

* *Hor.*

*q Illa domi se-
dens imaginem
ejus fixis ocu-
lis assidue con-
spicata.*

*z Buchanan.
Sylvia.*

to fetch her a bird to wear in her hat: and with *Drake* and *Candish* sail round about the world for her sweet sake, *adversis ventis*, serve twice seven years, as *Jacob* did for *Rachel*; do as much as *Gesmunda* the daughter of *Tancredus*, Prince of *Salerna*, did for *Guisardus* her true love, eat his heart when he dyed; or as *Artemesia* drank her husbands bones beaten to powder, and so bury him in her self, and endure more torments than *Thesens* or *Paris*. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifices as these (as *Aristenetus* holds) *Venus* is well pleased. Generally they undertake any pain, any labour, any toil, for their Mistress sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake; her dog, picture, and every thing she wears, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, do him all offices, still remembring, still talking of her:

† *Nam si abest quod ames, praesto simulacra tamen sunt
Illius, & nomen dulce obversatur ad aures.*

The very Carrier that comes from him to her, is a most welcome guest, and if he bring a letter, shee will read it twenty times over; and as *Lucretia* did by *Eurialus*, kiss the letter a thousand times together, and then read it: And *Chelidonia* by *Philonius*, after many sweet kisses, put the letter in her bosome,

*And kiss again, and often look thereon,
And stay the Messenger that would be gone:*

And ask many pretty questions, over and over again, as how he looked, what he did, and what he said? In a word,

*• Vult placere sese, vult mihi, vult pedissequ;
Vult famulis, vult etiam amiculis, & catulo meo.*

He strives to please his Mistress, and her maid,
Her servants, and her dog, and's well apaid.

If he get any remnant of hers, a busk-point, a feather of her fan, a shoo-tie, a lace, a ring, a bracelet of hair,

*• Pignusq; direptam laceris;
Aut digito male pertinaci,*

he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two hours together, will not look off it; as *Laodomia* did by *Protiselaus*, when he went to war, *q Sit at home with his picture before her*: A garter or a bracelet of hers is more precious than any Saints Relique, he lays it up in his casket (O blessed Relique) and every day will kiss it: if in her presence, his eye is never off her, and drink he will where shee drank, if it be possible, in that very place, &c. If absent, he will walk in the walk, sit under that tree where shee did use to sit, in that bower, in that very seat,

— & foribus miser oscula figit,
many years after sometimes, though she be far distant, and dwell many miles off, he loves yet to walk that way still, to have his chamber window look that way: To walk by that Rivers side (which though far away) runs by the house where shee dwells, he loves the wind blows to that coast,

*• O quotes dixi Zephyris properantibus illuc,
Felices pulchram visuri Amaryllida venti.*

O happy Western winds that blow that way,
For you shall see my loves fair face to day,
he will send a message to her by the wind,

† *Vos aura Alpina, placidis de montibus aure,*

Hac illi portate.

Hee desires to confer with some of her acquaintance; for his heart is still with her, & to talk of her, admiring and commending her, lamenting, moaning, wishing himself any think for her sake, to have opportunity to see her, O that hee might but enjoy her presence! So did *Philostratus* to his Mistress, * O happy ground on which shee treads, and happy were I if shee would tread upon me. I think her countenance would make the Rivers stand, and when shee comes abroad, birds will sing and come about her.

Ridebunt valles, ridebunt obvia Tempe,

In florem viridis protinus ibit huius.

The fields will laugh, the pleasant vallies burn,

And all the grafs will into flowers turn.

Omnis Ambrosiam spirabit aura.

* When shee is in the meadow, shee is fairer than any flower, for that lasts but for a day; the river is pleasing, but it vanisheth on a sudden, but thy flower doth not fade, thy stream is greater than the Sea. If I look upon the Heaven, methinks I see the Sun faine down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, methinks I see two more glorious Stars, *Hesperus* and thy self. A little after he thus courts his Mistress, If thou goest forth of the City, the protecting Gods that keep the town, will run after to gaze upon thee: If thou sail upon the Seas, as so many small boats, they will follow thee: What River would not run into the Sea? Another, he sighs and sobs, swears he hath *Cor scissum*, an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his Mistress some belike; hee is an Oven, a Salamander in the fire, so scorched with loves heat; hee wisheth himself a saddle for her to sit on, a posse for her to smell to, and it would not grieve him to be hanged, if he might be strangled in her garters; hee would willingly dye to morrow, so that shee might kill him with her own hands. † *Ovid* would be a Flea, a Gnat, a Ring, *Catullus* a Sparrow,

O si tecum ludere sicut ipsa possem,

Et tristes animi levare curas.

† *Anacreon*, a glass, a gown, a chain, any thing.

Sed speculum ego ipse fiam,

Ut me tuum usque cernas,

Et vestis ipse fiam,

Ut me tuum usque gestes.

Mutari & opto in undam,

Lavem tuos ut artus,

Nardus puella fiam,

Ut ego te ipsum inungam,

Sim fascia in papillis,

Tuo & monile collo.

Fiamque calcens, me

† *Erasistratus*

Naugurio.

o Happy ser-

vants that

serve her, hap-

py men that

are in her

company.

† *Non ipsos so-*

lum sed ipso-

rum memoriam

amant. Lucian.

* *Epist. O ter*

felix solum! be-

atus ego, si me

calcaveris; vol-

unt tuus amans

sistere potest,

&c.

* *Idem epist. in*

Prato cum sit

flores superat;

illi pulchri sed

amius tantum

diei; fluvius

gratus sed eva-

nescit; at tuus

fluvius mari

major. Si co-

lum aspicio, so-

lem existimo

cecidisse, & in

terra ambulare,

&c.

† *Si civitate*

egrederis, se-

quentur te dii

custodes, spe-

ctaculo com-

moti; si naviges

sequentur, quis

fluvius salum

suum non riga-

ret?

† *El. 15.2.*

* *Carmin. 30.*

Enlified by
M. B. Holliday,
in his Technog.
Act 1. scen. 7.

Saltem ut pede usque calces.

But I a looking glass would be,
Still to be lookt upon by thee,
Or, I my Love, would be thy gown;
By thee to be worn up and down;
Or a pure Well full to the brims,
That I might wash thy purer limbs:
Or I'd be precious balm to noint,
With choicest care each choicest joynt;
Or, If I might, I would be fain,
About thy neck thy happy chain.
Or would it were my blessed hap
To be the Lawn o're thy fair pap.
Or would I were thy shooe, to bee
Daily trod upon by thee.

O thrice happy man that shall enjoy her: as they that saw *Hero in Men-
seus*, and * *Salmacis to Hermaphroditus*,

* Ovid. Met.
lib. 4.
† Xenophon
Cyropad. lib. 3.

Felices mater, &c. felix nutritrix

*Sed longè cunctis, longèque beatior ille,
Quem fructu sponsi & socii dignabere læti.*

The same passion made her break out in the Comœdy,

† Plautus de
milit.
† Lucian.

† *Næilla fortunata sunt qua cum illo cubant,*

happy are his bed-fellows; and as shee said of *Cyrus*, † *Beata qua illi uxor
sutura esset*, blessed is that woman that shall be his wife, nay thrice happy
shee that shall enjoy him but a night,

† E. Græco Ref.

† *Una nox Fovis sceptro equiparanda;*

Such a nights lodging is worth *Jupiters Scepter*.

* Petronius.

* *Qualis nox erit illa, dii, deaque,*

Quam mollis thorus?

O what a blissful night would it be, how soft, how sweet a bed? Shee
will adventure all her estate for such a night, for a *Nectarean*, a balsome
kiss alone.

Qui te videt, beatus est,

Beatior qui te audiet,

Qui te potitur est Deus.

The *Sultan of Sana's* wife in *Arabia*, when shee had seen *Vertomannus* that
comely Traveller, lamented to her self in this manner, * O God, thou hast
made this man whiter than the Sun; but me, mine husband, and all my children
black; I would to God he were my husband, or that I had such a son; shee fell
a weeping, and so impatient for love at last, that (as *Potiphars* wife did by
Joseph) shee would have had him gone in with her; shee sent away *Gazella*,
Tegeia, *Galzerana*, her waiting maids, loaded him with fair promises and
gifts, and wooed him with all the *Rhetorick* shee could,

extremum hoc misera da munus amanti.

But when hee gave not consent, shee would have gone with him, and left
all, to be his page, his servant, or his Lackey, *Certa sequi charum corpus ut
umbra solet*, so that shee might enjoy him; threatening moreover, to kill her
self, &c. Men will do as much and more for women, spend goods,
lands, lives, fortunes; Kings will leave their Crowns, as King *Fohn* for

* *Lod. Verto-
mannus navig.
lib. 2. c. 5. O
Deus, hunc cre-
asti sole candi-
diorem, & di-
verso me &
conjugem me-
um & natos
meos omnes ni-
grificantes.
Ultimam hic,
&c.
Ibit Gazella,
Tegeia, Galze-
rana, & Pro-
missis oneravit,
& donis, &c.*

Matilda

Malilda the Nun at Dunmow.

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* M.D.

* But Kings in this yet privileg'd may bee,
I'll be a Monk so I may live with thee.

The very Gods will endure any shame (*atque aliquis de diis non tristibus inquit, &c.*) be a spectacle as Mars and Venus were to all the rest; so did Lucians Mercury wish, and peradventure so dost thou. They will adventure their lives with alacrity.

† *pro quâ non metuum mori*

† Hor. Ode 9.

lib. 3.

may more, *pro quâ non metuum bis mori*, I will dye twice; nay twenty times for her. If shee dye, there's no remedy, they must dye with her, they cannot help it. A Lover in *Calpurnius*, wrote this on his darlings

Tomb, Quincia obiit, sed non Quincia sola obiit,

Quincia obiit, sed cum Quincia & ipse obiit;

Risus obit, obit gratia, lusus obit,

Nec mea nunc anima in pectore, at in tumulo est.

Quincia my dear is dead; but not alone,

For I am dead, and with her I am gone:

Sweet smiles, mirth, graces, all with her do rest,

And my soul too, for 'tis not in my brest.

How many doting Lovers upon the like occasion might say the same?

But these are toys in respect, they will hazard their very souls for their

Mistress sake. *Atque aliquis inter juvenes miratus est, & verbum dixit,*

Non ego in cælo cuperem Deus esse,

Nosfram uxorem habens domi Hero.

One said, to Heaven would I not

desire at all to go,

If that at mine own house I had

such a fine wife as Hero.

Venus forsook Heaven for Adonis sake. ———— † *cælo præfertur Adonis.*

† Ovid. Met. 10.

Old *Fanivere* in Chaucer, thought when he had his fair May, he should never go to heaven, he should live so merrily here on earth; had I such a Mistress, he protests,

† *Cælum diis ego non suum inviderem,*

Sed sortem mihi dii meam inviderent.

I would not envy their prosperity,

The Gods should envy my felicity.

† Buchanan.
Hendecasyll.

Another as earnestly desires to behold his Sweet-heart, he will adventure and leave all this, and more than this, to see her alone.

* *Omnia quæ patior mala si pensare velit fors,*

Unâ aliquâ nobis prosperitate, dii,

Hoc precor, ut faciant, faciant me cernere coram,

Cor mihi captivum quæ tenet hocce, deam.

* Petrarch.

If all my mischiefs were recompenced,

And God would give me what I requested,

I would my Mistress presence onely seek,

Which doth mine heart in prison captive keep.

But who can reckon up the dotage, madness, servitude and blindness, the foolish phantasms and vanities of Lovers, their torments, wishes, idle attempts &

Yet for all this, amongst so many irksome, absurd, troublesome symptomes, inconveniences, phantastical fits and passions which are usually incident to such persons, there be some good and graceful qualities in Lovers, which this affection causeth. As it makes wise men fools, so many times it makes fools become wise; [†] it makes base fellows become generous; cowards couragious, as Cardan notes out of Plutarch; covetous, liberal and magnificent; clowns, civil; cruel, gentle; wicked prophane persons, to become religious; slovens, neat; churls, merciful; and dumb dogs, eloquent; your lazy drones, quick and nimble; *Feras mentes domat Cupido*, that fierce, cruel and rude Cyclops Polyphemus sigh'd, and shed many a salt tear for Galatea's sake. No passion causeth greater alterations, or more vehement of joy or discontent. Plutarch. Sympos. lib. 5. quest. 1. ² saith, that the soul of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes, insomuch that it is hard to say (as he addes) whether love do mortal men more harm than good. It addes spirits, and makes them otherwise soft and silly, generous and couragious, ² *Andacem faciebat amor*. Ariadne's love made Theseus so adventrous, and Medea's beauty Jason so victorious; *expectorat amor timorem*. ^b Plato is of opinion, that the love of Venus made Mars so valorous. A young man will be much abashed to commit any foul offence that shall come to the hearing or sight of his Mistress. As ^{*} he that desired of his enemy now dying, to lay him with his face upward, *ne amasius videret eum à tergo vulneratum*, lest his Sweet-heart should say he was a Coward. And if it were ^c possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their Government, modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others. There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroical spirit. As he said in like case, [†] *Tota ruat cæli moles, non terreor, &c.* Nothing can terrifie, nothing can dismay them; but as Sir Blandimor and Paridel, those two brave Fairy Knights, fought for the love of fair Florimel in presence

^{*} And drawing both their swords with rage anew,
Like two mad Mastives each other flew;
And shields did share, and males did rash, and helms did heave:
So furiously each other did assail,
As if their souls at once they would have rent,
Out of their breasts, that streams of blood did trail
A down, as if their springs of life were spent,
That all the ground with purple blood was sprent,
And all their armour stain'd with bloody gore;
Yet scarcely once to breathe would they relent,
So mortal was their malice, and so sore,
That both resolved (than yield) to dye before.

Every base Swain in love, will dare to do as much for his dear Mistress sake. He will fight and fetch [†] *Argivum Clypeum*, that famous buckler of Argos, to do her service, adventure at all, undertake any enterprize. And

[†] Cardan. lib. 2. de sap. Ex vili-bus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atq; cultos, ex duris misericordes, ex mutis eloquentes.

² Anima hominis amore capti tota referta suscitibus & odoribus: Pænes resonat, &c. ^a Ovid.

^b In convivio, Amor Veneris Martem detinet, & fortem facit; adolescentem maxime erubescere cernimus quum amatrix eum turpe quid committentem offendit.

^{*} Plutarch. Amator. dial. ^c Si quo pacto fieri civitas aut exercitus posset partim ex his qui amant, partim ex his, &c.

[†] Angerianus. ^{*} Fairy Queen, lib. 4. Cant. 2.

[†] Zened. proverb. Cont. 6.

as *Serranus* the Spaniard, then Governor of *Sluce*, made answer to Mar-
ques *Spinola*, if the enemy brought 50000 Devils against him, he would
keep it. The nine Worthies, *Oliver* and *Rowland*, and forty dozen of
Peers are all in him, hee is all metal, armour of proof, more than a man,
and in this case improved beyond himself. For as * *Agatho* contends,
a true Lover is wise, just, temperate and valiant. ^a *I doubt not therefore,*
but if a man had such an Army of Lovers (as *Castilio* supposeth) he might
soon conquer all the world, except by chance he met with such another Army
of Inamoratoes to oppose it. ^b For so perhaps they might fight as that fa-
tal Dog, and fatal Hare in the Heavens, course one another round, and
never make an end. *Castilio* thinks *Ferdinand* King of *Spain* would ne-
ver have conquered *Granado*, had not Queen *Isabel* and her Ladies been
present at the siege; ^c It cannot be expressed what courage the Spanish Knights
took, when the Ladies were present, a few Spaniards overcame a multitude of
Moors. They will undo any danger whatsoever, as Sir *Walter Man-*
ny in *Edward* the thirds time, stuck full of Ladies favours, fought like a
Dragon. For *soli amantes*, as ^d *Plato* holds, *pro amicis mori appetunt*, onely
Lovers will dye for their friends, and in their Mistress quarrel. And
for that cause hee would have women follow the Camp, to be specta-
tors and encouragers of noble actions: upon such an occasion, the
* *Squire of Dames* himself, Sir *Lancelot*, or Sir *Tristram*, *Caesar*, or *Alexan-*
der, shall not be more resolute, or go beyond them.

Not courage onely doth Love adde, but, as I said, subtilty, wit, and
many pretty devises,

* *Namque dolos inspirat amor, fraudesque ministrat,*

* *Jupiter* in love with *Leda*, and not knowing how to compass his desire,
turn'd himself into a Swan, and got *Venus* to pursue him in the likenes
of an Eagle; which she doing, for shelter he fled to *Leda's* lap, & in ejus
gremio se collocavit, *Leda* embraced him, and so fell fast asleep, sed dormi-
entem *Jupiter* compressit, by which means *Jupiter* had his will. Infinite
such tricks can love devise, such fine feats in abundance, with wisdom
and wariness, — * *quis fallere possit amantem.*

All manner of civility, decency, complement, and good behaviour, plus
sus & leporis, polite graces, and merry conceits. *Boccace* hath a pleasant
tale to this purpose, which he borrowed from the Greeks, and which
Beroaldus hath turned into Latine, *Bebelius* in verse, of *Cymon* and *Iphi-*
genia. This *Cymon* was a fool, a proper man of person, and the Gover-
nour of *Cyprus* son, but a very Ass; inso much, that his father being a-
shamed of him, sent him to a Farm-house he had in the Countrey to be
brought up; Where by chance, as his manner was, walking alone, hee
espied a gallant young Gentlewoman named *Iphigenia*, a Burgomasters
daughter of *Cyprus*, with her maid, by a brook side in a little thicket, fast
asleep in her snock, where shee had newly bathed her self: when *Cy-*
mon saw her, hee stood leaning on his staff, gazing on her immoveable, and
in a maze: At last he fell so far in love with the glorious object, that he
began to rouse himself up, to bethink what he was, would needs fol-
low her to the City, and for her sake began to be civil, to learn to sing
and dance, to play on Instruments, and got all those Gentlemen-like qua-
lities and complements in a short space, which his friends were most glad
of.

* *Plat. Conviv.*

^a *Lib. 3. de An-*

lico. Non dubi-

to quin is qui

telem exerci-

tum haberet,

totius orbis sta-

tim victor es-

set, nisi forte

cum aliquo ex-

ercitu confli-

gendum esset in

quo omnes a-

matores essent.

^c *Higinus de*

Can. & Lepore

caelesti, & De-

cima or.

^d *Vix dici po-*

test quantam

inde audaciam

assumerent Hi-

spani, inde

pauci infinitas

Maiorum co-

pias supera-

runt.

^e *Lib. 5. de legi-*

bus.

* *Spencers*

Fairy Queen

book 3. cant. 8.

* *Hyginus l. 2.*

* *Aratus in*

Phenon.

* *Virg.*

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of. In brief, he became from an Idiot and a Clown, to be one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the love of Mistress Iphigenia. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, Grobians and sluts, if once they be in love, they will be most neat and spruce; for, *† Omnibus rebus, & nitidis nitoribus antevenit amor*, they will follow the fashion, begin to trick up, and to have a good opinion of themselves, *venustatum enim mater Venus*; a ship is not so long a rigging, as a young Gentlewoman a trimming up her self, against her Sweet-heart comes. A Painters shop, a flowery Meadow, no so gracious aspect in Natures store-house as a young maid, *nubilis puella*, a Novissa or Venetian Bride, that looks for an husband, or a young man that is her suter; composed looks, composed gate, cloaths, gestures, actions, all composed; all the graces, elegancies in the world are in her face. Their best robes, ribbins, chains, Jewels, Lawns, Linnens, Laces, Spangles, must come on, *† prater quam res patitur student elegantia*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their business, how to wear their cloaths neat, to be polite and teise, and to set out themselves. No sooner doth a young man see his Sweet-heart coming, but he smugs up himself, pulls up his cloak now faln about his shoulders, ties his garters, points, sets his band, cuffs, slicks his hair, twires his beard, &c. When Mercury was to come before his Mistress,

† Plautus Cassi-
na act. 2. sc. 4.

h Plautus.

† Ovid. Met. 2.

† *Chlamy demque ut pendeat apte
Collocat, ut limbus totumque appareat aurum.*

He puts his cloak in order, that the lace,

And hem, and gold-work, all might have his grace.

Salmacis would not be seen of Hermaphroditus, till shee had spruced up her self first. † *Nec tamen ante adiit, etsi properabat adire,*

† Ovid. Met. 4.

*Quam se composuit, quam circumspexit amictus,
Et fixit vultum, & mernit formosa videri.*

Nor did shee come, although 'twas her desire,
Till shee compos'd her self, and trim'd her tire,
And set her looks to make him to admire.

* Virg. 1. Æn.

Venus had so ordered the matter, that when her son * *Æneas* was to appear before Queen Dido, he was

*Os humerosque Deo similis (namque ipsa decoram
Cæsariem nato genetrrix, lumenque juventa
Purpureum & letos oculis afflarat honores.)*

Like a God, for she was the tire-woman her self, to set him out with all natural and artificial impostures. As Mother *Mammea* did her son *Heliogabalus* new chosen Emperor, when hee was to be seen of the people first.

When the hirsute Cyclopal Polyphemus courted Galatea;

† Ovid. Met.

13.

† *Famque tibi forma, jamque est tibi cura placendi,
Fam rigidos pectus rastris Polypheme capillos,
Fam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua & componere vultus;*
And then he did begin to prank himself,
To pleat and comb his head, and beard to shave,
And look his face ith' water as a glass,

And

And to compose himself for to be brave.

He was upon a sudden now spruce and keen, as a new ground hatchet.

He now began to have a good opinion of his own feature, and good parts, now to be a gallant.

*Fam Galatea veni, nec munera despice nostra,
Certè ego me novi, liquidaque in Imagine vidi
Nuper aqua, placuitq; mihi mea forma videnti.*

Come now my Galatea, scorn me not,
Nor my poor presents, for but yesterday
I saw my self ith' water, and me thought
Full fair I was, then scorn me not I say.

† *Non sum adeo informis, nuper me in litore vidi,
Cum placidum ventis staret mare*

† Virg. Egl. 2.

* Epist. An
uxor literato
sit ducenda.
Noces insom-
nes traducende,
litteris renunci-
andum, saepe
gemendum,
nonnunquam
& illacryman-
dum sorti &
conditioni tue.
Videndum quæ
vestes, quis
cultus te deceat,
quis in usu sit,
utrum latus
barbæ, &c. Cum
cura loquen-
dum, inceden-
dum, bibendum
& cum cura
insaniendum.

'Tis the common humor of all Sutors to trick up themselves, to be pro-
digious in apparel, pure lotus, neat, comb'd and curl'd, with powdered
hairs, *comptus & calimistratus*, with a long Love-lock, a flower in his
ear, perfumed gloves, rings, scarfs, feathers, points, &c. as if he were a
Princes Ganymede, with every day new suits, as the fashion varies; go-
ing as if he trod upon eggs, and as *Heinsius* writ to *Primierus*,^k If once he
be besotted on a Wench, he must lie awake a nights, renounce his book, sigh
and lament, now and then weep for his hard hap, and mark above all things
what Hats, Bands, Doublets, Breeches, are in fashion, how to cut his beard,
and wear his lock, to turn up his *Mushato's*, and curl his head, prune his
pickitivant, or if he wear it abroad, that the East side be correspondent to the
West: he may be scoffed at otherwise, as *Julian* that Apostate Emperour
was for wearing a long hirsute goatish beard, fit to make ropes with, as in
his *Myfopogone*, or that Apologetical Oration he made at *Antioch* to excuse
himself, he doth Ironically confess, it hindred his kissing, *nam non li-
cuit inde pura puris, coque suavioribus labra labris adiangere*, but he did not
much esteem it, as it seems by the sequel, *de accipiendis dandisve osculis
non laboro*, yet (to follow mine Author) it may much concern a young
lover, he must be more respectful in this behalf, he must be in league with
an excellent Taylor, Barber,

† *Tonsorem puerum sed arte talem,*

† Mart. Epig. 5.

Qualis nec Thalamis fuit Neronis;

have neat shoe-ties, points, garters, speak in Print, walk in Print, eat and
drink in Print, and that which is all in all, he must be mad in Print.

Amongst other good qualities an amorous fellow is endowed with,
he must learn to sing and dance, play upon some instrument or other, as
without all doubt he will, if he be truly touched with this Loadstone of
Love. For as ^l *Erasmus* hath it, *Musicam docet amor & Poesin*, Love
will make them Musicians, and to compose Ditties, Madrigals, Elegies,
Love Sonnets, and sing them to several pretty tunes, to get all good quar-
ties may be had. † *Jupiter* perceived *Mercury* to be in love with *Philo-
logia*, because he learned languages, polite speech, (for *Snadela* her self
was *Venus* daughter, as some write) Arts and Sciences, quod *virgini* pla-
ceret, all to ingratiate himself, and please his Mistress. 'Tis their chiefest
study to sing, dance; and without question, so many Gentlemen and
Gentle-

^l *Chil. 4. cent. 5.
pro. 16.*

† *Martianus.
Capella lib. 1.
de nupt. philol.
fam. illum
sentio amore
teneri, ejusq;
studio plures
habere compa-
ratos in famu-
litiis disciplinas,
&c.*

Lib. 3. de aulico. Quis Choris insudaret, nisi seminarum causa? quis musica tantam navaret operam nisi quod illius dulcedine permulcere speret? quis tot carmina componeret, nisi ut inde affectus suos in mulieres explicaret? Craterem necetaris everte sultans apud Deos, qui in terram cadens, rosam prius albam rubore infecit.

¶ Puellas choreantes circa juvenilem Cupidinis statum fecit. Philostratus. Imag. lib. 3. de statu. Exercitium amoris aptissimum.

† Lib. 6. Met.
† Tom. 4.

† Kornman. de cur. mort. part. 5. cap. 28. Sat. puella dormienti insultantium, &c. † View of Fr. Vita ejus Puella, amore septuagenarius senex usq. ad insaniam correptus, multis liberis susceptis: multi non sine pudore conspexerunt senem & Philosophum podagricum, non sine risu saltantem ad tibi amodos.

Gentlewomen would not bee so well qualified in this kinde, if love did not incite them. ^m who, saith Castilio, would learn to play, or give his minde to Musick, learn to dance, or make so many rhimes, Love-song, as most do, but for womens sake, because they hope by that means to purchase their good wills, and win their favour? We see this daily verified in our young women and wives, they that being maids, took so much pains to sing, play, and dance, with such cost and charge to their Parens, to get those graceful qualities, now being married, will scarce touch an instrument, they care not for it. Constantine agricult. lib. 11. cap. 18. makes Cupid himself to be a great dancer, by the same token as he was capering amongst the Gods, ⁿ he flung down a bowl of Nectar, which distilling upon the white Rose, ever since made it red: And Calistratus by the help of Dadalus about Cupids Statue, ^o made a many of young Wenches still a dancing, to signifie belike, that Cupid was much affected with it, as without all doubt he was. For at his and Psyches wedding, the Gods being present to grace the Feast, Ganymede fill'd Nectar in abundance (as † Apuleius describes it) Vulcan the Cook, the Howres made all fine with Roses and Flowers, Apollo plaid on the harp, the Muses sang to it, sed suavi Musica superingressa Venus saltavit, but his Mother Venus danced to his and their sweet content. Witty † Lucian in that Pathetical Love passage, or pleasant description of Jupiters stealing of Europa, and swimming from Phania to Crete, makes the Sea calm, the winds hush, Neptune and Amphirite riding in their Chariot to break the waves before them, the Tritons dancing round about, with every one a Torch, the Sea-Nymphs half naked, keeping time on Dolphins backs, and singing Hymeneus, Cupid nimbly tripping on the top of the waters, and Venus her self coming after in a shell, strewing Roses and Flowers on their heads. Praxitiles in all his pictures of Love, feigns Cupid ever smiling, and looking upon dancers; and in Saint Marks Garden in Rome (whose work I know not) one of the most delicious pieces, is a many of † Satyrs dancing about a wench asleep. So that dancing still is, as it were, a necessary appendix to love matters. Young Lasses are never better pleased, than when as upon an Holiday after Evening-song, they may meet their Sweet-hearts, and dance about a May-pole, or in a Town-Green under a shady Elm. Nothing so familiar in † France, as for Citizens wives and maids to dance a round in the streets, and often too, for want of better instruments, to make good Musick of their own voyces, and dance after it. Yea, many times this love will make old men and women, that have more toes than teeth, dance, ——— John come kiss me now, mask and mum; for Comus and Hymen love masks, and all such merriments above measure, will allow men to put on womens apparel in some cases, and promiscuously to dance, young and old, rich and poor, generous and base, of all sorts. Paulus Fovius taxeth Augustine Niphus the Philosopher, ^p For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a young maid (that which many of his friends were ashamed to see) an old gowty fellow, yet would dance after Fidlers. Many laughed him to scorn for it, but this omnipotent love would have it so.

† *Hyacinthino bacillo**Properans amor, me adegit**Violenter ad sequendum.*† *Anacreon*
Carm. 7.

Love hasty with his purple staff did make

Me follow, and the dance to undertake.

And 'tis no news this, no *indecorum*; for why, a good reason may be given of it. *Cupid* and *Death* met both in an Inn, and being merrily disposed, they did exchange some arrows from either quiver; ever since young men dye, and oftentimes old men dote.

——— † *Sic moritur Furvenis, sic moribundus amat.*† *Joach. Bellinus*
Epig.

And who can then withstand it? If once wee bee in love, young or old, though our teeth shake in our heads, like Virginal Jacks, or stand parallel asunder like the arches of a bridge, there's no remedy, we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And *princum prancum* is a fine dance. *Plutarch, Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth us moreover in what sense, *Musica docet amor, licet prius fuerit rudis*, how love makes them that had no skill before, learn to sing and dance; he concludes, 'tis onely that power and prerogative love hath over us. ^a Love (as he holds) will make a silent man speak, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated. Nay, 'twill make him prodigal in the other extreame, and give an † hundred sesterces for a nights lodging, as they did of old to *Lais* of *Corinth*, or † *ducenta drachmarum millia pro unica nocte*, as *Mundus* to *Paulina*, spend all his fortunes (as too many do in like case) to obtain his suit. For which cause many compare Love to wine, which makes men jovial and merry, frolick and sad, whine, sing, dance, and what not.

^a De taciturno loquacem facit, & de verecundo officiosum reddit, de negligente industrium, de socorde impigrium.

† *Josephus antiq. Jud. lib. 18. cap. 4.*

† *Gellius l. 1. cap. 8.*

Pretium noctis centum sesteritia.

^c *Ipsi enim volunt suarum amassarum pulchritudinis preces ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut auro statuas, ut memorentur, & ab omnibus admirentur.*

^d *Tom. 2. Ant. Dialogo.*

But above all the other Symptomes of Lovers, this is not lightly to be over-passed; that likely of what condition soever, if once they be in love, they turn to their ability, Rhimers, Ballet-makers, and Poets. For as *Plutarch* saith, 'They will be Witnesses and Trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as wee do statues with gold, that they may be remembred and admired of all. Ancient men will dote in this kinde sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far enable them, though they be sixty years of age above the girdle, to be scarce thirty beneath. *Jovianus Pontanus* makes an old fool rhyme, and turn Poetaster to please his Mistress,

† *Ne ringas Mariana, meos ne despice canos,**De sene nam Furvenem Dia referre potes, &c.*Sweet *Marian* do not mine age disdain,

For thou canst make an old man young again.

They will be still singing amorous songs and ditties (if young especially) and cannot abstain; though it be when they go to, or should be at Church. We have a pretty story to this purpose in † *Westmonasteriensis*, an old Writer of ours (if you will believe it) *An. Dom. 1012. at Colewiz in Saxony*, on *Christmass Eve*, a company of young men and maids, whilest the

† *Flores hist. fol. 298.*

the Priest was at Mass in the Church, were singing catches and love-songs in the Church-yard; he sent to them to make less noise, but they sung on still; and if you will, you shall have the very song it self,

*Equitabat homo per sylvam frondosam,
Ducebatq; secum Meswinden formosam,*

Quid stamus, cur non imus?

A fellow rid by the green wood side,
And fair Meswinde was his bride,

Why stand we so, and do not go?

This they sung, he chafed, till at length impatient as he was, he prayed to S. Magnus, Patron of the Church, they might all three sing and dance till that time twelve moneth, and so * they did, without meat and drink, wearisomeness or giving over, till at years end they ceased singing, and were absolved: by Herebertus Archbishop of Colen. They will in all places be doing thus, young folks especially, reading love stories, talking of this or that young man, such a fair maid, singing, telling or hearing lascivious tales, scurril tunes, such objects are their sole delight, their continual meditation; and as Guastivinius addes, *Com. in 4. Sect. 27. Prob. Arist. Ob feminis abundantiam crebra cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earnest longing comes hence, *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, sweet and pleasant hopes: Hence it is, they can think, discourse willingly, or speak almost of no other subject. 'Tis their onely desire, if it may be done by Art, to see their husbands picture in a glass, they'll give any thing to know when they shall be married, how many husbands they shall have, by *Cromnymantia*, a kinde of Divination with † Onions laid on the Altar on Christmas Eve, or by fasting on S. Agnes Eve, or night, to know who shall be their first husband; or by *Amphitomantia*, by beans in a Cake, &c. to burn the same. This love is the cause of all good conceits, neatness, exornations, plays, elegancies, delights, pleasant expressions, sweet motions, and gestures, joys, comforts, exultancies, and all the sweetness of our life, † *qualis jam vita foret, aut quid jucundi sine aureâ Venere?* † *Emoriar cum istâ non amplius mihi cara fuerit*, let me live no longer than I may love, saith a mad merry fellow in *Mimnermus*. This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unfavory proceedings, * *Ab sit amor, surgunt tenebra, torpedo, veterum, pestis, &c.* All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Plays, Comœdies, Artelans, Jigs, Fescenines, Elegies, Odes, &c. proceed hence. † *Danaus* the son of *Belus*, at his daughters wedding at *Argos*, instituted the first plays (some say) that ever were heard of. Symbols, Emblems, Impreses, devises, if we shall believe *Jovius*, *Contiles*, *Paradine*, *Camillus de Camillis*, may be ascribed to it. Most of our Arts and Sciences, painting amongst the rest, was first invented, saith * *Patritius, ex amoris beneficio*, for loves sake. For when the daughter of * *Deburiades* the *Sycionian*, was to take leave of her Sweet-heart now going to wars, *ut desiderio ejus minus tabesceret*, to comfort her self in his absence, shee took his picture with cole upon a wall, as the candle gave the shadow,

* Per totum
annum cantant,
pluvia
super illos non
cecidit; non
frigus, non calor,
non sitis,
nec lassitudo
illos affecit, &c.

† His eorum
nomina inscri-
buntur de quibus
querunt.
* Huic mundi-
tias, ornatum,
leptorem, delici-
as, ludos, ele-
gantiam, om-
nem deniq; vi-
ta suavitatem
debemus.

† Hyginus, cap.
272.

† E. Græco.

* Angerianus.

† Lib. 4. tit. 11.
de pin. instit.

* Plin. lib. 35.
cap. 12.

* Gerbelius, l. 6.
descript. Gr.

shadow, which her Father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after, " *Sycion* for painting, carving, statuary, musick, and Philosophy, was preferred before all the Cities in *Greece*. *Apollo* was the first inventer of Physick, Divination, Oracles; *Minerva* found out weaving, *Vulcan* curious Iron-work, *Mercury* letters, but who prompted all this into their heads? Love, *Nunquam talia invenissent, nisi talia adamassent*; they loved such things, or some party, for whose sake they were undertaken at first. 'Tis true, *Vulcan* made a most admirable Bruch or neck-lace, which long after *Axion* and *Temenus*, *Phegius* sons, for the singular worth of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the Tyrant stole it away, and presented it to *Aristons* wife, on whom hee miserably doted (*Parthenius* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent Ouche? to give *Hermione* *Cadmus* wife, whom hee dearly loved. All our Tilts and Turnaments, Orders of the *Garter*, *Golden Fleece*, &c.

Nobilitas sub amore jacet —

owe their beginnings to love, and many of our histories. By this means, saith *Forvius*, they would express their loving minds to their Mistresse, and to the beholders. 'Tis the sole object almost of Poetry, all our invention tends to it, all our songs, whatever those old *Anacreons*, (And therefore *Hesiod* makes the *Muses* and *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander*, and the rest of the Poets were Loves Priests,) all our Greek and Latine Epigrammatists, Love-writers, *Antony Diogenes* the most antient, whose Epitome wee finde in *Phocius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles*, *Tatius*, *Aristanetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus*, *Prodromus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Ariostoës*, *Boyards*, Authors of *Arcadia*, *Urania*, *Fairy Queen*, &c. *Marullus*, *Leitichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, &c. with the rest of those facete modern Poets, have written in this kind, are but as so many Symptoms of Love. Their whole books are a *Synopsis*, or breviary of Love, the portuous of Love, Legends of Lovers lives and deaths, and of their memorable adventures, Nay more, *quod leguntur, quod laudantur amori debent*, as * *Nevisanus* the Lawyer holds, *there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himself*; had hee not taken a quill from *Cupids* wings, hee could never have written so amorously as hee did.

*Cynthia te vatem fecit lascive Properti,
Ingenium Galli pulchra Lycoris habet.
Fama est arguti Nemesis formosa Tibulli,
Lesbia dictavit docte Catulle tibi.
Non me Pelignus, nec spernet Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit.*

Wanton *Propertius*, and witty *Gallus*,
Subtil *Tibullus*, and learned *Catullus*;
It was *Cynthia*, *Lesbia*, *Lycoris*,
That made you Poets all; and if *Alexis*,
Or *Corinna* chance my Paramour to bee,
Virgil and *Ovid* shall not despise mee.

H h h

" *Fransus l. 3.
de Symbolis, qui
primus symbo-
lum excogitavit
voluit nimirum
hac ratione im-
plicatum ani-
mum evolvere,
cumq; vel domi-
na vel aliis in-
tuentibus osten-
dere.*

* *Lib. 4. num.
102. Sylva nup-
tialis poeta non
inveniant fabu-
las, aut versus
laudatos faci-
nat, nisi qui ab
amore fuerint
excitati.
¶ *Martial. Ep.
73. lib. 9.**

* *Non*

* *Non me carminibus vincet nec Thraceus Orpheus ,
Nec Linus.*

* *Virg. Egl. 4.*

† *Teneris arboribus amicarum nomina inscribentes ut simul crescant. Hæd.*

Petrarch's Laura made him so famous, *Astrophels Stella*, and *Jovianus Pontanus* Mistress was the cause of his *Roses, Violets, Lillies, Nequitia, blanditia, joci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Unguentem, Costum, Lachrymæ, Myrrha, Musa, &c.* and the rest of his Poems; why are *Italians* at this day generally so good Poets and Painters? because every man of any fashion amongst them hath his Mistress. The very rusticks and hog-rubbers, *Menalcas* and *Coridon*, *qui fatant de stercore equino*, those fulsome knaves, if once they taste of this Love-liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy Masques, Tilts, Turnaments, &c. They have their Wakes, Whitson-ales, Shepherds-feasts, meetings on holy-daies, country-dances, roundelayes, writing their names on † trees, True-lovers-knots, pretty gifts.

With tokens, hearts divided, and half rings,

Shepherds in their Loves are as coy as Kings.

Chusing Lords, Ladies, Kings, Queens, and Valentines, &c. they go by couples,

Coridons Phillis, Nysa and Mopsus,

With dainty *Doussibel* and *Sir Tophus*.

Instead of Odes, Epigrams, and Elegies, &c. they have their Ballads, Country-tunes, *O the Broom, the bonny bonny Broom*, Dities and Songs, *Beß a Bell shee doth excel*, — they must write likewise and indite all in rime.

Thou Hony-suckle of the Hathorn hedge,

Vouchsafe in *Cupids* cup my heart to pledge;

My hearts dear blood, sweet *Cis* is thy Carouse,

Worth all the Ale in *Gammer Gubbins* house.

I lay no more, affairs call mee away,

My Fathers horse for provender doth stay.

Bee thou the Lady *Cresse* light to mee,

Sir Trolly Lolly will I prove to thee.

Written in haste, farewell my Cowslip sweet,

Pray let's a Sunday at the Ale-house meet.

S. R. 1600.

Lib. 13. cap.

Dipnosophist.

* See Putean.

epist. 33. de suz.

Margareta Be-

roaldus, &c.

b. Hen. Steph. a-

pol. pro Herod.

† Tully orat. 5.

Ver.

c. Esth. 5.

d. Mat. 1. 47.

* Gravissimis

regni negotiis

nihil sine ama-

sis sue consen-

su fecit.

Omnēsq; actio-

nes suas scor-

tillio comuni-

cavit, &c.

Nich. Bellus

discours. 26. de

amat.

Your most grim *Stoicks*, and severe *Philosophers* will melt away with this passion, and if *Athenens* bely them not, *Aristippus, Apollidorus, Antiphanes, &c.* have made love-songs and Commentaries of their Mistress praises, ^a Orators write Epistles, Princes give Titles, Honours, what not? ^b *Xerxes* gave to *Themistocles Lampsacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* Kings allotted whole Cities to like use, *hac civitas mulieri redimiculum præbeat, hac in collum, hac in crines*, one whole City served to dress her hair, another her neck, a third her hood. *Affuerus* would have ^c given *Ester* half his Empire, and ^d *Herod* bid *Herodias* ask what shee would, shee should have it. *Caligula* gave an 100000 sesterces to his Curtisan at first word to buy her pins, and yet when hee was solicited by the Senate, to bestow something to repair the decayed walls of *Rome* for the Common-wealths good, hee would give but 6000 sesterces at most. * *Dionysius* that *Sicilian* tyrant rejected all his privy Councillors, and was so befotted on *Mir-*

rha

rha his favourite and Mistress, that hee would bestow no office, or in the most weightiest business of the Kingdome do ought without her especial advice, prefer, depose, send, entertain no man, though worthy and well-deserving; but by her consent; and hee again whom shee commended, howsoever unfit, unworthy, was as highly approved. Kings and Emperours instead of Poems, build Cities; *Adrian* built *Antinoia* in *Ægypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite sums, to set out his *Hephestion* to all eternity. ^c *Socrates* professeth himself loves servant, ignorant in all arts and sciences, a Doctor alone in love-matters, & *quum alienarum rerum omnium scientiam diffiteretur*, saith [†] *Maximus Tyrinus* his sectator, *hujus negotii professor, &c.* and this hee spake openly, at home and abroad, at publick feasts, in the Academy, in *Pyræo*, *Lyceo*, *sub Platano*, &c. the very blood-hound of beauty, as hee is stiled by others. But I conclude there is no end of Loves Symptomes, 'tis a bottomless pit. Love is subject to no dimensions; not to bee surveyed by any art or engine: and besides, I am of ^z *Hædus* mind; *no man can discourse of love-matters, or judge of them aright, that hath not made trial in his own person*, or as *Aeneas Sylvius* ^z adds, *hath not a little doted, been mad or love-sick himself*. I confesse I am but a novice, a Contemplator only,

Nescio quid sit amor nec amo.

I have a tincture; for why should I lye, dissemble or excuse it, yet *homo sum, &c.* not altogether inexpert in this subject, *non sum preceptor amandi*, and what I say, is meerly reading, *ex aliorum forsitan ineptiis*, by mine own observation, and others relation.

MEMB. 5. SUBSECT. 1.

Prognosticks of Love-Melancholy.



That Fires, Torments, Cares, Jealousies, Suspitions, Fears, Griefs, Anxieties, accompany such as are in love, I have sufficiently said: the next question is, what will bee the event of such miseries, what they fore-tell. Some are of opinion that this love cannot bee cured, *Nullis amor est medicabilis herbis*, it accompanies them to the ^a last.

Idem amor exitio est precori pecoriq; magistro, and is so continueate, that by no perswasion almost it may bee relieved. ^b *Bid mee not love*, said *Eurialus*, *bid the Mountains come down into the plains, bid the Rivers run back to their fountains; I can as soon leave to love, as the Sun leave his course;*

[†] *Et prius æquoribus pisces, et montibus umbra,*

Et volucres deerant sylvis, et murmura ventis,

Quam mihi discedent formosa Amaryllidis ignes.

First Seas shall want their Fish, the mountains shade,

Woods singing birds, the winds murmur shall fade,

Then my fair *Amaryllis* love allaid.

Bid mee not love, bid a deaf man hear, a blinde man see, a dumb speak,

H h h 2

lame

^a *Amoris famulus omnem scientiam difficitur, amandi tantum se scientissimum doctorem agnoscit.*
[†] *Serm. 8.*
^z *Quis horum scribere molestias potestas, nisi qui & is aliquantum insanit?*
^z *Lib. 1. de non temnendis amoribus; opinor hac de re neminem aut desceptare recte posse aut judicare qui non in ea versatur, aut magnum fecerit periculum.*

^a *Semper moritur; nunquam mortuus est qui amat.* *Æn.*

Syl.

^b *Eurial. ep. ad*

Lucretiam, apud

Ancam

Silvium, Rogas

ut amare desicam; roga mon-

tes ut in plan-

nam dedent-

ant, ut fontes

flumina repe-

tant; tam pos-

sum te non a-

mare ac suum

Phæbus relin-

quere cursum.

[†] *Euchanan.*

Syl.

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lame run, counsell can do no good, a sick man cannot relish, No Physick can ease me.

Non profunt domino qua profunt omnibus artes.

As *Apollo* confessed, and *Jupiter* himself could not be cured.

^c *Propert. lib.*

^{2.} *Eleg. 1.*

^c *Omnes humanos curat medicina dolores,*

Solus amor morbi non habet artificem.

Physick can soo cure every disease,

^d Excepting love, that can it not appease.

But whether love may be cured or no; and by what means, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks out often into outrageous and prodigious events. *Amor & Liber violenti dii sunt*, as ^c *Tatius* observes, & *eousque animi incendunt, ut pudoris oblivisci cogant*, Love and *Bacchas* are so violent Gods, so furiously rage in our minds; that they make us forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humor, become *insensati & insani*, for it is [†] *amor insanus*, as the Poet calls it; beside themselves, and as I have proved, no better than beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries murders, depopulate Towns, Cities, Countries, to satisfy their lust.

[†] A Devil 'tis, and mischief such doth work,

As never yet did Pagan, Jew, or Turk.

The wars of *Troy* may be a sufficient witness; and as *Appian lib. 5. hist.* saith of *Anthony* and *Cleopatra*, ² *Their Love brought themselves, and all Egypt into extream and miserable calamities*, the end of her is as bitter as worm-wood, and as sharp as a two-edged sword. *Prov. 5. 4. 5. Her feet go down to death, her steps lead on to hell. She is more bitter than death* (*Eccles. 7. 28.*) and the sinner shall be taken by her.

[†] *Qui in amore precipitavit, pejus perit, quam qui saxo salit.* He that runs head-long from the top of a rock, is not in so bad a case, as he that falls into the gulf of love. For hence, saith [†] *Platina*, comes *Repentandæ, Dotage*, they lose themselves, their wits, and make shipwreck of their fortunes altogether. Madnes, to make away themselves, and others, violent death. *Prognosticatio est talis*, saith *Gordonius*, [†] *si non succurratur* *is, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either run mad, or dye. For if this passion continue, saith ^m *Eliau Montaltus*, it makes the blood hot, thick, and black, and if the inflammation get into the brain, with continual meditation and waking, it so dries it up, that madnes follows, or else they make away themselves,

[†] O Coridon, Coridon, qua te dementia cepit?

Now as *Arnoldus* adds, it will speedily work these effects, if it be not presently helped; [†] *They will pine away, run mad, and dye upon a sudden; Facile incidunt in maniam*, saith *Valescus* quickly mad; *nisi succurratur*, if good order be not taken,

[†] *Eheu triste jugum quicquid amoris habet,*

Is prius ac norit se perisse perit.

^d *Est orcus illa*

vis, est inmedicabilis, est rabies

in insana.

^c *Lib. 2.*

[†] *Virg. Egl. 3.*

[†] *R. T.*

² *Qui quidem*

amor tyrus, &

totum Egyptum

et remis calamitatibus

involvunt.

[†] *Plinius.*

[†] *ut corpus pondere sic animas*

amore precipitavit.

[†] *Austin.*

[†] *l. 2. de civ. dei, c. 28.*

[†] *Dial. hinc oritur*

penitentia, desperatio, &

non videtur in

gentium se cum

re simulasse.

[†] *Idem Savanarola, & plures alii, &c. Rabi-*

dam facturus

Orexin. Joven.

^m *Cap. de Heroico Amore. Hæc*

passio durans

sanguinem torridum & atra-

bilium red-

dit; hic vera ad

cerebrum dela-

tas, insaniam

parat, vigilia

& crebro deside-

rio exiccans.

[†] *Virg. Egl. 3.*

ⁿ *Insani sunt*

aut sibi ipsi de-

sperantes mor-

tem afferunt.

Languentes cito

mortem aut ma-

niam patiuntur.

[†] *Cacagynus.*

O heavy yoke of love, which who so bears,
Is quite undone, and that at unawares.

So shee confessed of her self in the Poet.

— *P Insaniam priusquam quis sentiat,
Vix pili intervallo à furore absum.*

I shall bee mad before it bee perceived,
An hair-breadth off scarce am I, now distracted.

As mad as Orlando for his Angelica, or Hercules for his Hylas,

At ille ruebat quò pedes ducebant, furibundus,

Nam illi sævus Deus intus jecur laniabat,

Hee went hee car'd not whither, mad hee was,

The cruel God so tortur'd him, alas.

At the sight of Hero I cannot tell how many ran mad,

Alius vulnus celans insanit pulchritudine puella.

And whilst hee doth conceal his grief,

Madness comes on him like a thief.

Go to Bedlam for examples. It is so well known in every village, how many have either died for love, or voluntarily made away themselves, that I need not much labour to prove it; *Nec modus aut requies nisi mors reperitur amoris*: Death is the common Catastrophe to such persons.

† Mori mihi contingat, non enim alia

Liberatio ab ærumnis fuerit ullo pacto istis.

Would I were dead, for nought God knows,

But death can rid mee of these woes.

As soon as Eurialus departed from Senes, Lucretia his Paramour never looked up, no joys could exhilarate her sad mind, no joyes comfort her wounded and distressed soul, but a little after shee fell sick and died. But this is a gentle end, a natural death, such persons commonly make away themselves.

— *proprioque in sanguine latas;*

Indignantem animam vacuas effudit in auras;

So did Dido, *Sed moriamur ait, sic sic juvat ire per ambras;*

Piramus and Thyse, Medea, † Ceresus and Callyrhoe, * Theagines the Philosopher, and many Myriades besides; and so will ever do,

— *† & mihi fortis*

Est manus, est & amor, dabit hic in vulnera vires

Who ever heard a story of more woe,

Than that of Juliet and her Romeo:

Read *Parthenium in*

Eroticus, and Plutarchs *amatorias narrationes*, or Loves-stories, all tending almost to this purpose. Valleriola lib. 2. observ. 7. hath a lamentable narration of a Merchant his patient; *that raving thorow impatience of love, had hee not been watched, would every while have offered violence to himself.* Amatus Lucitanus cent. 3. car. 56. hath such another story, and Felix Plater. Med. obser. lib. 1. a third of a young Gentleman that studied Physick, and for the love of a Doctors daughter, having no hope to compass his desire, poisoned himself, Anno 1615. A Barber in Francfort, because his wench was betrothed to another, cut his own throat. At Neoburge the same year a young man, because hee could not get her Parents consent, killed his sweet-heart, and afterward himself, desiring

P Lucian Imag.
So for Lucians
Mistress, all
that saw her,
and could not
enjoy her, ran
mad, or hang-
ed themselves.

q Musans.
o Ovid Met. 10.
Æneas Sylvius.
Ad ejus decessum
nunquam
visa Lucretia
ridere; nullis
faciliis, jocis,
nullo gaudio po-
tuit ad letitiam
renovari, mox
in ægritudinem
incidit, & sic
brevis contabuit.

† Anacreon.
† Pausanias

Achæcis l. 7.
† Megarensis

amore flagrans
Lucian. Tom. 4.
† Ovid. 3. Met.

† Furibundus
putavit se vide-
re Imaginem

puellæ, & co-
ram loqui blan-
diens illi, &c.

† Juven. He-
braus.

† Juvenis Me-
dicina operam
dans Doctoris
filiam deperi-

bat, &c.

† Gotardus Ar-
thus Gallobel-

gicus, nund.
vernus. 1615.

collum novata
aperuit: &
inde expiravit.

† Cum renuente
parente utroq;
& ipsa virgine,
frui non posset,
ipsum & ipsam
interfecit, hoc
à magistratu pe-

rens, ut in eo-
dem sepulchro
sepeliri possent.

desiring this of the Magistrate, as hee gave up the Ghost, that they might bee buried in one grave,

† *Boccacc.*

* *Sedes eorum qui pro amoris impatientia pereunt, Virg. 6. Aeneid.*

† *Sal. Val.*

* *Sabel. lib. 3. En. 6.*

† *Curtius lib. 5.*

2 *Chalcocondilas de reb. Turcicis lib. 9. Nerei uxor Athenarum domina, &c.*

3 *Nicephorus Greg. hist. lib. 2.*

4 *uxorem occidit liberos & Michaellem filium videre abhorruit. Thessalonica amore capius pronata rii filiae, &c.*

5 *Parthenius Erot. lib. cap. 5.*

6 *Idem cap. 21. Gubernatoris alia Achillis amore capta civitatem prodidit.*

7 *Idem, cap. 9.*

Quodque rogis superest una requiescat in urna,
which † *Gismunda* besought of *Tancredus* her Father, that shee might be in like sort buried with *Guiscardus* her Lover, that so their bodies might lye together in the grave, as their souls wander about * *Campos lugentes* in the *Elysian* fields,
in a mirtle grove ————— *quos durus amor crudeli tate peredit,*
————— *& myrtea circum*

Sylva regit: cura non ipsa in morte relinquunt.

You have not yet heard the worst, they do not offer violence to themselves in this rage of lust, but unto others, their nearest and dearest friends.

† *Cataline* killed his onely Son, *misitque ad orci pallida, lethi obrubila, obstata tenebris loca*, for the love of *Aurelia Orestilla*, *quod ejus nuptias vivo filio recusaret*. * *Laodice* the sister of *Mithridates*, poisoned her husband, to give content to a base fellow whom shee loved. † *Alexander* to please *Thais* a Concubine of his, set *Perspolis* on fire. 2 *Nereus* wife, a widow and Lady of *Athens*, for the love of a *Venetian* Gentleman, betrayed the City, and hee for her sake murdered his wife, the daughter of a Noble man in *Venice*. 3 *Constantine Despotas*, made away *Catharine* his wife, turned his son *Michael* and his other children out of doors, for the love of a base Scriveners daughter in *Thessalonica*, with whose beauty hee was enamored. 4 *Leucophria* betrayed the City where shee dwelt, for her sweethearts sake, that was in the enemies Camp. 5 *Pithidice* the Governours daughter of *Metbinia* for the love of *Achilles*, betrayed the whole Island to him, her Fathers enemy. 6 *Diognetus* did as much in the City where he dwelt, for the love of *Policrita*, *Medea* for the love of *Jason*, shee taught him how to tame the fire-breathing, brass-footed Bulls, and kill the mighty Dragon that kept the golden fleece, and tore her little brother *Abysirtus* in peeces, that her Father *Aethes* might have something to detain him, while shee ran away with her beloved *Jason*, &c. Such Acts and Scenes hath this Tragedy of love.

MEMB. 6. SUBST. 1.

Cure of Love-Melancholy, by Labour, Dyet, Physick, Fasting, &c.



* *Virg. En. 6.*

Although it be controverted by some, whether Love-Melancholy may bee cured, because it is so irresistibile and violent a passion; for as you know,

————— * *facilis descensus Averni;*
Sed revocare gradum, superasque evadere ad auras;
Hic labor, hoc opus est.

It is an easie passage down to hell,
But to come back, once there, you cannot well.

Yet without question, if it be taken in time, it may bee helped, and by many good remedies amended. *Avicenna lib. 3. Fen. cap. 23. & 24.* sets down seven compendious waies how this malady may bee eased, altered and expelled. *Savonarola* 9. principal observations, *Jason Pratensis* prescribes eight rules besides Physick, how this passion may bee tamed,

Laurentius

Laurentius 2. main precepts, *Arnoldus*, *Valleriola*, *Montaltus*, *Hildesheim*, *Langius*, and others inform us otherwise, and yet all tending to the same purpose. The sum of which I will briefly Epitomize (for I light my Candle from their Torches) and inlarge again upon occasion, as shall seem best to mee, and that after mine own method. The first rule to bee observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*; As an idle sedentary life, liberal feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual business, are the best and most ordinary means to prevent it.

*Otium nam
frangit casti-
tatis. Auson.*

Otia si tollas, periēre Cupidinis artes,

Contempraque jacent, & sine luce faces.

Take idleness away, and put to flight

Are Cupids Arts, his Torches give no light.

Minerva, *Diana*, *Vesta*, and the nine *Muses* were not enamoured at all, because they never were idle.

** Frustra blanditia apulstis ad has,
Frustra nequitia venistis ad has,
Frustra delitia obsidebitis has,
Frustra has illecebra, & procacitates,
Et suspiria, & oscula, & susurri,
Et quisquis mala sana corda amantium
Blandis ebria fascinat venenis.*

** Buchanan
Mendeca. fol.*

In vain are all your flatteries,

In vain are all your knaveries;

Delights, deceits, procacities,

Sighs, kisses, and conspiracies,

And what ere is done by Art,

To bewitch a Lovers heart.

'Tis in vain to set upon those that are busie. 'Tis *Savonarola's* third rule,

Occupari in multis & magnis negotiis, and *Avicenna's* precept, cap. 24.

& Cedit amor rebus, res, age tutus eris.

To bee busie still, and as *Guianerius* injoyns, about matters of great moment, if it may bee. *Magninus* adds, never to bee idle, but at the hours of sleep.

*Quid. lib. 1.
remed.*

*cap. 16. Cir-
ca res arduas
exerceri.*

*Part. 2. c. 23.
reg. San. His.*

*præter horam
somni, nulla*

*per otium tran-
seat.*

*Hor. lib. 1.
epist. 2.*

Poscas ante diem librum cum lumine, si non

Intendas animum studiis, & rebus honestis,

Invidiâ vel amore miser torquerere.

For if thou dost not ply thy book,

By candle-light to study bent,

Imploy'd about some honest thing,

Envy or Love shall thee torment.

No better Physick than to bee alwaies occupied, seriously intent.

Cui in penates rariùs tennes subit,

Hac delicatas eligens pestis domus,

Medinmqe sanos vulgus affectus tenet: &c.

Why dost thou ask, poor are often free,

And dainty places still molested bee:

Because poor people fare coursly, work hard, go woll-ward and bare.

Seneca.

m Tract. 16.
cap. 18. sepe
nuda carne ci-
licium portant
tempore frigido
sine caligis, &
nudi pedibus
incedant, in pa-
ne & aqua se-
junct, sepius
se verber-
bus cedant
&c.

¶ *Demonibus*
referta sunt
corpora nostra,
illorum preci-
pue qui delicia-
tis vescuntur
eduliis, advo-
litant, & cor-
poribus inha-
rent; hanc ob-
rem jejuniū
impensio pro-
batur ad pud-
icitiam.

¶ *Vittus* sit at-
tenuatus, bal-
nei frequens
usus & suda-
tiones, cold
bath, not hot,
saith *Magni-*
nus part. 3.
ca. 23. to dive
over head and
ears in a cold
river, &c.

¶ *Ser. de gula;*
fames amica
virginitati est,
inimica lasci-
vias; saturitas
vero castitatem
perdit & ur-
trit illecebras.

¶ *Vita Hilari-*
onis lib. 3. epist.
cum contasser-
eum demon ti-
llatione in-
ter cetera, E-
go inquit, asel-
le, ad corpus
suum, faciam,
&c.

¶ *Strabol. 15.*
Geog. sub pel-
libus cubant,
&c.

¶ *Cap. 2. part. 2. Si sit juvenis, & non vult obedire, flagellatur frequenter & fortiter, dum incipiat fœtere. Laertius, lib. 6. cap. 5. amori medetur fames; fin aliter tempus, fin non hoc, laqueus. Vinea parant animos Veneri, &c. 3. de Legibus.*

† *Non minus si vinum bibissent ac si adulterium admisissent, Gellius, lib. 10. c. 23.*

Non habet unde suum paupertas pascat amorem, ^m *Guianerius* there-
fore prescribes his patient to go with hair-cloth next his skin, to go
bare-footed, and bare-legged in cold weather; to whip himself now and then,
as *Monks* do, but above all, to fast. Not with sweet wine, mutton and pot-
tage; as many of those *Tenterbellies* do, howsoever they put on *Lenten*
faces, and whatsoever they pretend, but from all manner of meat. Fasting
is an all-sufficient remedy of itself; for as *Fason Pratensis* holds, the bo-
dies of such persons that feed liberally, and live at ease, ⁿ *are full of bad*
Spirits and Devils, devilish thoughts; no better Physick for such parties, than
to fast. Hildesheim spicel. 2. to this of hunger, adds ^o *often baths, much ex-*
ercise and sweat; but hunger and fasting he prescribes before the rest. And
^{tis} indeed our *Saviours* Oracle, *This kind of devil is not cast out but by*
fasting and prayer, which makes the *Fathers* so immoderate in commen-
dation of fasting. As *Hunger*, saith ^p *Ambrose, is a friend of Virginity, so is*
it an enemy to lasciviousness, but fulness overthrowes chastity, and fostereth
all manner of provocations. If thine horse be too lusty, *Hierome* advi-
seth thee to take away some of his provender; by this means those
Pauls; Hillaries, Antonies, and famous *Anchorites* subdued the lust of
the flesh; by this means *Hillarion made his Ass,* as he called his own body,
leave kicking, (so ^a *Hierome* relates of him in his life) when the Devil
tempted him to any such foule offence. By this means those *Indian*
Brachmanni kept themselves continent, they lay upon the ground cove-
red with skins, as the *Redbanks* do on *Hadder*, and dieted themselves
sparingly on one dish, which *Guianerius* would have all young men put
in practice; and if that will not serve, ⁱ *Gordonius* would have them soundly
whipped; or to cool their courage, kept in prison, and there be fed with bread
and water, till they acknowledge their error; and become of another
mind. If imprisonment and hunger will not take them down, according
to the direction of that *Theban Crates, time must wear it out; if time will*
not, the last refuge is an halter. But this you will say, is comically spoken.
Howsoever Fasting by all means must be still used; and as they must re-
frain from such meats formerly mentioned, which cause venery, or pro-
voke lust, so they must use an opposite diet. ^u *Wine* must be altogether
avoided of the younger sort. So ^{*} *Plato* prescribes, and would have the
Magistrates themselves abstain from it, for examples sake, highly com-
mending the *Carthaginians* for their temperance in this kinde. And
^{twas} a good edict, a commendable thing, so that it were not done for
some sinister respect, as those old *Egyptians* abstained from Wine, be-
cause some fabulous Poets had given out, Wine sprang first from the
blood of the Gyants; or out of superstition as our modern *Turks*, but
for temperance, it being *anima virus & vitiorum fomes*, a plague it self
if immoderately taken; Women of old for that cause, † in hot Countries
were forbid the use of it; and as severely punished for drinking of wine, as
for adultery; and young folks, as *Leonicus* hath recorded, *Var. hist. l. 3. cap.*
87, 88. out of *Athenaus* and others; and is still practised in *Italy* and some

other

other Countries of Europe, and Asia, as Clandius Minoes hath well illustrated in his Comment on the 23. Embleme of Alchiat. So choice is to bee made of other diet.

Nec minus erucas aptum est vitare salaces,

Et quicquid Veneri corpora nostra parat.

Eringo's are not good for to bee taken,
And all lascivious meats must bee forsaken.

Those opposite meats which ought to bee used, are, Cowcumbers, Melons, Purselan, Water-Lillies, Rue, Woodbine, Ammi, Lettice, which Lemnius so much commends, lib. 2. cap. 42. and Mizaldus hort. med. to this purpose, *Vitex*, or *Agnus castus* before the rest, which saith * Magninus, hath a wonderful virtue in it. Those Athenian women, in their solemn feasts called *Theismopheries*, were to abstain nine daies from the company of men, during which time, saith *Ælian*, they laid a certain herb named *Hanea*, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius* lib. 5, &c. and what every Herbalist almost and Physician hath written, cap. de *Satyriasi* & *Priapismo*; *Rhasis* amongst the rest. In some cases again, if they bee much dejected and brought low in body, and now ready to despair through anguish, grief, and too sensible a feeling of their misery, a cup of wine and full diet is not amiss, and as *Valescens* adviseth, cum aliâ honestâ venerem sapè exercendo, which *Langius* Epist. med. lib. 1. epist. 24. approves out of *Rhosis* (ad asiduationem coitus invitât) and *Guianerius* seconds it, cap. 16. tract. 16. as a very profitable remedy,

* tument tibi quum inguina, cum si

Ancilla, ut verna presto est, tentigine rampi

Malis: non ego namque, &c.

subscribes to this counsel of the Poet, *Excretio enim aut tollit prorsus aut lenit agritudinem*. As it did the raging lust of *Assuerus*, * qui ad impatentiam amoris leniendam, per singulas fere noctes novas puellas devirginavit. And to bee drunk too by fits; but this is mad Physick, if it bee at all to bee permitted. If not, yet some pleasure is to bee allowed, as that which *Vives* speaks of, lib. 3. de anima. ² A Lover that hath as it were lost himself through impotency, impatience, must bee called home as a traveller by musick, feasting, good wine, if need bee, to drunkenness it self, which many so much commend for the easing of the mind, all kinds of sports and merriments, to see fair pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, Ponds, Pools, Rivers, fishing, fowling, hawking, hunting, to hear merry tales, and pleasant discourse, reading, to use exercise till hee sweat, that new spirits may succeed, or by some vehement affection or contrary passion, to be diverted till hee be fully wained from anger, suspicion, cares, fears, &c. and habituated into another course. *Semper tecum sit*, (as † *Sempronius* adviseth *Galisto* his love-sick Master) qui sermones jocularis moveant, conciones ridiculas, dicteria falsa, suaves historias, fabulas venustas recenseat, coram ludat, &c. still have a pleasant companion to sing and tell merry tales, songs, and facete histories, sweet discourse, &c. And as the melody of musick, merriment, singing, dancing, doth augment the passion of some

* Rev. Sam.
part. 3. cap. 23.
Mirabilem vim
habet.

† Cum muliere
aliqua gratiosa
seve coire erit
utillissimum. I-
dem Laurenti-
us. cap. II.
* Hor.

† Cap. 29. de
morb. cerebr.
* Beroaldus o-
rat de amore.
2 Amatori, cu-
jus est pro im-
potentia mens
amota, opus est
ut paulatim a-
nimus velut à
peregrinatione
domum revocetur
per musi-
cam, convivium,
&c.
Per aucupium,
fabulas, & fe-
stivas narra-
tiones, laborem
usq. ad sudo-
rem, &c.
† Celsine
Aët. 2. Barthio
interpret.

^a Cap. de Ilisbi.
Multos hoc af-
fectu sanat can-
tilena, letitia,
musica; & qui-
dam sunt quos
hec angent.

some Lovers; as ^a *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must bee warily applied, as the parties Symptomes vary, and they shall stand variously affected.

If there be any need of Physick, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpellier* in France, hath this, *An amantes & amentes iisdem remediis curentur?* Whether Lovers and mad men be cured by the same remedies? he affirms it; for love extended is meer madness. Such Physick then as is prescribed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of Melancholy. Consult with *Valleriola observat. lib. 2. observat. 7. Lod. Mercatus lib. 2. cap. 4. de mulier. affect.* *Daniel Sennertus lib. 1. part. 2. cap. 10.* ^{*} *Jacobus Ferrandus* the Frenchman in his Tract *de amore Erotique*, *Forestus lib. 10. observ. 29. & 30.* *Fason Pratensis* and others for peculiar receipts. ^b *Amatus Lucitanus* cured a young Jew that was almost mad for love, with the syrrup of Hellebor, and such other evacuations and purges, which are usually prescribed to black choler: ^c *Avicenna* confirms as much if need require, and ^d blood-letting above the rest, which makes *amantes ne sint amentes*, Lovers to come to themselves, and keep in their right mind. 'Tis the same which *Schola Salernitana*, *Fason Pratensis*, *Hildeshiem*, &c. prescribe blood-letting to be used as a principal remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by ^e letting themselves blood under the ears, and to make both men and women barren, as *Sabellicus* in his *Aeneades* relates of them. Which *Salmuth. Tit. 10. de Herol. comment. in Pancrol. de nov. report. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates* and *Benzo*, say still is in use amongst the *Indians*, a reason of which *Langius* gives, *lib. 1. epist. 10.*

^{*} This Author came to my hands since the third Edition of this Book.

^b Cent. 3. curat. 56. Syrrupo Helleborato & alijs quæ ad a- tram bilem per- tinent.

^c Purgetur si e- jus dispositio venerit ad ad- ust. humoris, & phlebotomize- tur.

^d *Amantium* morbus ut pru- ritus solvitur, vena sectione & cucurbitulis. ^e Cura à Vena sectione per au- res, unde semper steriles.

Huc faciunt medicamenta Venerem sapientia, ut *Camphora pudendis alligata, & in brachâ gestata* (quidam ait) *membrum flaccidum reddit: Laboravit hoc morbo virgo nobilis, cui inter cetera præscripsit Medicus; ut lamniam plumbeam multis foraminibus pertusam ad dies virginti portaret in dorso; ad exiccandum vero sperma iussit eam quam parcissime cibari, & manducare frequenter coriandrum præparatum, & semen lactuca & acetosa, & sic eam à morbo liberavit.* Porro impediunt & remittunt coitum folia falicis trita & epota, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat *Topatius annulo gestatus, dexterum lupi testicu- lum attritum, & oleo vel aqua rosâlâ exhibitum* Veneris tædium indu- cere scribit *Alexander Benedictus*: lac butyri comestum & semen Cà- nabis, & Camphora exhibita idem præstant. Verbena herba gestata libi- dinem extinguit, pulvisque ranæ decollatæ & exiccatae. Ad extinguen- dum coitum, ungantur membra genitalia, & renes & pecten aqua in qua opium Thebaicum sit dissolutum; libidine maxime contraria Camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit; idem efficit synapium ebibitum. Da verbenam in potu & non erigetur, virga sex diebus; utere menthâ sicca cum aceto, genitalia illinita succo Hy- oscyami aut cicuta, coitus appetitum sedant, &c. R. seminis lactuc. portulac. coriandri an. 3 j. mentha sicca 3 ß. sacchari albiss. 3 jiii. pulveriscentur om-
nia

nia subtiliter, & post ea simul misce aqua Neunpharis, f. confect. solida in morsulis. Ex his sumat mane unum quum surgat. Innumera fere his similia petas ab Hildishemo loco prædicto, Mizaldo, Porta, cæterisque. 549

SUBSECT. 2.

Withstand the beginnings, avoid occasions, change his place: fair and foul means, contrary passions, with witty inventions: to bring in another, and discommend the former.



Ther good rules and precepts are enjoined by our Physicians, which if not alone, yet certainly conjoynd may do much; The first of which is *obstare principiis*, to withstand the beginning, *Quisquis in primo obsti-* *tit, Populitque amorem tutus ac victor fuit*, hee that will but resist at first, may easily bee a conquerer at the last. Baltazar Castilio l. 4. urgeth this prescript above the rest, † when hee shall chance (saith hee) to light upon a woman that hath good behaviour joynd with her excellent person, and shall perceive his eyes with a kinde of greediness to pull unto them this Image of beauty, and carry it to the heart: shall observe himself to bee somewhat incensed with this influence, which moveth within: when hee shall discern those subtil spirits sparkling in her eyes, to administer more fuel to the fire, hee must wisely withstand the beginnings, rouse up reason stupified almost, fortifie his heart by all means, and shut up all those passages, by which it may have entrance. † Tis a precept which all concur upon, *Opprime dum nova sunt subiti mala semina morbi,* *Dum licet, in primo limine siste pedem.*

Seneca.
† Cum in muli-
erem incideret,
que cum forma
morum suavi-
tatem conjun-
ctam habet, &
jam oculos per-
senserit formæ
ad se imaginem
cum aviditate
quadam rapere
cum eadem.
Ovid. de rem.
lib. 1.

Thy quick disease whilest it is fresh to day,
By all means crush, thy feet at first step stay.

Which cannot speedier bee done, than if hee confess his grief and passion to some judicious friend* (*qui tacitus ardet magis uritur*, the more hee conceals, the greater is his pain) that by his good advice may happily ease him on a sudden; and withall to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all means; for who can stand by a fire and not burn?

* *Susilite obsecro & mittite istanc foras,*

Quæ misero mihi amanti ebibit sanguinem.

*Tis good therefore to keep quite out of her company, which Hierome so much labours to Paula, to Nepotian; Chrysost. so much inculcates in *ser. in contubern.* Cyprian, and many other Fathers of the Church, Siracides in his ninth chapter, Fason, Pratenfis, Savanarola, Arnoldus, Valleriola, &c. and every Physician that treats of this subject. Not only to avoid, as * Gregory Tholasanus exhorts, kissing, dalliance, all speeches, tokens, love-letters, and the like, or as Castilio lib. 4. to converse with them, hear them speak, or sing. (*tollerabilis est audire basiliscum sibilantem*, thou hadst better hear, saith * Cyprian, a serpent hiss) † those amiable smiles, admirable graces, and sweet gestures, which their presence affords.

† *Neu capita liment solitis morsuunculis,*

Et his papillarum oppressuunculis

Abstineant:

but

Andreas Sil-
us.
* Plautus gur.
de.
* Tom. 2. lib. 4.
cap. 10. Syntag.
med. arc. Marn.
videntur osten-
ta, tactus, fer-
mo, & scripta
impudica, tre-
va, &c.
* Lib. de singul.
chor.
† Tam admira-
bilem splendo-
rem declinat;
gratiam, scin-
tillas, amabiles
risus, gestus,
suavissimos,
&c.
† Lippus lo-
leg. lib. 3.
fig. loc.

550

† Lib. 3. de vir.
Celsitus compar.
cap. 6.

* Lucretius.

* Lib. 3. Eleg.

10.

† Job 31. Pepi-
gi fœdus cum o-
culis meis ne co-
gitarem de vir-
gine.

m Dial. 3. de
contemptum mun-
di; Nihil facili-
us recrudescit
quam amor, ut
pompa visa re-
novat ambitio-
nem, auri species
avaritiam, spe-
ctata corporis
forma incendit
luxuriam.

* Seneca cont.
lib. 2. cont. 9.

o Ovid.

o Met. 7. ut so-
let à ventis ali-
menta resume-
re, quæq; Par-
va sub indulta
latuit scintilla
favilla crescere
& in veteres
agitata resur-
gere flammæ.

o Eustathii l. 3.
aspectus amo-
rem incendit,
ut marcescen-
tem in palea ig-
nem ventus; ar-
debam interea
majore concepto
incendio.

o Heliodorus l.
4. Inflammat
mentem novus
aspectus, perin-
de ac ignis ma-
teriam admotus,
Chariclia, &c.

† Epist. 15. l. 2.

* Epist. 4. lib. 2.

but all talk, name, mention, or cogitation of them, and of any other wo-
men, persons, circumstance, amorous book or tale that may administer a-
ny occasion of remembrance. † *Prosper* adviseth young men not to read
the *Canticles*, and some parts of *Genesis* at other times, but for such as are
enamoured, they forbid, as before, the name mentioned, &c. especially all
sight, they must not so much as come near, or look upon them.

* *Et fugitare decet simulachra & pabula amoris,*

Abstinere sibi atque alio convertere mentem.

Gaze not on a Maid,
saith *Syracides*, turn away thine eyes from a beautiful woman, c. 9. v. 5, 7, 8,
averte oculos, saith *David*, or if thou dost see them, as *Ficinus* adviseth,
let not thine eye bee *intentus ad libidinem*, do not intend her more than
the rest: for as * *Propertius* holds, *Ipse alimenta sibi maxima præbet amor*,
Love as a snow-ball inlargeth it self by sight: but as *Hierome* to *Nepotian*,
aut *aqualiter ama*, aut *aqualiter ignora*, either see all alike, or let all alone;
make a league with thine eyes, as † *Job* did, and that is the safest course,
let all alone, see none of them. Nothing sooner revives, ^m or waxeth sore
again, as *Petrarch* holds, than Love doth by sight. As *Pomp* renews am-
bition; the sight of gold, covetousness; a beauteous object sets on fire this bur-
ning lust. *Et multum saltens incitat unda sitim.*

The sight of drink makes one dry, and the sight of meat increaseth appe-
tite. 'Tis dangerous therefore to see. A * young Gentleman in merri-
ment, would needs put on his Mistress cloaths, and walk abroad alone,
which some of her suters espying, stole him away for her that hee repre-
sented. So much can sight inforce. Especially if hee have been formerly
enamoured, the sight of his Mistress strikes him into a new fit, and makes
him rave many daies after.

o *Infirmis causa pusilla nocet,*

Ut pene extinctum cinerem si sulphure tangeras,

Vivet, & ex minimo maximus ignis erit:

Sic nisi vitabis quicquid renovabit amorem,

Flamma recrudescet, quæ modo nulla fuit.

A sickly man a little thing offends,

As Brimstone doth a fire decay'd renew,

And make it burn afresh, doth Loves dead flames;

If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blows,
o *ut solet à ventis, &c.* A scald head (as the saying is) is soon broken,
dry wood quickly kindles, and when they have been formerly wound-
ed with sight, how can they by seeing but bee inflamed? *Ismenias* ac-
knowledgeth as much of himself, when hee had been long absent, and
almost forgotten his Mistress, ^p at the first sight of her, as straw in a fire, I
burned afresh, and more than ever I did before. ^q *Chariclia* was as much
moved at the sight of her dear *Theagines*, after hee had been a great stran-
ger. † *Mertila* in *Aristenatus* swore shee would never love *Pamphilus* a-
gain, and did moderate her passion, so long as hee was absent; but the
next time hee came in presence, shee could not contain, effuse amplexa at-
trektari se sinit, &c. shee broke her vow, and did profusely imbrace him.
Hermotinus a young man (in the said * Author) is all out as unstaidd,
hee

he had forgot his Mistress quite, and by his friends was well weaned from her love; but seeing her by chance, *agnovit veteris vestigia flammæ*, hee raved amain, *Illata tamen emergens veluti lucida stella cepit elucere*, &c. shee did appear as a blazing-star, or an Angel to his sight. And it is the common passion of all lovers to bee overcome in this sort. For that cause belike, *Alexander* discerning this inconvenience and danger that comes by seeing, *when hee heard Darius wife so much commended for her beauty, would scarce admit her to come in his sight*, foreknowing belike that of *Plutarch*, *formosam videre periculosissimum*, how full of danger it is to see a proper woman; and though hee was intemperate in other things, yet in this *superbè se gessit*, hee carried himself bravely. And so when as *Araspus* in *Xenophon*, had so much magnified that Divine face of *Panthea* to *Cyrus*, *by how much shee was fairer than ordinary, by so much hee was the more unwilling to see her*. *Scipio*, a young man of 23 years of age, and the most beautiful of the *Romans*, equal in person to that *Gracian Charinus*, or *Homers Nireus*, at the siege of a City in *Spain*, when as a noble and a most fair young Gentlewoman was brought unto him, *and hee had heard shee was betrothed to a Lord, rewarded her, and sent her back to her sweet-heart*. *S. Austin*, as *† Gregory* reports of him, *ne cum sorore quidem suâ putavit habitandum*, would not live in the house with his own sister. *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. *Socrates*, though all the City of *Athens* supposed him to dote upon fair *Alcibiades*, yet when hee had an opportunity *† selus cum solo*, to lie in the chamber with, and was wooed by him besides, as the said *Alcibiades* publicly *† confessed, formam sprexit & superbè contempsit*, hee scornfully rejected him. *Petrarch*, that had so magnified his *Laura* in several Poems, when by the Popes means shee was offered unto him, would not accept of her. *It is a good happiness to be free from this passion of Love, and great discretion it argues in such a man that can so contain himself; but when thou art once in love, to moderate thy self (as he saith) is a singular point of wisdom.*

* *Nam vitare plagas in amoris ne jaciatur
Non ita difficile est, quàm captum retibus ipsis
Exire, & validos Veneris perrumpere nodos.*

To avoid such nets is no such mastery,
But tane to escape is all the victory.

But for as much as few men are free, so discreet Lovers, or that can contain themselves, and moderate their passions, to curb their senses, as not to see them, not to look lasciviously, not to confer with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor à natura insitus*, *† as he terms it*, such a furious desire nature hath inscribed; such unspeakable delight;

Sic Diva Veneris furor,

Infans aded mentibus incubat,

which neither reason, counsel, poverty, pain, misery, drudgery, *partus dolor*, &c. can deter them from; wee must use some speedy means to correct and prevent that, and all other inconveniences, which come by conference, and the like. The best, readiest, surest way, and which all approve, is, *Loci mutatio*,

*† Curtius, lib. 3.
Cum uxorem
Darii laudatam
audivisset, tan-
tum cupiditati
sua frænam in-
jecit, ut illam
vix vellet intru-
ere.*

*† Cyropædia,
Cum Pantheæ
formam exex-
isset Araspus,
tanto magis in-
quit Cyrus, ab-
stinere oportet,
quanto pulchri-
or est.*

*† Livius, Cum
eam regulo cui-
dam desponsa-
tam audivisset
muneribus cum-
ulatam remi-
ssi.*

*† Ep. 39. lib. 7.
† Et ea loqui
posset quæ soli
amatores loqui
soleat.*

*† Platonis Con-
vivio.*

*† Heliodorus,
lib. 4. Expertem
esse amoris bea-
tudo est; at
quum capius
sis, ad modera-
tionem revoca-
re animum pru-
dentia singula-
ris.*

** Lucretius l. 4.*

*† Hædus, lib. 1.
de amor. cau-
tem.*

tio, to send them several ways, that they may neither hear of, see, nor have opportunity to send to one another again, or live together *soli cum sola*, as so many *Gilbertines*. *Elongatio à patriâ*, 'tis *Savonarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many hounds, with full cry, Poets, Divines, Philosophers, Physicians, all, *mutet patriam: Vale-sinus*: * as a sick man, hee must be cured with change of ayre, *Tully 4. Tuscul.* The best remedy is to get thee gone, *Jason Pratensis*: change ayre and soil, *Laurentius*.

* *Locī mutatio-ne tanquam non coalescens curandus est.* c. 11.
† *Amorum l. 2.*

Quisquis amat, loca nota nocent, dies ægritudinem adimit, absentia delet. Ire licet procul hinc patriæq; relinquere fides. Ovi.

† *Lib. 3. eleg. 20*

† *Lib. 1. Socrat. memor. Tibi O Critobule consulo ut integrum annum absis.*

etc.
* *Proximum est ut esurias. 2. ut moram temporis opponas. 3. & locum mutes. 4. ut de laqueo cogites.*

Virg. *Fuge littus amatum.*

Utile finitimis abstinuisse locis.

† *Ovid. 1 procul, & longas carpere perge vias.*

sed fuge, tutus eris.

Travelling is an Antidote of Love,

† *Magnum iter ad doctas proficisci cogor Athenas,*

Ut me longa gravi solvat amore via.

For this purpose saith *Propertius*, my parents sent me to *Athens*; time and absence wear away pain and grief, as fire goes out for want of fuel.

Quantum oculis, animo tam procul ibit amor.

But so as they tarry out long enough: a whole year † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*: some will hardly be weaned under. All this * *Heinsius* merrily inculcates in an Epistle to his friend *Primierus*: First fast, then tarry, thirdly change thy place, fourthly think of an halter. If change of place, continuance of time, absence, will not wear it out, with those precedent remedies, it will hardly be removed: but these commonly are of force. *Felix Plater observ. lib. 1.* had a baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, hee was in a short space cured. *Isens* a Philosopher of *Affyria*, was a most dissolute liver in his youth, *palam lasciviens*, in love with all hee met; but after hee betook himself by his friends advice to his study, and left womens company, hee was so changed, that hee cared no more for Plays, nor Feasts, nor Masks, nor Songs, nor Verses, fine cloathes, nor no such love-toys: he became a new man upon a sudden, *tanquam si piores oculos amisisset* (saith mine * Author) as if hee had lost his former eyes. *Peter Godefridus*, in the last Chapter of his third Book, hath a story out of *S. Ambrose*, of a young man, that meeting his old love, after long absence, on whom he had extreemly doted, would scarce take notice of her; shee wondred at it, that hee should so lightly esteem her, called him again, *lenibat dictis animum*, and told him who shee was, *Ego sum inquit: At ego non sum ego*: But hee replied, hee was not the same man: *proripuit sese tandem*, as *Dido* fled from * *Aeneas*, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done.

* *Philostratus de vitis Sophistarum.*

* *Virg. 6. An.*

† *Eusebius.*

† *Non sum stultus ut ante jam Neera,*

put your tricks, and practise hereafter upon some body else, you shall befool me no longer. *Petrarch* hath such another tale of a young Gallant, that loved a wench with one eye, and for that cause by his parents was sent to travel into far Countreys; after some years hee returned, and meeting the maid for whose sake hee was sent abroad, asked her how, and by

by what chance shee lost her eye? No said shee, I have lost none, but you have found yours: Signifying thereby, that all Lovers were blinde, as *Fabius* saith, *Amantes de formâ judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confesse, after they return unto themselves, by some discontinuance or better advice, wonder at their own folly, madness, stupidity, blindness, be much abashed, and laugh at Love, and call't an idle thing, condemn themselves that ever they should bee so besotted or misled; and be heartily glad they have so happily escaped.

If so bee (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, fair and foul means, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, ^b by some greater sorrow, to drive out the less, saith *Gordonius*, as that his house is on fire, his best friends dead, his money stoln. ^c That hee is made some great Governour, or hath some honour, office, some inheritance is befall him, Hee shall bee a Knight, a Baron: or by some false accusation, as they do to such as have the hickhop, to make them forget it. *Saint Hierome*, lib.2. epist.16. to *Rusticus* the Monk, hath an instance of a young man of Greece, that lived in a Monastery in Egypt, that by no labour, no continence, no perswasion, could be diverted, but at last by this trick hee was delivered. The Abbot sets one of his Covent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the Plaintiff. The young man wept, and when all were against him, the Abbot cunningly took his part, lest hee should bee overcome with immoderate grief: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts — Injuries, slanders, contemps, disgraces,

————— *spretaq; injuria forma,*

are very forcible means to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as ^e *Lucian* saith, Lovers reviled or neglected, contemned or misused, turn love to hate; ^f *redeam? Non si me obsecret, I'll never love thee more. Egone illum, qua illum, qua me, qua non?* So *Zephyrus* hated *Hyacinthus*, because hee scorned him, and preferred his Corriual *Apello* (*Palephatus*, fab. Nar.) hee will not come again though hee bee invited. Tell him but how hee was scoffed at behinde his back, ('tis the counsel of *Avicenna*) that his Love is false, and entertains another, rejects him, cares not for him, or that shee is a fool, a nasty quean, a slut, a fixen, a scold, a Devil, or which Italians commonly do, that hee or shee hath some loathsome filthy disease, gout, stone, strangury, falling-sickness, and they are hereditary, not to be avoided, he is subject to a Consumption, hath the Pox, that hee hath three or four incurable tetter, issues: that shee is bald, her breath stinks, shee is mad by inheritance, and so are all the kindred, an hair-brain, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a beggar, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father hang'd,

^b Annuncientur valde tristitia, ut major tristitia possit minorem obfuscare.

^c Aut quod sit factus senescallus, aut habeat honorem magnum.

^d Adolescens Græcus erat in Aegypti canobio qui nulla operis magnitudine, nulla persuasione flammam poterat sedare: monasterii pater hac arte servavit. Imperat cui-dam è sociis,

^e &c. Flebat ille, omnes adversabantur; solus pater callide opponere, ne abundantia tristitiæ absorberetur, quid multa? hoc invento curatus est, & à cogitationibus pristinis advocatus.

^f Tom.4.

^g Ter.

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hang'd, that he hath a Wolf in his bosome, a fore leg, hee is a Leper, hath some incurable disease, that hee will surely beat her, hee cannot hold his water, that hee cries out, or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lie with him, his house is haunted with spirits, with such fearful and tragical things, able to avert and terrifie any man or woman living. *Gordonius, cap. 20. part. 2. hunc in modum consulit; Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: Et portet subtus gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrescentia enormes, cum fatore anhelitus, & alia enormitates, quibus vetula sunt edocta: si nolit his persuaderi, subitò extrahat & pannum menstruaem, coram facie portando, exclamando, talis est amica tua; & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem fere Avicenna, cap. 24. de cura Elishi, lib. 3. Fen. 1. Tract. 4. Narrent res inmundas vetula, ex quibus abominationem incurrat, & resⁿ sordidas, & hoc assidue. Idem Arculanus, cap. 16. in 9. Rhafis, &c.*

Withall, as they do discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be wooed, or wooe some other that shall bee fairer, of better note, better fortune, birth, parentage, much to be preferred,

^s Hypatia Alexandria quendam se adamantem prolati mulieribus pannis, & in eum coniectis ab amoris infamia liberavit. Suidas & Eupapius.
^h Savanarola reg. 5.

† Virg. Egl. 2.

† *Invenies alium si te hic fastidit Alexis*, by this means, which *Fasan Pratenfis* wisheth, to turn the stream of affection another way, *Successore novo truditur omnis amor*; or as *Valesius* adviseth, byⁱ subdividing to diminish it, as a great River cut into many chanel, runs low at last.

ⁱ Distributio amoris fiat in plures, ad plures amicos animus applicet. Ovid.

^k *Hortor & ut pariter binas habeatis amicas, &c.*

If you suspect to be taken, be sure, saith the Poet, to have two Mistresses at once, or go from one to another: As hee that goes from a good fire in cold weather, is loath to depart from it, though in the next room there be a better, which will refresh him as much; there's as much difference of *hac*, as *hic ignis*; or bring him to some publique shews, plays, meetings, where hee may see variety, and hee shall likely loathe his first choice: carry him but to the next Town, yea, peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forsook *Troilus* by conversing with *Diomedes*, he will dislike his former Mistress, and leave her quite behinde him, as † *Theseus* left *Ariadne* fast asleep in the Island of *Dia*, to seek her fortune, that was er^t his loving Mistress. * *Nunc primum Dorida vetus amator contempsit*, as he said, *Doris* is but a doudy to this. As hee that looks himself in a glasse, forgets his Physiognomie forthwith, this flattering glasse of love will be diminished by remove, after a little absence it will be remitted, the next fair object will likely alter it. A young man in^a *Lucian* was pitifully in love, hee came to the Theater by chance, and by seeing other fair objects there, *mentis sanitatem recepit*, was fully recovered, ^b and went merrily home, as if he had taken a dram of oblivion. ^c A Mouse (saith an Apologer) was brought up in a chest, there fed with fragments of bread and cheefe, thought there could be no better meat, till coming forth at last, and feeding liberally of other variety of viands,

† *Higinus fab.*
43.
* *Petronius.*

^a Lib. de salt.
^b & theatro egressus hilaris, ac si pharmacum oblivionis bibisset
^c Mus in cistana natus, &c.

viands, loathed his former life: moralize this fable by thy self. Plato in his seventh book *De Legibus*, hath a pretty fiction of a City under ground,^a to which by little holes, some small store of light came; the inhabitants thought there could not be a better place, and at their first coming abroad they might not endure the light, *agerrimè solem intueri*; but after they were accustomed a little to it, *they deplored their fellows misery that lived under ground*. A silly Lover is in like state, none so fair as his Mistress at first, he cares for none but her; yet after a while, when he hath compared her with others, hee abhors her name, sight and memory. 'Tis generally true; for as he observes, *Priorem flammam novus ignis extrudit; & ea multorum natura, ut presentes maxime ament*, one fire drives out another; and such is womens weakness, that they love common'y him that is present. And so do many men (as hee confessed) hee loved *Amys*; till he saw *Floriat*, and when he saw *Cynthia*, forgate them both: but fair *Phyllis* was incomparably beyond them all, *Cloris* surpassed her, and yet when hee espied *Amarillis*, shee was his sole Mistress; O divine *Amarillis*! *quàm præcæra, cupressi ad instar, quàm elegans, quàm decens?* &c. how lovely, how tall, how comely shee was (saith *Polemius*) till hee saw another, and then shee was the sole subject of his thoughts. In conclusion, her hee loves best hee saw last. † *Triton* the Sea-God first loved *Leucothoe*, till he came in presence of *Milane*; shee was the Commandress of his heart, till hee saw *Galatea*; but (as *shee complains) hee loved another estoons, another, and another. 'Tis a thing which by *Hieroms* report, hath been usually practised. ^m *Heathen Philosophers drive out one love with another, as they do a peg, or pin with a pin. Which those seven Persian Princes did to Assuerus, that they might requite the desire of Queen Vashti with the love of others. Pausanias in Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the Garland from him; because one love drives out another.

ⁿ *Alterius vires subtrahit alter amor.*

and Tully 3. nat. deor. disputing with *C. Cotta*, makes mention of three several *Cupids*, all differing in office. *Felix Plater* in the first book of his observations, boasts how he cured a widower in *Basil*, a Patient of his; by this stratagem alone, that doted upon a poor servant his maid; when friends; children, no perswasion could serve to alienate his minde: They motioned him to another honest mans daughter in the Town, whom hee loved, and lived with, long after, abhorring the very name and sight of the first. After the death of *Lucretia*, ^o *Eurialus* would admit of no comfort, till the Emperour *Sigismond* married him to a noble Lady of his Court, and so in short space he was freed.

^a *In quem è specu subterraneo modicum lucis illabitur.*

^c *Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt.*

¹ *Tatius, lib. 6.*

[†] *Aristænetus, epist. 4.*

^{*} *Calcagnia.*

Dial. Galat.

Mox aliam prætulit, aliam prælaturus quam primum occaso ariserit.

^m *Epist. lib. 2.*

^{16.} *Philosophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod & Assuero Regi septem Principes Persarum fecere, ut Vastæ Regina desiderium amore compensarent.*

ⁿ *Ovid.*

^o *Lugubri veste indutus, consolationes non admittit: donec Cæsar ex ducali sanguine formosam virginem matrimonio conjunxit.*

Antea Sylviæ hist. de Eurialo & Lucretia.

SUBSECT. 6.

By counsel and perswasion, foulness of the fact, mens, womens faults, miseries of marriage, events of lust, &c.



There be divers causes of this burning lust, or heroical love, so there be many good remedies to ease and help; amongst which, good counsel and perswasion, which I should have handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsel can do no good.

¶ Ter.

*Quæ enim res in se neq; consilium neq; modum
Habet, ullo eam consilio regere non potes.*

Which thing hath neither judgement, or an end,
How should advice or counsel it amend?

† Virg. Egl. 1.

—† *Quis enim modus adsit amori?*

But without question, good counsel and advice must needs be of great force, especially, if it shall proceed from a wise, fatherly, reverend, discreet person, a man of authority, whom the parties do respect, stand in awe of, or from a judicious friend, of it self alone, it is able to divert and suffice. *Gordonius* the Physician attributes so much to it, that hee would have it by all means used in the first place. *Amoveatur ab illa, consilio viri quem timet, ostendendo pericula sæculi, judicium inferni, gaudia Paradisi.* Hee would have some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, Potions, *Homers* *Nepenthes*, or *Helena's* Bowl, &c. *Non cessabit pectus tundere*, shee will lament and howl for a season: Let passion have his course a while, and then hee may proceed, by fore-shewing the miserable events and dangers which will surely happen; the pains of Hell, joys of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit method, a very good means: For what † *Seneca* said of Vice, I say of Love, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it self, but * hardly left without a Tutor. 'Tis not amiss therefore to have some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindness, fury, madness, cannot apply unto themselves, or will not apprehend through weakness: and good for them to disclose themselves, to give ear to friendly admonitions. Tell me Sweet-heart (saith *Tryphena* to a love-sick *Charmides* in † *Lucian*) what it is that troubles thee; peradventure I can ease thy minde, and further thee in thy suit; and so without question shee might, and so mayest thou, if the Patient be capable of good counsel, and will hear at least what may be said.

If hee love at all, shee is either an honest woman or a whore. If dishonest, let him read or inculcate to him that fifth of *Solomons* *Proverbs*, *Eccles.*

† Lib. de beat.

vit. cap. 14.

* Longo usu

dicimus, longe

desuetudine

dediscendum

est. *Petrarch.*

epist. lib. 5. 8.

† Tom. 4. dial.

meret. Fortasse

etiam ipsa ad

amorem istum

nonnulli con-

sentio.

26. *Ambros. lib. 1. cap. 4.* in his book of *Abel and Cain, Philo Judeus de mercede mer. Platinas dial. in Amores, Esperamus*, and those three books of *Pet. Hædus de contem. amoribus, Aeneas Sylvius tart Epistle*, which he wrote to his friend *Nicholas of Warthurge*, which he calls *medelam illiciti amoris, &c.* ^a For what's an whore, as he saith, but a poler of youth, ^{*} ruine of men, a destruction, a devourer of patrimonies, a dowrsal of honour, fodder for the Devil, the gate of death, and supplement of hell? ^a *Talis amor est laqueus anime, &c.* a bitter honey, sweet poyson, delicate destruction, a voluntary mischief, *commixtum cænum, sterquilinum*. And as ^b *Pet. Aratines Lucretia*, a notable quean, confesseth; *Gluttony, anger, envy, pride, sacriledge, theft, slaughter*, were all born that day that a whore began her profession: for as shee follows it, her pride is greater than a rich churls, shee is more envious than the pox, as malicious as melancholy, as covetous as Hell. If from the beginning of the world any were mala, peyor, pessima, bad in the superlative degree, 'tis a whore; how many have I undone, caused to be wounded, slain! O Antonia, thou seest what I am without, but within God knows, a puddle of iniquity, a sink of sin, a pocky quean. Let him now that so dotes, meditate on this; Let him see the event and success of others, *Sampson, Hercules, Holofernes, &c.* those infinite mischiefs attend it: If shee be another mans wife hee loves, 'tis abominable in the sight of God and men: Adultery is expressly forbidden in Gods Commandment, a mortal sin, able to endanger his soul: If he be such a one that fears God, or have any Religion, he will eschew it, and abhor the loathsomness of his own fact. If he love an honest maid, 'tis to abuse, or marry her: if to abuse, 'tis fornication, a foul fact (though some make light of it) and almost equal to adultery it self. If to marry, let him seriously consider what he takes in hand, look before he leap, as the proverb is, or settle his affections, and examine first the party, and condition of his estate and hers, whether it be a fit match, for fortunes, years, parentage, and such other circumstances, *an sit sua Veneris*. Whether it be likely to proceed; if not, let him wisely stave himself off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as *Aeneas* forewarned by *Mercury* in a dream, left *Dido's* love, and in all haste got him to Sea,

Quid enim meretrix nisi juvenutis capilarix, virorum rapina sua mors; patrimonii devoratrix, honoris perniciēs, pabulum diaboli, janua mortis, inferni supplementum?

^{*} *Sanguinem hominum sorbent.*

^a *Contemplatione Idiotæ, c.*

^{34.} *discrimen vita, mors*

blanda, mel felleum, dulce

venenum, perniciēs delicata,

malum spontaneum, &c.

^b *Pornodidasc.*

dial. Ital. gula,

ira, invidia, superbia, &c.

crilegia, latrocinia, cædes,

eo die nata sunt, quo primum meretrix

professionem fecit. Superbia

major quam opulenti rustici,

invidia quam suis veneræ,

inimicitia nocentior melancholia, avaritia

in immensum profunda.

^c *Qualis extra sum, oides, qualis intra novit Deus.*

[†] *Kirg.*

[†] *Mæstæa, Surge sumq; vocat fortemq; Cloanthem,*

Classẽm aptent taciti jubet

did oppose with vows, tears, prayers, and imprecation,

nullus ille movetur

Fletibus, aut illas voces tractabilis audit;

and although shee

Let thy *Mercury*-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou mayest do this if thou wilt, *pater non deperit filiam, nec frater sororẽm*, a father dotes not on his own daughter, a brother on a sister; and why, because it is unnatural, unlawful, unfit. If hee be sickly, soft, deformed, let him think of his deformities, vices, infirmities; if in debt, let him ruminate how to pay his debts: if hee bee in any danger, let him seek to avoid it; if hee have any law-suit, or other business, hee may do well to let his love matters alone,

and

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† Tom. 2. In votis, Calvus cum sis, nasum habes as sinum, &c.

and follow it, labour in his vocation, whatever it is. But if he cannot so ease himself, yet let him wisely premeditate of both their estates; if they be unequal in years, shee young and he old, what an unfit match must it needs be, an uneven yoke, how absurd and undecent a thing is it! as *Lucian* told *Timolans*, for an old bald crook-nosed knave, to marry a young wench; How odious a thing it is to see an old Leacher! what should a bald fellow do with a comb, a dumb doter with a pipe, a blinde man with a looking-glass, and thou with such a wife? How absurd is it for a young man to marry an old wife for a piece of good? But put case shee be equal in years, birth, fortunes, and other qualities correspondent, hee doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comeliness of person, that is commonly the main object, shee is a most absolute form in his eye at least, *Cai formam Paphia, & Charites tribuere decorem*, but do other men affirm as much? or is it an error in his judgement?

† *Petronius*.

† *Fallunt nos oculo vagiq; sensus, Oppressa ratione mentimur,*

our eyes and other senses will commonly deceive us; it may bee, to thee thy self upon a more serious examination, or after a little absence, shee is not so fair as shee seems.

Quadam videntur & non sunt; Compare her to another standing by, 'tis a touchstone to try, confer hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it self, then all together, in all postures, several sities, and tell me how thou likest her. It may bee not shee, that is so fair, but her coats, or put another in her

Ovid.

cloaths, and shee will seem all out as fair; as the Poet then prescribes, separate her from her cloathes: suppose thou saw her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, foul linnen, course raiment, besmeared with soot, colly, perfumed with *Opoponax*, *Sagapenum*, *Assa foetida*, or some such filthy gums, dirty, about some undecent action or other; or in such a case as † *Brassivola* the

† *In Catartico, lib. 2.*

Physician found *Malatasta* his patient, after a potion of *Hellebor*, which hee had prescribed: *Manibus in terram depositis, & ano versus cælum elevato (ac videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in album parietem injiciebat, adeoque totam cameram, & se deturpabat, ut, &c.* all to be-

u *Si ferueat deformis, ecce formosa est; si frigeat formosa, jam sis informis. Th. Mornis Epigram.*

* *Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres à nocte lecto surgentes, turpiores putabit esse bestias. * Hugo de claustro Animæ, lib. 1. c. 1.*

rayed, or worse; if thou saw'st her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. rived and ill-favoured to behold. Shee many times that in a composed look seems so amiable and delicious; *tam scitulâ formâ*, if shee do but laugh

or smile, makes an ugly sparrow-mouthed face, and shews a pair of uneaven, loathsome, rotten, foul teeth: Shee hath a black skin, gouty legs, a deformed crooked carcass under a fine coat. It may be for all her costly tyes she is bald, and though shee seem so fair by dark, by candle-light, or afar off at such a distance, as *Callicratides* observed in

* *Lucian*, If thou shouldst see her neer, or in a morning, shee would appear more ugly than a beast; * *si diligenter consideres, quid per os & nares & ceteros corporis meatus egreditur, vilius sterquilinum nunquam vidisti.*

Follow

Follow my counsel, see her undrest, see her, if it be possible, out of her attires, *furtivis nudatam coloribus*; it may bee shee is like *Aesops* Jay, or * *Plinius* Cantharides, shee will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sick, pale, in a Consumption, on her death-bed, skin and bones, or now dead, *Cajus erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus*;

* *Hist. nat. II. cap. 35.* A Flie that hath golden wings, but a poysoned body.

Non redolet, sed olet, quæ redolere solet. As a posie, shee smells sweet, is most fresh and fair one day, but dried up, withered, and stinks another. Beautiful *Nirens*, by that *Homer* so much admired, once dead, is more deformed then *Thersites*, and *Solomon* deceased, as ugly as *Marcolphus*: Thy lovely Mistress, that was erst † *Charis charior ocellis*, † *Buchanan*, *Hendecasyll.* dearer to thee than thine eyes, once sick or departed, is

Vili vilior aestimata cæno, worse than any dirt or dunghill. Her embraces were not so acceptable, as now her looks be terrible: Thou had'st better behold a *Gorgons* head, than *Helenas* caikafs.

Some are of opinion, that to see a woman naked, is able of itself to alter his affection; and it is worthy of consideration, saith † *Montaigne* † *Apol. pro Rem. Seb.* the Frenchman in his Essays, that the skilfullest masters of amorous dalliance, appoint for a remedy of venereous passions, a full survey of the body; which the Poet insinuates,

‡ *Ille quod obscenas in aperto corpore partes*

‡ *Ovid. 2. rem.*

Viderat, in cursu qui fuit, hesit amor.

The love stood still, that ran in full career,

When once it saw those parts should not appear.

It is reported of *Selenus* King of *Syria*, that seeing his wife *Stratonices* bald pate, as shee was undressing her by chance, hee could never affect her after. *Remundus Lullius* the Physician, spying an ulcer or canker in his Mistress breast, whom hee so dearly loved, from that day following abhor'd the looks of her. *Philip* the French King, as *Neubrigensis, lib. 4. cap. 24.* relates it, married the King of *Denmarks* daughter, † and after he had used her as a wife one night, because her breath stunk, they say, or for some other secret fault, sent her back again to her father. *Peter Mattheus* in the life of *Lewis* the eleventh, findes fault with our English † *Chronicles*, for writing how *Margaret* the King of *Scots* daughter, and wife to *Lewis* the 11. French King, was *ob grave olentiam oris*, rejected by her husband. Many such matches are made for by-respects, or some seemly comeliness, which after honey-moons past, turn to bitterness: For burning lust is but a flash, a Gunpowder passion; and hatred oft follows in the highest degree, dislike and contempt.

‡ *Post unam noctem incertum unde offensam cepit, propter sententiam ejus spiritum alii dicunt, vel latentem fœditatem repudiavit, rem faciens plane illicitam, & regia persone multum indecoram.*

† *Hall* and *Grafton* belike.

* *Juvencal.*

* *Cum se cutis arida laxat,*

Fiunt obscuri dentes

old, and ill-favoured, they may commonly no longer abide them.

Fam gravis es nobis, be gone, they grow stale, fullsome, loathsome, odious, thou art a beastly, filthy quean;

† *faciem Phæbe cacantis habes,* thou art *Saturni* podex, withered and dry, *insipida & vetula*,

† *Mart.*

* *Tally in Cat.*

* *Hor. ode 13.*

lib. 4.

* *Te quia rugæ turpant, & capitis nives,* (I say) be gone, * *porta parent, proficiscere.*

Yes,

560

† *Locheus.*† *Qualis fuit
Venus cum fuit
virgo, balsamum spirans,
&c.** *Seneca.*a *Seneca Hyp.*b *Camerarius*

emb 68. cent. 1.

flos omnium pul-

cherimus statim

languescit, for-

ma typus.

† *Bernar. Bau-*

khus, Ep. l. 4.

a *Pausanias*

Lacon lib. 3.

Uxorem duxit

Sparte mulie-

rum omnium post

Helenam formo-

sissimam, at ob

moris omnium

tu pissimam.

b *Epist. 76. Gla-*

dium bonum di-

ces, non cui de-

curatus est bal-

theus, nec cui

vagina gemmis

distinguitur, sed

si ad secundum

subtilis acies

& mucio mu-

ri mentium omne

rupturus.

* *Pulchritudo*

corporis, tempo-

ris & morbi lu-

dibrium. orat. 3.

c *Florum muta-*

bilitate fugaci-

or, nec sua na-

tura formosas

facit, sed spe-

ctantium infir-

mitas.

† *Epist. 11.*

Quem ego de-

perco juvenis

mibi pulcherri-

mus videtur;

sed forsan a-

more percita de

amore non recte

judico.

† *Luc. Brugen-*

sis.

Yea, but you will infer, your Mistress is compleat, of a most absolute form in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, shee is the mirror of women for her beauty, comeliness, and pleasant grace, unimitable, *merae delitiae, meri lepores*, shee is *Myrothetium Veneris, Gratiarum pisis*, a meer magazine of natural perfections, shee hath all the *Veneres* and *Graces*,

— mille faces, & mille figuras,

in each part absolute and compleat,

† *Lata genas, lata os roseum, vaga lumina lata:*

to be admired

for her person, a most incomparable, unmatched piece, *aurea proles, ad simulachrum alicujus naminis composita*, a *Phoenix, vernantis atatula Venerilla*, a Nymph, a Fairy, † like *Venus* her self when shee was a maid, *nulli secunda*, a meer quintessence, *flores spirans & amaracum, scemina prodigium*: Put case shee bee, how long will shee continue?

* *Florem decoris singuli carpunt dies:*

Every day

detracts from her person, and this beauty is *bonum fragile*, a meer flash, a *Venice* glass, quickly broken, † *Anceps forma bonum mortalibus,*

— *exigui donum breve temporis,*

it will not

last. As that fair flower *Adonis*, which wee call an *Anemony*, flourisheth but one moneth, this gracious, all-commanding beauty fades in an instant. It is a jewel soon lost, the Painters Goddeffs, *falsa veritas*, a meer picture. *Favour is deceitful, and beauty is vanity*, Prov. 31. 30.

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*

Nix, Rosa, ros, fumus, ventus & aura, nihil.

A brittle Jem, bubble, is Beauty pale,

A Rose, dew, snow, smoak, wind, air, nought at all.

If shee bee fair, as the saying is, shee is commonly a fool; if proud, scornful, *sequiturq; superbia formam*, or dishonest, *rara est concordia forma atq; pudicitia*, can shee be fair and honest too? † *Aristo* the son of *Agasicles*, married a *Spartan* Lass, the fairest Lady in all Greece next to *Helen*, but for her conditions, the most abominable and beastly creature of the world. So that I would wish thee to respect, with † *Seneca*, not her person, but qualities. Will you say that's a good blade, which hath a gilded scabbard, imbroidered with gold and jewels? No, but that which hath a good edge and point, well tempered metal, able to resist. This beauty is of the body alone, and what is that, but as † *Gregory Nazianzen* telleth us, a mock of time and sickness? or as *Boethius*, 'as mutable as a flower, and 'tis not nature so makes us, but most part the infirmity of the beholder. For ask another, hee fees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell mee how thou likest my Sweet-heart, as shee asked her sister in *Aristenatus*, † whom I so much admire, methinks hee is the sweetest Gentleman, the properest man that ever I saw: But I am in love, I confess (*nec pudet fateri*) and cannot therefore well judge. But bee shee fair indeed, golden-haired, as *Anacreon* his *Bathillus* (to examine particulars) shee have

† *Flammeolos oculos, collaq; lacteola,*

a pure sanguine complexion, little mouth, coral lips, white teeth, soft and plump neck, body, hands, feet, all fair and lovely to behold, composed of all graces, elegances, an absolute piece,

† *Lumina*

† *Lumina sint Melitæ Funonia, dextra Minervæ,*

Mamilla Veneris, sura maris domina &c.

Let^d her head bee from *Prage*, paps out of *Austria*, belly from *France*, back from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her have the *Spanish* gate, the *Venetian* tire, *Italian* complemen^t, and endowments;

† Idem.
d Eebelinus ada-
giis Ger.

† *Candida syderis ardescant lumina flammis,*

Sudent colla rosas, & cedat crinibus aurum,

Mellea purpureum depromant ora ruborem;

Fulgeat, at Venerem caelesti corpore vincat;

Forma dearam omnis, &c.

† Petron. Car.

Let her bee such a one throughout, as *Lucian* decipheres in his *Images*, as *Enphanor* of old painted *Venus*; *Aristanetus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*; let her have a box of beauty to repair her self still, such a one as *Venus* gave *Phaon*, when he carried her over the *Ford*; let her use all helps Art and Nature can yield; be like her, and her, and whom thou wilt, or all these in one; a little sickness, a fever, small pox, wound, scar, loss of an eye, or limb, a violent passion; a distemperature of heat or cold, mars all in an instant, disfigures all; childe-bearing, old age, that *Tyrant Time* will turn *Venus* to *Erynnis*, raging *Time*, care, rivels her upon a sudden; after shee hath been married a finall while, and the black *Ox* hath trodden on her toe, shee will be so much altered, and wax out of favour, thou wilt not know her. One grows too fat, another too lean, &c. modest *Matilda*, pretty pleasing *Peg*, sweet singing *Susan*, mincing merry *Moll*, dainty dancing *Doll*, neat *Nancy*, jolly *Fone*, nimble *Nek*, kissing *Kate*, bouncing *Bess* with black eyes, fair *Phillis* with fine white hands, fiddling *Franck*, tall *Tib*, slender *Sib*, &c. will quickly lose their grace, grow fulsome, stale, sad, heavy, dull, sour, and all at last out of fashion. *Ubi jam vultus argutia, suavis suavitatio, blandus risus, &c.* Those fair sparkling eyes will look dull, her soft coral lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender *superficies* will be hard and harsh, her whole complexion change in a moment, and as * *Matilda* writ to King *John*,

* 24. Drakon;

I am not now as when thou saw'st me last,
That favour soon is vanished and past;
That Rosie blush lapt in a Lillie vale,
Now is with morphem overgrown and pale.
'Tis so in the rest, their beauty fades as a tree in winter, which *Dejanira* hath elegantly expressed in the Poet,

Deforme solis aspiciis truncis nemus?

Sic nostra longum forma percurrens iter,

Deperdit aliquid semper, & fulget minus,

Malisq; minus est quicquid in nobis fuit,

Olim petiitum cecidit, & partu labat,

Materq; multum rapuit ex illâ mihi,

Etas citato senior eripuit gradu.

e Senec. aff. 2.
Here, Octavius.

And as a tree that in the green wood grows,
With fruit and leaves, and in the Summer blows,

In

In Winter like a stock deformed shoves:
 Our beauty takes his race, and journey goes,
 And doth decrease, and lose, and come to nought,
 Admir'd of old, to this by childe-birth brought:
 And Mother hath berett mee of my grace,
 And crooked old age coming on a pace.

**Vides ven-
 tam mulierem,
 fulgidum ha-
 bentem oculum,
 vultu hilari co-
 ruscantem, exi-
 mium quendam
 aspectum & de-
 corem præ se fe-
 rentem, urentem
 mentem tuam
 & concupiscen-
 tiam agentem;
 cogita terram
 esse id quod
 amass, & quod
 admiraris ster-
 cus, & quod te
 urit, &c. cogita
 illam jam se-
 nescere, jam ru-
 gosam caris ge-
 nis, agrotam,
 tantis sordibus
 intus plena esse,
 pituita, stercore:
 reputa quid in-
 tra naves, ocu-
 los, cerebrum
 gestat, quas sor-
 des, &c.*

§ Subtil. 13.

*^h Cardan subtil.
 lib. 13.*

To conclude with Chrysostome, *When thou seest a fair and beautiful per-
 son, a brave Bonaroba, à tella Donna, quæ salivam moveat, lepidam puel-
 lam & quam tu facile ames, a comely woman, having bright eyes, a merry
 countenance, a shining luster in her look, a pleasant grace, wringing thy soul,
 and encreasing thy concupiscence; bethink with thy self that it is but earth
 thou lovest, a meer excrement, which so vexeth thee, which thou so admi-
 rest, and thy raging soul will be at rest. Take her skin from her face, and
 thou shalt see all loathsomeness under it, that beauty is a superficial skin and
 bones, nerves, sinews: Suppose her sick, now rivell'd, hoary-headed, hollow
 cheeked, old; within shee is full of filthy steam, stinking, putrid, excremen-
 tal stuff: snot and snevil in her nostrils, spittle in her mouth, water in
 her eyes, what filth in her brains, &c. Or take her at best, and look nar-
 rowly upon her in the light, stand nearer her, nearer yet, thou shalt per-
 ceive almost as much, and love less, as [§] Cardan well writes, *minus amant
 qui acutè vident*, though Scaliger deride him for it: If hee see her near, or
 look exactly at such a posture, whosoever hee is, according to the true
 rules of symmetry and proportion, those I mean of Albertus Durer, Lo-
 matius and Taspier, examine him of her. If hee bee *elegans formarum spe-
 ctator*, hee shall finde many faults in Physiognomie, and ill colour; if form,
 one side of the face likely bigger than the other, or crooked nose, bad eyes,
 prominent veins, concavities about the eyes, wrinkles, pimples, red
 streaks, frechons, hairs, warts, neves, inequalities, roughness, scabredity,
 paleness, yellowness, and as many colours as are in a Turkicocks neck,
 many indecorums in their other parts; *est quod desideres, est quod amputes*,
 one leers, another frowns, a third gapes, squints, &c. And 'tis true that
 he saith, *^h Diligenter consideranti raro facies absoluta, & quæ vitio caret*,
 seldom shall you finde an absolute face without fault, as I have often
 observed; not in the face alone is this defect or disproportion to be found,
 but in all the other parts, of body and minde; shee is fair indeed, but fool-
 ish; pretty, comely, and decent, of a majestical presence, but peradven-
 ture imperious, dishonest, *acerba, iniqua*, self-will'd: shee is rich, but defor-
 med; hath a sweet face, but bad carriage, no bringing up, a rude and wan-
 ton flurt; a deat body shee hath, but it is a nasty quean otherwise, a ve-
 ry slut, of a bad kinde. As flowers in a garden have colour some, but no
 smell, others have a fragrant smell, but are unseemly to the eye; one is un-
 savory to the taste as rue, as bitter as wormwood, and yet a most medici-
 nal cordial flower, most acceptable to the stomach; so are men and wo-
 men, one is well qualified, but of ill proportion, poor and base: a good
 eye shee hath, but a bad hand and foot, *sedapedes & fæda manus*, a fine
 leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I
 advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold,
 sick, fullen, dressed, undressed, in all attires, sites, gestures, passions, eat her
 meals, &c. and in some of these you will surely dislike. Yea, not her
 onely*

only let them observe, but her parents, how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them, at such an age, they will likely bee subject to, bee molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, in convicth, (as *Quiverra* prescribes) & *quibuscum conversetur*, whom shee converseth with.

Noscitur ex Comite, qui non cognoscitur ex se.

According to *Thucydides*, shee is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if shee be a noted reveler, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith *Theocritus*?

At vos festiva ne ne saltate puella,

En malus hircus adest in vos saltare paratus,

Young men will do it when they come to it,

Fawnes and Satyres will certainly play wreeks, when they come in such wanton *Barcho's*, *Elenora's* presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminate on that, and as † *Hædus* adviseth out of *Ovid*, *earum mendas notent*, note their faults, vices, errours, and think of their imperfections; 'tis the next way to divert and mitigate Loves furious head-strong passions, as a Peacocks feet, and filthy comb, they say, make him forget his fine feathers, and pride of his tail; shee is lovely, fair, well-favoured, well qualified, courteous and kinde, *But if shee bee not so to mee, what care I how kinde shee bee.* I say with † *Philostratus*, *formosa aliis, mihi superba*, shee is a tyrant to mee, and so let her go. Besides these outward næves, or open faults, errours, there bee many inward infirmities, secret; some private (which I will omit) and some more common to the sex, sullen fits, evil qualities, filthy diseases, in this case fit to bee considered; *Consideratio fæditatis mulierum, menstruæ imprimis, quam immundæ sunt, quam Savanarola proponit regula septima penitus observandum, & Platina dial. amoris fusè perstringit. Lodovicus Bonaccius mulieb. lib. 2. cap. 2. Pet. Hædus, Albertus, & infiniti ferè medici.* * A Lover in *Calgaminus* Apologies, wished with all his heart hee were his Mistres Ring, to hear, imbrace, see, and do I know not what: O thou fool, quoth the Ring, if thou wer'st in my room, thou shouldst hear, observe and see *pudenda & pænitenda*, that which would make thee loathe and hate her, yea peradventure all women for her sake.

† Lib. de contem. amoribus. Earum mendas volvant animo, sæpe ante oculos constituent, sæpe damnent.

† In delictis.

* Quum amator annulum se amicæ optaver, ut ejus amplexa frui posset, &c. O te miserum ait annulus, si meas vices obires, videres, audires, &c. nihil non odio dignum observares.

I will say nothing of the vices of their minds, their pride, envy, inconstancy, weakness, malice, self-will, lightness, insatiable lust, jealousy; *Eclus. 5. 14. No malice to a womans, no bitterness like to hers, Eccles. 7. 21.* and as the same Author urgeth, *Prov. 31. 10. Who shall finde a virtuous woman?* Hee makes a question of it. *Neq; jus, neq; bonum, neq; æquum sciunt, melius pejus, proffit, obsit, nihil vident, nisi quod libido suggerit.* They know neither good nor bad, bee it better or worse (as the Comical Poet hath it) *beneficial or hurtful, they will do what they list.*

* *Insidia humani generis, querimonia vite, Exuvia noctis, durissima cura diei, Pæna virum, nex & juvenum, &c.*

* Læthæus.

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And to that purpose were they first made, as *Jupiter* insinuates in the

* See our English Tattius l. 1.

* Poet;

The fire that bold *Prometheus* stole from mee, †
 With plagues call'd Women shall revenged be,
 On whose alluring and enticing face,
 Poor mortals doting shall their death imbrace.

In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est fœmina quæ non habeat Quid*: they have all their faults.

* Chaucer in
 Romant of the
 Rose.

* Every each of them hath some vice,
 If one bee full of villany,
 Another hath a liquozish eye.
 If one bee full of wantonness,
 Another is a Chideress.

† Qui se facilem in amore probarit, hanc succendito. At qui succendat, ad hunc diem repertus nemo. *Calpurnius*.
 1 *Aristo*.

When *Leander* was drowned, the inhabitants of *Sestos* consecrated *Hero's* Lantern to *Anteros*, *Anteroti sacrum*, † and hee that had good success in his love, should light the candle: but never any man was found to light it; which I can refer to nought; but the inconstancy and lightness of women.

‡ For in a thousand, good there is not one;
 All bee so proud, unthankful, and unkinde,
 With flinty hearts, careless of others moan,
 In their own lusts carried most headlong blind:
 But more herein to speak I am forbidden,
 Sometime for speaking truth, one may bee chidden.

† Hor.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake mee not, † *matronam nullam ego tango*, I honour the sex, with all good men, as I ought to do, rather than displease them, I will voluntarily take the oath which *Mercurius Britannicus* took, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* Let *Simonides*, *Mantuan*, *Platina*, *Pet. Aretine*, and such women-haters bear the blame, if ought bee said amiss; I have not writ a tenth of that which might bee urged out of them and others; † *non possunt in vectivæ omnes, & satyræ in fœminas scriptæ, uno volumine comprehendî*. And that which I have said (to speak truth) no more concerns them than men, though women bee more frequently named in this Tract; (to Apologize once for all) I am neither partial against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part bee understood of the other. My words are like *Passus* picture in † *Lucian*, of whom, when a good fellow had bespoke an horse to bee painted with his heels upward, tumbling on his back, hee made him passant: now when the fellow came for his peece, hee was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture upside down, shewed him the horse at that site which hee requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

† Christoph.
 Foussec.

† Encom. De-
 mosthen.

But to my purpose: If women in general bee so bad (and men worse than they) what a hazard is it to marry: where shall a man finde a good wife, or a woman a good husband? A woman a man may eschew, but not a wife: wedding is undoing (as some say) marrying marring, wooing woing:

woing: ^m a wife is a fever heetick, as Scaliger calls her, and not to bee cured but by death, as out of Menander, Athenus adds,

In pelagus te jaxis negotiorum,

Non Libyum, non Aegum, ubi ex triginta non pereant

Tria navigia: ducens uxorem servatur prorsus nemo:

Thou wadest into a Sea it self of woes;

In Libyck and Aegean each man knows

Of thirty, not three ships are cast away,

But on this rock not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I

pray you learn of them that have experience, for I have none; * *παῖδες ἐγώ*

λόγος ἐγὼ νοσοῦμαι, libri mentis liberi. For my part Ile not dissemble with him,

Este procul nymphae, fallax genus este puella,

Vita jugata meo non facit ingenio: Me juvat, &c.

many married men exclaim at the miseries of it, and rail at wives down right; I never tried, but as I hear some of them say,

° *Mare haud mare, vos mare acerrimum,*

An Irish Sea is not so turbulent and raging as a litigious wife,

* *Scylla & Charybdis Sicula contorquens freta,*

Minus est timenda, nulla non melior fera est.

Scylla and Charybdis are less dangerous,

There is no beast that is so noxious.

Which made the Devil, belike, as most interpreters hold, when hee had taken away Job's goods, *corporis & fortuna bona*, health, children, friends, to persecute him the more, leave his wicked wife, as Pineda proves out of Tertullian, Cyprian, Austin, Chrysostome, Prosper, Gaudentius, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaul him worse *quam totus infernus*, than all the fiends in hell, as knowing the conditions of a bad woman. *Jupiter non tribuit homini pestilentius malum*, saith Simonides: better dwell with a Dragon or a Lion, than keep house with a wicked wife, Ecclus. 25. 18. Better dwell in a wilderness, Prov. 21. 19. No wickedness like to her, Ecclus. 25. 22. Shee makes a sorry heart, an heavy countenance, a wounded mind, weak hands, and feeble knees, vers. 25. A woman and death are two the bitterest things in the world: *uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te.* Ter. And. 1. 5. And yet for all this wee Batchelors desire to bee married, with that Festal Virgin, wee long for it.

† *Felices nupta! moriar, nisi nubere dulce est.*

thing in the world, I would I had a wife, saith hee,

For faine would I leave a single life,

If I could get me a good wife.

Ha! ho for an husband cries she, a bad husband, nay the worst that ever was, is better than none: O blisful marriage, O most welcome marriage, and happy, are they that are so coupled: wee do earnestly seek it, and are never well rill wee have effected it. But with what fate? like those birds in the f. Embleme, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken, and might not get loose, though they had the same meat, pined away for fullness, and would not eat: So wee commend marriage,

Kkk 2

donec

^m Febris hestica uxor, & non nisi morte avelenda.

* Senecus, libros ego liberos genui. Lipsius. antiq. Lect. lib.

° Plautus Afsn. act. 1.

* Seneca in Herc. cul.

† Seneca.

† Amator. Embleme.

donec miselli liberi

*Aspicimus dominam; sed postquam heu janua clausa est,
Fel intus est quod mel fuit.*

o De rebus Hi-
berniciis, l. 3.

p Gemma pocu-
la, argentea va-
sa, calata can-
delabra, aurea,
&c. Conchilea-
ta aulæ, bucci-
narum clangor-
em, tibiærum
cantum, & sym-
phonie suavita-
tem, majesta-
temq; principis
coronati cum
vidissent sella
deaurata, &c.

1 Eubulus in
Crisil. Athenæus
dyscolophist.
l. 13. c. 3.

† Translated
by my brother
Ralf Burton.
* Juvenal.

* Hec in speci-
em dicta cave
ut credas.

5 Batchelors al-
ways are the
bravest men.
Bacon. Seek e-
ternity in me-
mory, not in
posterity, like
Epaminondas,
that instead of
children, left
two great vi-
stories behind
him, which he
called his two
daughters.

kiss and koll at our pleasure, nothing is so sweet, we are in heaven as we think: but when we are once tied, and have lost our liberty, marriage is an hell, give me my yellow hose again: a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell it self. *Dulce bellum inexpertis*, as the proverb is, 'tis fine talking of war, and marriage sweet in contemplation, till it be tried: and then as wars are most dangerous, irksome, every minute at deaths door, so is, &c. When those wild Irish Peers, saith o Stanihurst, were feasted by King Henry the second (at what time he kept his Christmas at Dublin) and had tasted of his Prince-like cheer, generous wines, dainty fare, had seen his massie plate of silver, gold, inamel'd, beset with jewels, golden candle-sticks, goodly rich hangings, brave furniture, heard his trumpets sound, Fifes, Drums, and his exquisite musick in all kindes: when they had observed his majestical presence as he sat in purple robes, crowned, with his scepter, &c. in his royal seat, the poor men were so amazed, inamored, and taken with the object, that they were *pertasi domestici & pristini tyrotarchi*, as weary and ashamed of their own sordidity and manner of life. They would all be English forthwith; who but English! but when they had now submitted themselves, and lost their former liberty, they began to rebell some of them, others repent of what they had done, when it was too late. 'Tis so with us Batchelors, when we see and behold those sweet faces, those gaudy shewes that women make, observe their pleasant gestures and graces, give ear to their Siren tunes, see them dance, &c. we think their conditions are as fine as their faces, we are taken with dumb signes, *in amplexum ruimus*, we rave, we burn, and would fain be married: But when we feel the miseries, cares, woes, that accompany it, we make our moan many of us, cry out at length and cannot be released. If this be true now, as some out of experience will enform us, farewell wiving for my part, and as the Comical Poet merrily saith,

1 *Perdatur ille pessimè qui facinoram
Duxit secundus, nam nihil primo improcor!
Ignarus ut puto mali primus fuit.*

† Foul fall him that brought the second match to passe,
The first I wish no harm, poor man alas,
He knew not what he did, nor what it was.

What shall I say to him that marries again and again;

* *Stulta maritali qui porrigit ora capistro.*

I pittie him not, for the first time he must do as he may, bear it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that *Syracusan* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife in the Sea. But this I confesse is Comically spoken, and so I pray you take it. In sober sadness, marriage is a bondage, a thraldom, a yoke, an hinderance to all good enterprises, (he hath married a wife, and cannot come) a stop to all preferments, a rock on which many are

are saved, many inpinge and are cast away: not that the thing is evil in it self, or troublesome, but full of all contentment and happines, one of the three things which please God, * *when a man and his wife agree together*, * *Ecclus. 28. 1.* an honourable and happy estate, who knows it not? If they bee sober, wise, honest, as the Poet infers,

† *Si commodos nanciscantur amores,
Nullum eis abest voluptatis genus.*

If fitly matcht bee man and wife,
No pleasure's wanting to their life.

† Euripides
Andromach.

But to indiscreet sensual persons, that as brutes are wholly led by sense, it is a fearful plague, many times an Hell it self, and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections. *Uxor nomen dignitatis, non voluptatis*, as hee said, a wife is a name of honour, not of pleasure: shee is fit to bear the office, govern a family, to bring up children, sit at bords end and carve, as some carnal men think and say; they had rather go to the stews, or have now and then a snatch as they can come by it, borrow of their neighbours, than have wives of their own; except they may, as some Princes and great men do, keep as many Curtisans as they will themselves, fly out *impune*,

† *Ælius Verus
imperator Spar.
vit. ejus.*

† *Permolere uxores alienas*, that polygamy of Turks, † *Hor.* *Lex Julia*, which *Cæsar* once inforced in *Rome* (though *Levinus Torrentius*, and others suspect it) *ut uxores quot & quas vellet liceret*, that every great man might marry, and keep as many wives as hee would, or *Irish* divorcement were in use: but as it is, 'tis hard, and gives not that satisfaction to these carnal men, beastly men as too many are: † What still the same, to be tied to one, be shee never so fair, never so virtuous, is a thing they may not indure; to love one long. Say thy pleasure, and counterfeite as thou wilt, as † *Parmeno* told *Thais*, *Neq; tu uno eris contenta*, one man will never please thee; nor one woman many men: But as † *Pan* replied to his Father *Mercury*, when hee asked whether hee was married, *Nequaquam pater, amator enim sum, &c. No Father, no, I am a Lover still, and cannot bee contented with one woman.* *Pythias*, *Æcho*, *Menades*, and I know not how many besides were his Mistresses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still? which the *Satyrist* said of *Iberina*, is verified in most;

† *Quod licet
ingratum est.*
† For better for
worse, for richer
for poorer,
in sickness and
in health, &c.
† 'tis durns service
to a sensual
man.
† *Ter. act. 1.
Sc. 2. Eunuch.*
† *Lucian. Tom.*
4. *Neq; cum u-*
nâ aliquâ rem
habere conten-
tus forem.
† *Juvenal.*

† *Unus Iberina vir sufficit: ocyus illud
Extorquebis ut hac oculo contenta sit uno,*

'Tis not one man will serve her by her will,

As soon shee'l have one eye as one man still:

As capable of any impression as *materia prima* it self, that still desires new forms, like the Sea, their affections ebb and flow. Husband is a cloak for some to hide their villany; once married shee may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eo ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum.* They are right and streight, as true *Trojans* as mine hostes daughter, that *Spanish* wench in *Ariosto*, as good wives as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himself, they must

† *Lib. 28.*

must have their pleasure of all they see, and are in a word far more fickle than any woman,

For either they bee full of jealousy,
or matterful, or loven nobelty, &c.

Good men have often ill wives, as bad as Xantippe was to Socrates, Elenora to St. Lues, Isabella to our Edward the second: and good wives are as often matched to ill husbands, as Mariamne to Herod, Serena to Dioclesian, Theodora to Theophilus, and Thyra to Gurmunde. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices; their good qualities are a fitter subject for a just volume, too well known already in every village, town and city, they need no blazon; and lest I should marr any matches, or dis-hearten loving Maids, for this present I will let them pass.

Being that men and women are so irreligious, depraved by nature, so wandering in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there bee, what hope of agreement? 'tis not *conjugium*, but *conjurgium*, as the Reed and Fern in the Embleme, averle and opposite in nature; 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly chuse a good one: a small ease hence then, little comfort.

Nec integrum unquam transiges latus diem.

If hee or shee bee such a one,

Thou hadst much better bee alone.

If shee be barren, shee is not — &c. If shee have children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee,

fecunda domum tibi prole gravabit; thou wilt not be able to bring them up, and what greater misery can there bee, than to beget children, to whom thou canst leave no other inheritance but hunger and thirst. *† cum famēs dominatur, strident voces rogantium panem, penetrantes patris cor:* what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want; and when thou hast good means, and art very careful of their education, they will not be ruled.

Think but of that old proverb, *ἡρώων τέκνα πῆμα τὰ* Heronum filii noxa; great mens sons seldome do well; *O utinam aut caelebs mansissem, aut prole carerem!* Augustus exclaims in Suetonius. Jacob had his Reben, Simeon

and Levi: David an Amnon, an Absolon, Adoniah; wise mens sons are commonly fools, insomuch that Spartian concludes, *Neminem prope magnorum virorum optimum & utilem reliquisse filium;* They had

been much better to have been childless. 'Tis too common in the middle sort, Thy son's a drunkard, a gamester, a spendthrift; thy daughter a fool, a whore; thy servants lazie drones and theeves, thy neighbours devils, they will make thee weary of thy life. *† If thy wife be froward, when shee may not have her will, thou hadst better bee buried alive; shee*

will bee so impatient, raving still, and roaring like Juno in the Tragedy, there's nothing but tempests; all is in an uproar. If shee bee soft and foolish, thou werst better have a block, shee will shame thee, and reveal thy secrets;

if

* Camerar. 82. cent. 3.

† Simonides.

* Children make misfortunes more bitter. Bacon.

† Heinsus Epist. Primiero.

Nihil miserius quam procreare liberos ad quos nihil ex hereditate tua pervenire videas praeter famem & sitim.

† Chrys. Fonteca.

* Liberi sibi carcerem.

† Melius fuerat eos sine liberis discesse.

† Lemnius cap. 6. lib. 1. Si morosa, si non in omnibus observaris, omnia impacata in aedibus, omnia sursum misceri videas, multae tempestates, &c.

Lib. 2. numer. 101. fl. nup.

if wise and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum*, saith *Nerisanus*, she will be too insolent and peevish,

Malo Venusinam quam te Cornelia mater.

Take heed, if she be a slut, thou wilt loath her; if proud, shee'l beggar thee, * *shee'l spend thy patrimony in bables*, all Arabia will not serve to perfume her hair, saith *Lucian*: if fair and wanton, shee'l make thee a *Cornuto*: if deformed, she will paint, † *If her face be filthy by nature, she will mend it by art*, *alienis & adscitis imposturis*, which who can indure? If she do not paint, she will look so filthy, thou canst not love her, and that peradventure will make thee unhoneft. *Cromerus lib. 12. hist.* relates of *Casimirus*, that he was unchast, because his wife *Aleida* the daughter of *Henry Linsgrave* of *Hessia*, was so deformed. If she be poor, she brings beggery with her (saith *Nerisanus*) misery and discontent. If you marry a maid, it is uncertain how she proves,

Hac forsitan veniet non satis apta tibi:

If young, she is likely wanton and untaught, if lusty, too lascivious, and if she be not satisfied, you know where and when, *nil nisi jurgia*, all is in an uprore, and there is little quietness to be had: if an old maid, 'tis an hazard she dies in child-bed: if a rich^d widow, *induces te in laqueum*, thou dost halter thy self, she will make all away before hand, to her other children, &c.

† *dominam quis possit ferre tantam?* she will hit thee still in the teeth with her first husband: if a young widow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allied, thy wives friends will eat thee out of house and home, *dives ruinam adibus inducit*, she will be so proud, so high-minded, so imperious. For

nihil est magis intolerabile dicit, there's nothing so intolerable, thou shalt be as the Tassell of a Gosse-hauke, *she will ride upon thee*, *domineer as she list*, wear the breeches in her oligarchical government, and beggar thee besides. *Uxores divites servitutem exigunt*, (as *Seneca* hits them *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium perdidit*. They will have sovereignty, *pro conjuge dominam arcessis*, they will have attendance, they will do what they list. † In taking a dowry thou losest thy liberty, *das intrat, libertas exit*, hazardest thine estate.

Hæ sunt atq; alia multa in magnis dotibus

Incommoditates, sumptusq; intolerabiles, &c.

with many such inconveniences: say the best, she is a commanding servant; thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy self as thou art, 'tis good to match, much better to be free.

† *procreare liberos lepidissimum*,

Hercle vero liberum esse, id multo est lepidius.

* art thou young? then match not yet; if old, match not at all.

Vis juvenis nubere? nondum venit tempus.

Ingravescente etate jam tempus præterit.

And therefore with that Philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

Consider

^b Juvenal.

* Tom. 4. *Amores*. *Omnia mariti opulentiam profunder totam Arabiam capitulis redolens.*

† Idem. *Et quis sana mentis sustinere queat &c.*

^c *Subegit ancillas quod uxore ejus deformior esset.*

^d *Sil. sup. l. 2. num. 25. Divor inducit tempestatem, pauper curam: Duceus vi duam se inducit in laqueum.*

† *Sic quisq; dicit, alteram ducit tamen.*

^e *Si dotata erit, imperiosa, contumax, viro inquitare conabitur. Petrarch.*

† If a woman nourish her husband, she is angry and impudent, and full of reproach *Ecclus 25. 24. Scilicet uxori nubere nolo mea.*

† *Plantus mil. glor. act. 3. sc. 1.*

* *Stobæus ser. 66. Alex. ab Alexand. lib. 4. cap. 8.*

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† They shall at-
tend the lamb
in heaven be-
cause they were
not defiled with
women, *Apoc.*
14.

* *Nuptiæ replent
terram, virgini-
tas Paradisum.*
Eliev.

* *Daphne in lau-
ram semper vi-
rentem, immor-
talem docet glo-
riam paratam
virginibus pu-
dicitiam ser-
vantibus.*

† *Catul. car.
nuptiali.*

† *Diet. salut. c.
22. Pulcherri-
mum fertum, in-
finitæ precii
gemma & pictu-
ra speciosa.*

* *Mart.*

° *Lib. 24. Quæ
obsequiorum di-
versitate colan-
tur homines sine
liberis.*

° *Hunc alii ad-
cenam invitant.
princeps huic
famulatur, ora-
to es gratis pa-
trrocinantur. lib.
de amore Proles.*

* *Annal. 11.*

Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, † as he said in the Comœdie, *Et isti quod fortunatum esse autnant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily he lives! he hath no man to care for but himself, none to please, no charge, none to controule him, is tied to no residence, no cure to serve, may go and come, when, whither, live where he will, his own master, and do what he list himself. Consider the excellency of Virgins, * *Virgo cælum meruit*, marriage replenisheth earth, but virginity Paradise; *Elias, Eliseus, John Baptist* were Batchelors: Virginity is a pretious Jewell, a fair garland, a never-fading flower, for why was *Daphne* turned to a green bay-tree, but to shew that virginity is immortal?

† *Ut flos in septis secretus nascitur hortis,
Ignotus pecori, nullo contusus aratro,
Quam mulcent aura, firmat Sol, educat imber, &c.
Sic virgo dum intacta manet, dum chara suis, sed
Cum Castum amisit, &c.*

Virginity is a fine picture, as *Bonaventure* calls it, a blessed thing in it self, and if you will believe a Papist, meritorious. And although there be some inconveniences, irksomeness, solitariness, &c. incident to such persons, want of those comforts, *quæ agro asideat & curet agrotum, fomentum paret, roget medicum*, &c. embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife most part enjoyes; yet they are but toys in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; Solitariness may be otherwise avoided with mirth, musick, good company, business, employment; in a word, * *Gaudebit minus, & minus dolebit*; for their good nights, he shall have good daies. And me thinks sometime or other amongst so many rich Batchelors, a benefactor should be found to build a monastical College for old, decayed, deformed, or discontented maids to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life. The rest I say are toys in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of Virginity. Think of these things, confer both lives, and consider last of all these commodious prerogatives a Batchelor hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis*, as *Tertullian* observes, with what counterfeited curtesies they will adore him, follow him, present him with gifts, *hamatis donis*, it cannot be believed; (saith ° *Ammianus*) with what humble service he shall be worshipped, how loved and respected: If he want children (and have means) he shall be often invited, attended on by Princes, and have advocates to plead his cause for nothing, as ° *Plutarch* adds. Wilt thou then be revered, and had in estimation?

— * *dominus tamen & domini rex
Si tu vis fieri, nullus tibi parvulus anlâ
Luserit Aeneas, nec filia dulcior illâ?
Fecundum & charum sterilis facit uxor amicum.*

Live a single man, marry not, and thou shalt soon perceive how those

Hæredipeta

Heredipeta (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to bee thine heir or executor: *Arxutus* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and ^{160. de bene-} *Seneca* have ^{fic. 38.} recorded, shall not go beyond them. *Periphrastomines*, that good personate old man, *delitium senis*, well understood this in *Plautus*; for when *Plen-*
sides exhorted him to marry, that hee might have children of his own, hee readily replied in this sort,

Quando habeo multos cognatos, quid opus mihi sit liberis?
Nunc bene vivo & fortunatè, atq; animo ut lubet.
Mea bona mea morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt quid agam, ecquid velim,
Qui mihi mittunt munera, ad prandium, ad cœnam vocant.

Whilst I have kin, what need I brats to have?
Now I live well, and as I will, most brave.
And when I dye, my goods Ile give away,
To them that do invite mee every day,
That visit mee, and send mee pretty toyes,
And strive who shall do mee most curtesies.

This respect thou shalt have in like manner, living as hee did, a single man. But if thou marry once, † *cogitato in omni vita te servum fore*, bethink thy self what a slavery it is, what an heavy burthen thou shalt undertake, how hard a task thou art tied to (for as *Hierome* hath it, *qui uxorem habet, debitor est, & uxoris servus alligatus*) and how continueate, what squalor attends it, what irksomeness, what charges; for wife and children are a perpetual bill of charges; besides a Myriade of cares, miseries, and troubles; for as that Comical *Plautus* merrily and truly said, Hee that wants trouble, must get to bee Master of a Ship, or marry a Wife; and as another seconds him, Wife and children have undone mee; so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor latumuit*, &c. or as hee said in the Comcedy,

† *Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*

† Ter. *Adelph.*

All gifts and invitations cease, no friend will esteem thee, and thou shalt bee compelled to lament thy misery, and make thy moan with † *Bartholomæus Sherens*, that famous Poet *Laureat*, and professor of Hebrew in *Witenberge*: I had finished this work long since, but that *inter alia dura & tristia qua misero mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, *συζυγία ob Xantipismum*, a shrew to my wife, tormented my minde above measure, and beyond the rest. So shalt thou bee compelled to complain, and to cry out at last, with * *Phoroneas* the Lawyer, *How happy had I been, if I had wanted a wife!* If this which I have said will not suffice, see more in *Lemnius. lib. 4. cap. 13. de occult. nat. mir.* *Essensæus de continentia lib. 6. cap. 8.* *Kornman de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria, Arnisaus in polit. cap. 2. and him that is instar omnium, Nevissarus the Lawyer, Sylva nuptial. almost in every page.*

† *Itineraria in psalmos instructione ad lectorem.*

* *Brisson lib. 7. 22. cap. Si uxor deesset, nihil mihi ad summam felicitatem defuisset.*

SUBS.

Philters, Magical, and Poetical cures.



* Extinguitur
virilitas ex in-
cantamentorum
maleficiis; neq;
enim fabula est,
nonnulli reperti
sunt, qui ex ve-
nificiis amore
privati sunt, ut
ex multis histo-
riis pater.

Here perswasions and other remedies will not take place, many fly to unlawful means, Philters, Amulets, Magick spels, Ligatures, Characters, Charmes, which as a wound with the spear of *Achilles*, if so made and caused, must so be cured. If forced by Spels and Philters, saith *Paracelsus*. it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. *Fernelius Path. lib. 6. cap. 13.* *Skenkius lib. 4. observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witch-craft: so saith *Baptista Codronchus, lib. 3. cap. 9. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to be done, I confess; yet often attempted: see more in *Wierus lib. 3. cap. 18. de praestig. de remediis per Philtra. Delrio Tom. 2. lib. 2. quaest. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90.* reckons up many magnetical medicines, as to piss through a ring, &c. *Mizaldus cent. 3. 30.* *Baptista Porta, Fason Pratensis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies. *Radix mandragora ebibita, Annuli ex ungulis Asini, Stercus amate sub cervical positum, illa nesciente, &c. quum odorem foeditatis sentit, amor solvitur. Noctua ovum abstemios facit, comestum, ex consilio Jathæ Indorum gymnosophista apud Philostratum lib. 13. Sanguis amasia ebibitus omnem amoris sensum tollit. Faustina Marci Aurelii uxorem gladiatoris amore captam, ita penitus consilio Chaldaeorum liberatam, refert Julius Capitolinus.* Some of our Astrologers will effect as much by Characteristical Images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantastical writers have many fabulous remedies for such as are love-sick, as that of *Protesilaus* tombe in *Philostratus*, in his dialogue betwixt *Phanix* and *Vinitor*: *Vinitor* upon occasion discouraging of the rare vertues of that shrine, telleth him, that *Protesilaus* Altar and Tombe cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes, and amongst the rest, such as are love-sick, shall there be helped. But the most famous is *Leucata Petra*, that renowned Rock in Greece, of which *Strabo* writes, *Geog. lib. 10.* not far from Saint *Mandres*, saith *Sands, lib. 1.* From which rock if any Lover flung himself down head-long, he was instantly cured. *Venus* after the death of *Adonis*, when she could take no rest for love,

1 Curat omnes
mortos, Phthi-
sers hydropes &
oculorum mor-
bos, & febre
quartana labo-
rantes & amore
captos, miris ar-
tibus eos de-
mulcet.

m The moral is,
vehement Fear
expells Love.

† Catullus.

n Quum Juno
non depreciret
Jupiter impoten-
ter, ibi solitus
laxare, &c.

† Cum vesana suas torreret flamma medullas,

came to the Temple of *Apolla* to know what she should do to bee eased of her pain: *Apollo* sent her to *Leucata Petra*, where she præcipated her self, and was forthwith freed; and when she would needs know of him a reason of it, he told her again, that he had often observed *Jupiter*, when he was enamoured on *Juno*, thither go to ease and wash himself, and after him diverse others. *Cephalus* for the love of *Protela*, *Degonetus* daughter, leapt down here; that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

Cupidinis

† *Cupidinis æstro percita è summo præceps ruit*,
hoping thus to ease her self, and to bee freed of her love-pangs.

2 *Hic se Dencalion Pyrrha succensus amore*
Merfit, & illaso corpore presit aquas:

Nec mora, fugit amor, &c. —

Hither *Dencalion* came, when *Pyrrha's* love
Tormented him, and leapt down to the Sea,
And had no harm at all, but by and by
His Love was gone, and chafed quite away.

This medicine *Jos. Scaliger* speaks of, *Ansoniarum lectionum lib. 18. Sal-*
mütz in Pancirol. de 7. mundi mirac. and other writers. *Pliny* reports,
that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which,
if any Lover taste, his passion is mitigated: And *Anthony Verdurius Imag-*
deorum, de Cupid. saith, that among the Antients there was *Amor Le-*
thes, hee took burning torches, and extinguished them in the river; his sta-
tua was to bee seen in the Temple of *Venus Elufina*, of which *Ovid* makes
mention, and saith, that all Lovers of old went thither on pilgrimage, that
would bee rid of their love-pangs. *Pausanias* in † *Phocicis*, writes of a Temple
dedicated *Veneri* in *speluncâ*, to *Venus* in the vault, at *Naupactus* in *A-*
chaia (now *Nepanto*) in which your widows that would have second hus-
bands, made their supplications to the Goddess: all manner of futes
concerning Lovers were commenced, and their grievances helped. The
same Author in *Achaicis*, tells as much of the river † *Senelus* in *Greece*; if
any Lover washed himself in it, by a secret virtue of that water (by reason
of the extreme coldness belike) hee was healed of Loves torments,

† *Amoris vulnus idem qui sanat facit.*

which if it be so, that water, as hee holds, is *omni auro pretiosior*, better than
any gold. Where none of all these remedies will take place, I know no
other, but that all Lovers must make an head, and rebel, as they did in
1 *Ansonius*, and crucifie *Cupid*, till hee grant their request, or satisfie their
desires.

SUBSECT. 5.

The last and best Cure of Love-Melancholy, is, to let
them have their desire.



He last refuge and surest remedy, to bee put in practice in the
utmost place, when no other means will take effect, is, to let
them go together, and enjoy one another; *potissima cura*
est ut heros amasiâ suâ potiatur, saith *Guianerius, cap. 15. tract.*
15. *Æsculapius* himself, to this malady, cannot invent a bet-
ter remedy, *quàm ut amanti cedat amatum*, † (*Jason Pratensis*) than that a
 Lover have his desire.

Et paritèr torulo bini jungantur in uno;

Et pulchro detur Æneæ Lavinia conjux.

And let them both be joyned in a bed,

And let *Aneas* fair *Lavinia* wed.

'Tis

† *Menander.*
° *Ovid. ep. 21.*

p *Apud anti-*
quos amor Le-
thes olim fuit,
is ardentes fa-
ces in profiren-
tem inclinabat;
hujus statua
Veneris Elusinae
templo viseba-
tur, quo aman-
tes consuebant,
qui amicæ me-
moriam deponere
volebant.

† *Lib. 10. Vota*
ei nuncupant a-
matores, multis
de causis, sed
imprimis viduæ
mulieres, ut si-
bi alteras à dea
nuptias expos-
cant.

† *Rodiginus*
ant. lect. lib. 16.
cap. 25. calls it
Senelus. Omni
amore liberat.

† *Seneca.*
2 *Cupido cruci-*
fixus: Lepi-
dum poema.

† *Cap. 19. de*
morb. cerebr.

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* *Patiens potius
tur re amara, si
fieri possit, opti-
ma cura, cap. 16
in 9. Rhafis.*

† *Si nihil aliud,
nuptia & copu-
latio cum ea.*

† *Petrionius Ca-
tal.*

* *Cap. de Ilisbi.*

*Non invenitur
cura, nisi regimen
connexione in-
ter eos, secun-
dum modum pro-
missionis, & le-
gis, & sic vidi-
mus ad carnem
restitutum, qui
jam venerat ad
aversionem;
evanuit cura
postquam sensit,
&c.*

† *Fama est me-
lancholicum
quendam ex a-
more insanabi-
liter se haben-
tem, ubi puella
se conjunxisset,
restitutum, &c.*

† *Jovian. Pon-
tanus, Basi.
lib. 1.*

'Tis the special cure, to let them bleed in *vena Hymenae*, for love is a plu-
rifie, and if it be possible, so let it be,

— *optataq; gaudia carpant.*

* *Arculanus* holds it the speediest and the best cure, 'tis *Savonarolas* last
precept, a principal infallible remedy, the last, sole, and safest refuge,

† *Julia sola potes nostras extinguere flammās,*

Non nive, non glacie, sed potes igne pari.

Julian alone can quench my desire,

With neither ice nor snow, but with like fire.

When you have all done, saith *Avicenna*, there is no speedier or safer
course, than to joyn the parties together according to their desires and wishes,
the custome and form of law; and so we have seen him quickly restored to his
former health, that was languished away to skin and bones; after his desire
was satisfied, his discontent ceased, and we thought it strange, our opinion is
therefore, that in such cases Nature is to be obeyed. *Areteus* an old Author
lib. 3. cap. 3. hath an instance of a young man, when no other means
could prevail, was so speedily relieved. What remains then but to joyn
them in marriage?

† *Tunc & Basia morsunculasq;*

Surreptim dare, mutuos socrere

Amplexus licet, & licet jocari.

they may then kiss and coll, lye and look babies in one anothers eyes, as
their Syres before them did, they may then satiate themselves with loves
pleasures, which they have so long wished and expected;

Atq; uno simul in toro quiescant,

Conjuncto simul ore suavientur,

Et somnos agitent quiete in una.

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by rea-
son of many and several impediments. Sometimes both parties them-
selves are not agreed: Praents, Tutors, Masters, Guardians, will not give
consent; Laws, Customes, Statutes hinder; poverty, superstition, fear
and supition: many men dote on one woman, *semel & simul*: she dotes
as much on him, or them, and in modesty must not, cannot woo, as un-
willing to confess, as willing to love: she dares not make it known, shew
her affection, or speak her minde. And *hard is the choice* (as it is in *Eu-
phues*) when one is compelled either by silence to dye with grief, or by speak-
ing to live with shame. In this case almost was the fair Lady *Elizabeth*
Edward the fourth his daughter, when she was enamoured on *Henry* the
seventh, that noble young Prince, and new saluted King, when she brake
forth into that passionate speech, † *O that I were worthy of that comely*
Prince! but my father being dead, I want friends to motion such a matter!
What shall I say? I am all alone, and dare not open my mind to any. What if I
acquaint my mother with it? bashfulness forbids. What if some of the Lords?
audacity wants. O that I might but confer with him, perhaps in discourse
I might let slip such a word that might discover mine intention! How ma-
ny modest maides may this concern, I am a poor servant, what shall I
do? I am a fatherless childe, and want means, I am blith and buxome,
young and lusty, but I have never a suter, *Expectant stolidi ut ego illos ro-
gatum veniam*, as † she said, a company of silly fellows, look belike
that

† *Speeds hist. e*
*M. S. Ber. An-
drea.*

† *Lucretia in*
Cælestina act.
19. Barthio
interpret.

that I should woo them and speak first: fain they would and cannot woo,

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—† *qua primum exordia sumam?* being meerly passive they may not make sute, with many such lets and inconveniencies, which I know not; what shall wee do in such a case? sing *Fortune my Foe?* —

† Virg. 4. An.

Some are so curious in this behalf, as those old *Romans*, our modern *Venetians*, *Dutch* and *French*, that if two parties dearly love, the one noble, the other ignoble, they may not by their Laws match, though equal otherwise in years, fortunes, education, and all good affection. In *Germany*, except they can prove their gentility by three descents, they scorn to match with them. A noble man must marry a noble woman: a Baron, a Barons daughter; a Knight, a Knights; a Gentleman, a Gentlemans; as flatters fort their flatts, do they degrees and families. If shee bee never so rich, fair, well-qualified otherwise, they will make him forsake her. The *Spaniards* abhor all widows; the *Turks* repute them old women, if past five and twenty. But these are too severe Laws, and strict Customes, *dandum aliquid amori*, wee are all the sons of *Adam*, 'tis opposite to Nature, it ought not to bee so. Again, hee loves her most impotently; shee loves not him, and so *è contra*. * *Pan* loved *Echo*, *Echo* *Moschi*; *Satyrus*, *Satyrus Lyda*.

* E Græc

*Quantum ipsorum aliquis amantem oderat,
Tantum ipsius amans odiosus erat.*

They love and loath of all sorts, hee loves her, shee hates him, and is loathed of him, on whom shee dotes. *Cupid* hath two darts, one to force love, all of Gold, and that sharp,

Ovid. Met. 1.

—^a *Quod facit auratum est;* another blunt, of Lead, and that to hinder; — *fugat hoc, facit illud amorem.*

This wee see too often verified in our common experience. ^b *Choresus* dearly loved that Virgin *Callyrrhoe*; but the more hee loved her, the more shee hated him. *Oenone* loved *Paris*, but hee rejected her; they are stiff of all sides, as if beauty were therefore created to undo, or bee undone. I give her all attendance; all observance, I pray and intreat, † *Alma precor miserere mei*, fair Mistress pity mee, I spend my self, my time, friends and fortunes to win her favour (as hee complains in the ^c *Eglogue*) I lament, sigh, weep, and make my moan to her, but shee is hard as flint,

^b Pausanias Achaicus lib. 7. Perditè amabat Callyrrhoen virginem, & quanto erat Choresi amor vehementior, tanto erat puellæ animus ab ejus amore alienior.

† Virg. 6. Ecl. ^c Erasmus Egl. Galatea.

— *cantibus Ismariis immotior* — as fair and hard as a Diamond, shee will not respect, *Despectus tibi sum*, or hear mee;

Nil lacrymas miserata meas, nil flexa querelis.

What shall I do? I wooed her as a young man should do, But Sir, shee said, I love not you.

* Angerianus Erotopagnoni.

* *Durior ac scopulis mea Cælia, marmore, ferro, Robore, rupe, antro, cornu, adamante, gelu.*

Rock, Marble, heart of Oak, with Iron barr'd, Frost, Flint or Adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

^d Virg. ^e Læchus.

I protest, I swear, I weep, — ^a *Rusticus est Coridon, nec munera curat Alexis.* ^c *odioq, rependit amores,*

Irrisu lacrymas — shee neglects mee for all this, shee

shee derides mee, contemns mee, shee hates mee: *Phyllida* flouts mee:
Cante, feris, quercu durior Euridice, stiff, churlish, rocky still.

And 'tis most true, many Gentlewomen are so nice, they scorn all suiters, crucifie their poor Paramours, and think no body good enough for them, as dainty to please as *Daphne* her self,

† *Ovid Met. 1.*

† *Multi illam petière, illa aspernata petentes,
 Nec quid Hymen, quid amor, quid sint connubia curat.*

Many did wooe her, but shee scorn'd them still,

And said shee would not marry by her will.

One while they will not marry, as they say at least (when as they intend nothing less) another while not yet, when 'tis their onely desire, they rave upon it. Shee will marry at last, but not him: hee is a proper man indeed, and well qualified, but hee wants means: another of her suiters hath good means, but hee wants wit; one is too old, another too young, too deformed, shee likes not his carriage: a third too loosely given, hee is rich, but base born: shee will bee a Gentlewoman, a Lady, as her Sister is, as her Mother is: shee is all out as fair, as well brought up, hath as good a portion, and shee looks for as good a match, as *Matilda* or *Derinda*: if not, shee is resolved as yet to tarry, so apt are young maids to boggle at every object, so soon woon or lost with every toy, so quickly diverted, so hard to bee pleased. In the mean time, *quot tor sit amantes?* one suter pines away, languisheth in love; *mori quot denique cogit!* another sighs and grieves, shee cares not: and which * *Stroza* objected to *Ariadne*,

* *Errot. lib. 2.*

*Nec magis Euriali gemitu, lachrymisque moveris,
 Quàm prece turbati flectitur ora sali.*

*Tu juvenem, quo non formosior alter in urbe,
 Spernis, & insano cogis amore mori.*

Is no more mov'd with those sad sighs and tears,
 Of her sweet-heart, than raging Sea with prayers:
 Thou scorn'st the fairest youth in all our City,
 And mak'st him almost mad for love to dye:

They take a pride to prank up themselves, to make young men enamored,

† *T. H.*

———† *captare viros & spernere captos,*

to dote on them, and to run mad for their sakes,

† *Virg. A. Ap.*

———† *sed nullis illa movetur*

Fletibus, aut voces ullas tractabilis audit,

Whilest niggardly their favors they discover,

They love to be belov'd, yet scorn the Lover.

All sute and service is too little for them, presents too base:

Tormentis gaudet amanti — Et spoliis,

As *Atalanta*, they must bee over-run, or not wonn. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitful, false-hearted, as irrefragable and peevish on the other side, *Narcissus*-like,

* *Metamor. 3.*

* *Multi illum Juvenes, multa petière puella,
 Sed fuit in tenerâ tam dira superbia formâ,
 Nulli illum Juvenes, nulla petière puella.*

Young men and maids did to him sue,
But in his youth so proud, so coy was he,
Young men and maids bad him adiew.

Echo wept and wooed him by all means above the rest, love me for pitty,
or pitty me for love, but he was obstinate,

Ante ait emoriar quam sit tibi copia nostri,
he would rather dye than give consent. *Psyche* ran whining after *Cupid*;

† *Formosum tua te Psyche formosa requirit*;

Et poscit te dia deum, puerumq; puella,

Fair *Cupid*, thy fair *Psyche* to thee sues,

A lovely lass a fine young gallant woos;

but he rejected her nevertheless. Thus many Lovers do hold out so long,
doting on themselves, stand in their own light, till in the end they come
to be scorned and rejected; as *Stroza's Gargiliana* was,

Te juvenes, te odere senes, desertaque langues,

Qua fueras procerum publica cura prius.

Both young and old do hate thee scorned now,

That once was all their joy and comfort too.

as *Narcissus* was himself,

Died ere he could enjoy the love of any.

Who despising many

They begin to be

contemned themselves of others, as he was of his shadow, and take up
with a poor curat, or an old serving-man at last, that might have had
their choice of right good matches in their youth, like that generous
Mare in † *Plutarch*, which would admit of none but great Horses, but
when her tail was cut off, and mane shorn close, and she now saw her self
so deformed in the water, when she came to drink, *ab asino conscendi se*
passa, she was contented at last to be covered by an Ass. Yet this is a
common humor, will not be left, and cannot be helped.

† *Dial. am.*

† *Hanc volo quæ non vult, illam quæ vult ego nolo:*

Vincere vult animos, non satiare Venus.

† *Ansonius*

I love a maid, she loves me not: full fain

She would have me, but I not her again;

So Love to crucifie mens souls is bent,

But seldom doth it please or give content.

Their love danceth in a ring, and *Cupid* hunts them round about, he dotes;
is doted on again,

Dumque petit petitur, pariterq; accedit & ardet,
their affection cannot be reconciled. Oftentimes they may and will not,
'tis their own foolish proceedings that mars all, they are too distrustful
of themselves, too soon dejected: say she be rich, thou poor, she yong,
thou old; she lovely and fair, thou most ill-favoured and deformed;
she noble, thou base; she spruce and fine, but thou an ugly Clown: *nil*
desperandum; there's hope enough yet: *Mopso Nisa datur, quid non spe-*
remus amantes? put thy self forward once more, as unlikely matches
have been and are daily made, see what will be the event. Many leave
roses and gather thistles, loath hony and love verjuice: our likings are as
various as our palates. But commonly they omit opportunities, *oscula qui*
sumpsit, &c. they neglect the usual means and times.

Hee that will not when hee may,
When hee will hee shall have nay.

They look to bee wooed sought after, and sued to. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suiters equally enamoured, doting all alike; and where one alone must speed, what shall become of the rest? *Hera* was beloved of many, but one did enjoy her; *Penelope* had a company of suiters, yet all missed of their aim. In such cases hee or they must wisely and warily unwind themselves, unsettle his affections by these rules above prescribed,

† *Ovid. Met. 9.*

† ——— *quin stultos excutit ignes*, divert his cogitations, or else bravely bear it out, as *Turnus* did, *Tua sit Lavinia conjux*, when hee could not get her, with a kinde of heroical scorn hee bid *Aeneas* take her, or with a milder farewell, let her go,

——— *Et Phillida solus habeta*, take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why? because hee could not get them; care not thou for that which may not be had.

Many such inconveniences, lets and hinderances there are, which cross their projects, and crucifie poor Lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they bee reconciled all, agreed hitherto, suppose this love or good liking bee betwixt two alone, both parties well pleased, there is *mutuus amor*, mutual love and great affection: yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequal: one rich, another poor: *durus pater*, an hard-hearted, unnatural, a covetous Father will not marry his son, except hee have so much mony, *ita in aurum cranes insanunt*, as † *Chrysostome* notes, nor joyn his daughter in marriage, to save her dowry, or for that hee cannot spare her for the service shee doth him, and is resolved to part with nothing whilest hee lives, not a penny, though hee may peradventure well give it, hee will not till hee dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnestly. Or else hee wants means to set her out, hee hath no mony, and though it bee to the manifest prejudice of her body and soules health, hee cares not, hee will take no notice of it, shee must and shall tarry. Many slack and careless Parents, *iniqui patres*, measure their childrens affections by their own, they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their childrens *Genius*, have them *â pueris & illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur quæ est nunc, non quæ olim fuit*: as hee said in the Comœdy: they will stifle nature, their young bloods must not participate of youthful pleasures, but bee as they are themselves, old on a sudden. And 'tis a general fault amongst most Parents in bestowing of their children, the Father wholly respects wealth, when through his own folly, riot, indiscretion, hee hath embeazled his estate, to recover himself, hee confines and prostitutes his eldest sons love and affection to some fool, or ancient, or deformed peere for mony,

† *Hom. 5 in 1.*
epist. Thest. cap.
4. vers. 1.

Ter.

† *Ter. Heaut.*
Scen. ult.

† *Phanareta ducet filiam, rusam illam virginem,*
Casiam, s' arso ore, adunco naso ———

and though his son utterly dislike, with *Clitipho* in the Comœdy,
Non

Non possum pater: If shee be rich, *Eia* (hee replies) *ut elegans est? credas animum ibi esse*, hee must and shall have her, shee is fair enough, young enough, if he look or hope to inherit his lands, he shall marry, not when or whom hee loves, *Arconidis hujus filiam*, but whom his Father commands, when and where hee likes, his affection must dance attendance upon him. His daughter is in the same predicament forsooth, as an empty boat shee must carry what, where, when, and whom her Father will. So that in these businesses, the Father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman. All which ² *Livy* exemplifies, *dec. 1. lib. 4.* A Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute That the gentry and commonalty must not match together) the matter was controverted: The Gentleman was preferred by the Mothers voice, *qua quam splendidissimis nuptiis jungi puellam volebat*: the overseers stood for him that was most worth, &c. But parents ought not to bee so strict in this behalf, Beauty is a dowry of it self all-sufficient, ^{*} *Virgo formosa, etsi oppidò pauper, abundè dotata est*, ² *Rachel* was so married by *Jacob*, and *Bonaventure*. ^b in 4. sent. denies that hee so much as venially sins, that marries a maid for comeliness of person. The *Jews*, *Deut. 21. 11.* if they saw amongst the captives a beautiful woman, some small circumstances observed, might take her to wife. They should not bee too severe in that kinde, especially if there bee no such urgent occasion, or grievous impediment. 'Tis good for a commonwealth. [†] *Plato* holds, that in their contracts young men should never avoid the affinity of poor folks, or seek after rich. Poverty and base parentage may bee sufficiently recompenced by many other good qualities, modesty, virtue, religion, and choice bringing up, ^{*} *I am poor, I confess; but am I therefore contemptible, and an abject? Love it self is naked, the Graces, the Stars, and Hercules clad in a Lions skin.* Give something to virtue, love, wisdom, favour, beauty, person; bee not all for mony. Besides, you must consider, that *Amor cogi non potest*, Love cannot bee compelled, they must affect as they may: ^c *Fatum est in partibus illis quas finis abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in Heaven.

*It lies not in our power to love or hate,
For will in us over-rul'd by fate.*

A servant maid in [†] *Aristanetus* loved her Mistress Minion, which when her Dame perceived, *furiosa emulatione*, in a jealous humour shee dragg'd her about the house by the hair of the head, and vexed her fore. The wench cried out, ^{*} *O Mistress, fortune hath made my body your servant; but not my soul!* Affections are free, not to bee commanded. Moreover it may bee to restrain their ambition, pride, and covetousness, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to bee made. For I am of *Plato* and ^d *Bodines* mind, that Families have their bounds and periods as well as Kingdomes, beyond which for extent or continuance they shall not exceed, six or seven hundred years, as they there illustrate by a multitude of examples, and which *Peucer* and [†] *Melanthon* approve, but in a perpetual tenor (as wee see by many pedegrees of Knights, Gentlemen, Yeomen) continue

² *Plinius & nobilis ambiebant puellam, puella certamen in partes venit, &c.*

^{*} *Apuleius Apol. Gen. 26. Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

[†] *Lib. 6. de leg. Ex usu reipub. est ut in nuptiis judenes neq; pauperum affinitatem fugiant neq; divitum sectentur.*

^{*} *Philost. ep. Quoniam pauper sum, idcirco contemptior & abjectior tibi videar? Amor ipse nudus est, Gratia & astra; Hercules pelle leonina indutus.*

^c *Juvenal. Lib. 2. ep. 7.*

^{*} *Julianus inquit, non mentem una addixit mihi fortuna servituti.*

^d *De reipub. c. de period. rerum pub.*

[†] *Com. in Car. Chron.*

as they began, for many descents with little alteration. Howsoever, let them I say, give something to youth, to love; they must not think they can fancy whom they appoint; ^e *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not bee forced: Love craves liking, as the saying is, it requires mutual affections, a correspondency: *invito non datur nec auferitur*, it may not bee learned, *Ovid* himself cannot reach us how to love, *Solomon* describe, *Apelles* paint, or *Helena* express it. They must not therefore compel or intrude; [†] *quis enim (as Fabius urgeth) amare alieno animo potest?* but consider withall the miseries of inforced marriages; take pity upon youth: and such above the rest as have daughters to bestow, should bee very careful and provident to marry them in due time. *Syracides* cap. 7. vers. 25. calls it a weighty matter to perform, so to marry a daughter to a man of understanding in due time: *Virgines enim tempestivè locanda*, as [†] *Lemnius* admonisheth, lib. 1. cap. 6. Virgins must bee provided for in season, to prevent many diseases, of which [†] *Rodericus a Castro de morbis mulierum* lib. 2. cap. 3. and *Lod. Mercatus* lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum, have both largely discoursed. And therefore as well to avoid these feral maladies, 'tis good to get them husbands betimes, as to prevent some other gross inconveniences, and for a thing that I know besides, *ubi nuptiarum tempus & atas advenit*, as *Chrysostome* adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If *Nevisanus* the Lawyer do not impose, they may do it by right: for as hee proves out of *Curcius*, and some other Civilians, *Sylva, nup. lib. 2. numer. 30.* [§] A Maid past 25 years of age, against her parents consent, may marry such a one as is unworthy of, and inferiour to her, and her Father by law must bee compelled to give her a competent dowry. Mistake mee not in the mean time, or think that I do Apologize here for any headstrong unruly wanton flurts. I do approve that of *S. Ambrose* (comment in *Genesis* 24. 51.) which hee hath written touching *Rebecca's* spousals, A woman should give unto her parents the choice of her husband, [†] lest shee bee reputed to bee malapert and wanton, if shee take upon her to make her own choice; ^{*} for shee should rather seem to bee desired by a man, than to desire a man her self. To those hard parents alone I retort that of *Curtius* (in the behalf of modest Maids) that are too remiss and careless of their due time and riper years. For if they tarry longer, to say truth, they are past date, and no body will respect them. A woman with us in Italy (saith [†] *Aretines Lucretia*) 24 years of age, is old already, past the best, of no account. An old fellow, as *Lycistrata* confesseth in ^{*} *Aristophanes*, *etsi sit canus, citò puellam virginem ducat uxorem*, and 'tis no news for an old fellow to marry a young wench: but as hee follows it, *mulieris brevis occasio est, et si hoc non apprehenderit, nemo vult ducere uxorem, expectans verò sedet*, who cares for an old Maid? shee may fit, &c. A virgin, as the Poet holds, *lasciva & petulans puella virgo*, is like a flower, a Rose withered on a sudden.

^e *Plin. in pan.*

[†] *Declam. 306.*

[†] *Puellis imprimis nulla danda occasio lapsus. Lem. lib. 1. 54. de vir. instit. † See more part. 1. f. mem. 2. Subf. 4.*

[§] *Filia excedens aetatem 25. potest inscio patre nubere, licet indignus sit maritus, & cum cogere ad congruè dotandum.*

[†] *Ne appetentia procacioris reputetur auctor.*

^{*} *Expectata enim magis debet videri à viro quam ipsa Virum expectasse.*

[†] *Mulier apud nos 24 annorum vetula est & proposititia.*

^{*} *Comed. Lycistrat. And. Diogen. Interpr.*

^h *Ausonius edy. 14.*

^h *Quam modò nascentem rutilus conspexit Eous, Hanc rediens sero vespere vidit anum.*

Shee

Shee that was erst a Maid as fresh as May,

Is now an old Crone, time so steals away.

Let them take time then while they may, make advantage of youth, and
as hee prescribes, *Collige virgo rosas dum flos novus & nova pubes,*

Et memor esto avum sic properare tuum;

Idem.

Fair Maids go gather Roses in the prime,

And think that as a flower so goes on time.

Let's all love, *dum vires anniq; sinunt*, whiles wee are in the flower of
years, fit for Love-matters; and while time serves: for

¶ Soles occidere & redire possunt,

¶ Catullus.

Nobis cum semel occidit brevis lux,

Nox est perpetuo una dormienda.

¶ Suns that set may rise again,

But if once wee lose this light,

'Tis with us perpetual night.

*¶ Translated
by M. B. Johnson.*

Volat irrevocabile tempus, time past cannot bee recall'd. But wee need no
such exhortation, wee are all commonly too forward: yet if there bee any
escape, and all bee not as it should, as *Diogenes* struck the Father when the
son swore, because hee taught him no better; if a maid or young man mis-
carry, I think their Parents oftentimes, Guardians, Overseers, Gover-
nours, *neq; vos* (saith * *Chrysostome*) *a supplicio immunes evadetis, si non* * *Hom. 5. in x*
statim ad nuptias, &c. are in as much fault, and as severely to be punished, *Thef. 4. 2.*
as their children, in providing for them no sooner.

Now for such as have free liberty to bestow themselves, I could wish
that good counsel of the Comical old man were put in practice,

¶ Opulentiores pauperiorum ut filias

** Plautus.*

Indotatas ducant uxores domum:

Et multo fiet civitas concordior,

Et invidia nos minore utemur, quam utimur.

That rich men would marry poor maidens some,

And that without dowry, and so bring them home,

So would much concord bee in our City,

Less envy should wee have, much more pity.

If they would care less for wealth, wee should have much more content
and quietness in a Common-wealth. Beauty, good bringing up, mee
thinks, is a sufficient portion of it self, —† *Dos est sua forma puellis,*

† Ovid.

and hee doth well that will accept of such a wife. *Eubulides* in *¶ Aristane-*

¶ Epist. 12. l. 2.

tus married a poor mans childe, *facie non illatabili*, of a merry counte-

Eligit conjugem

nance, and heavenly visage, in pity of her estate, and that quickly. *Acon-*

pauperem, indo-

tus coming to *Delos*, to sacrifice to *Diana*, fell in love with *Cydippe* a

tatam, & subito

noble lass, and wanting means to gether love, flung a golden apple into

deamavit, ex

her lap, with this inscription upon it,

ejus inopia.

Furo tibi sanè per mystica sacra Diana;

Me tibi venturum comitem, sponsumq; futurum.

I swear by all the Rites of *Diana*,

Hee come and bee thy husband; if I may.

Shee considered of it, and upon some small inquiry of his person and e-
state was married unto him.

Blessed

Blessed is the wooing,
That is not long a doing,

As the saying is; when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing up, like her person? let her means bee what they will, take her without any more ado. ^a *Dido* and *Aeneas* were accidentally driven by a storm both into one cave, they made a match upon it; *Masinissa* was married to that fair captive *Sophonisba* King *Scyphax* wife, the same day that hee saw her first, to prevent *Scipio* and *Lalius*, lest they should determine otherwise of her. If thou lovest the party, do as much: good education and beauty is a competent dowry, stand not upon mony. *Erant olim aurei homines* (saith *Theocritus*) & *adaman-tes redamabant*, in the golden world men did so (in the reign of [†] *Ogyges* belike, before staggering *Ninus* began to domineer) if all bee true that is reported: and some few now adaies will do as much, here and there one; 'tis well done mee thinks, and all happinefs befall them for so doing. [†] *Leontius* a Philosopher of *Athens*, had a fair daughter called *Athenais*, *multo corporis lepore ac Venere* (saith mine author) of a comely carriage, hee gave her no portion but her bringing up, *occulto forma præsagio*, out of some secret fore-knowledge of her fortune, bestowing that little which hee had, amongst his other children: But shee thus qualified, was preferred by some friends to *Constantinople* to serve *Pulcheria* the Emperours sister, of whom shee was baptized and called *Eudocia*. *Theodosius* the Emperour in short space took notice of her excellent beauty and good parts, and a little after, upon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. [†] *Rodoph* was the fairest Lady in her daies in all *Egypt*; shee went to wash her, and by chance (her maids mean while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammeticus* the King of *Egypt*s lap at *Memphis*: hee wondered at the excellency of the shooe, and pretty foot, but more *Aquila factum*, at the manner of the bringing of it: and caused forthwith proclamation to bee made, that shee that owned that shooe, should come presently to his Court; the Virgin came and was forthwith married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as have means, that will either do (as hee did) themselves, or so for love, &c. marry their children. If hee be rich, let him take such a one as wants, if shee be virtuously given; for as *Syracides* cap. 7. ver. 19. adviseth, *Forego not a wife and good woman; for her grace is above gold*. If shee have fortunes of her own, let her make a man. *Danans* of *Lacedamon* had a many daughters to bestow, and means enough for them all, hee never stood enquiring after great matches, as others use to do, but * sent for a company of brave young gallants home to his house, and bid his daughters chuse every one one, whom shee liked best, and take him for her husband, without any more ado. This act of his was much approved in those times. I but in this Iron age of ours wee respect riches alone (for a maid must buy her husband now, with a great dowry, if shee will have him) covetousness and filthy lucre marrs all good matches, or some such by respects.

^a Virg. *Æn.*

[†] *Fabius pictor.*
Amor ipse
conjunxit popu-
los, &c.

[†] *Lipsius polit.*
Sebast. Mayer.
Select. sect. i. c.
13.

[†] *Mayerus se-*
lect. Sect. i. c.
14. & Ælian.
l. 13. c. 33. Cum
famula lavan-
tis vestes incu-
stiosus custodi-
rent, &c. man-
davit per uni-
versam Ægyp-
tum ut famina
quereretur, cu-
jus is calcus
esset; eamq; sic
inventam in
matrimonium
accepit.

* *Pausanias*
lib. 3. de Laco-
niciis. Dimisit
qui nuntiarent,
&c. optionem
pucillis dedit, ut
eavum quolibet
eum sibi virum
deligeret, cuius
maxime esset
forma compla-
cita.

Crales a *Scrobian* Prince (as *Nicephorus Gregoras Rom. Hist. lib. 6.* relates it) was an earnest suitor to *Eudocia* the Emperours sister, though her brother much desired it, yet shee could not † abide him, for hee had three former wives, all basely abused; but the Emperour still, *Crales amicitiam magni faciens*, because hee was a great Prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter *Simonida* to him, a little girle five years of age (hee being forty five) and five * years elder than the Emperour himself: Such disproportionable and unlikely matches can wealth and a fair fortune make. And yet not that alone, it is not only mony, but sometime vain-glory, pride, ambition, do as much harm as wretched covetousness it self in another extream. If a Yeoman have one sole daughter, hee must over-match her; above her birth and calling, to a Gentleman forsooth, because of her great portion, too good for one of her own rank; as hee supposeth: A Gentlemans daughter and heir must bee married to a Knight Barronets eldest son at least, and a Knights only daughter to a Baron himself, or an Earl, and so upwards, her great dowry deserves it. And thus striving for more honour to their wealth, they undo their children, many discontentments follow, and oftentimes they ruinate their Families. * *Paulus Fovius* gives instance in *Galcatus* the second, that Heroical Duke of *Millan*, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & ferè exitiales quæsit;* hee married his eldest son *John Galeatius* to *Isabella* the King of *France* his sister, but shee was *socero tam gravis, ut ducentis millibus aureorum constiterit*, her entertainment at *Millan* was so costly, that it almost undid him. His daughter *Violanta* was married to *Lionel* Duke of *Clarence* the youngest son to *Edward* the third King of *England*, but, *ad ejus adventum tanta opes tam admirabili liberalitate profusa sunt, ut opulentissimorum regum splendorem superasse videretur*, hee was welcmed with such incredible magnificence, that a Kings purse was scarce able to bear it; for besides many rich presents of horses, arms, plate, mony, jewels, &c. hee made one dinner for him and his company, in which were thirty two messes, and as much provision left; *ut relatæ à mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men: But a little after *Lionel* died, *nova nuptæ & intempestivis Conviviis operam dans, &c.* and to the Dukes great loss, the solemnity was ended. So can titles, honours, ambition, make many brave, but unfortunate matches, of all sides for by-respects, though both crased in body and mind, most unwilling, averse, and often unfit; so love is banished, and wee feel the smart of it in the end. But I am too lavish peradventure in this subject.

† *Illius conjugium abominabatur.*

* *Socero quinquaginta circiter annos natu minor.*

* *Vit. Galeat. secundi.*

Another let or hinderance is strict and severe Discipline, Laws and rigorous customes that forbid men to marry at set times, and in some places: as Prentises, Servants. Collegiats, States of lives in Copy-holds, or in some base interiour Offices, *Velle licet* in such cases, *potiri non licet*, as hee said. They see but as prisoners thorow a grate, they covet and catch but *Tantalus à labris, &c.* Their love is lost, and vain it is in such an estate to attempt. † *Gravissimum est adamare nec potiri*, tis a grievous thing to love and not injoy. They may indeed, I deny not, marry if they will,

† *Apuleius in Catel nobis cupidò velle dat, posse abnegat.*
† *Anacreon &c.*

† Continencie
dozum ex fide
possidet, quia
certum si eum
vocari ad cœli-
baturum cui de-
mis, &c.

* Aët. 16. 7.

† Rom. 1. 13.

will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a Wolf by the ears; they must either burn or starve. 'Tis *Cornutum sophisma*, hard to resolve, If they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they do not marry, in this heroical passion they furiously rage, are tormented, and torn in peeces by their predominate affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his *Tract de Divortio*, because God hath so called him to a single life, in taking away the means of marriage: * *Paul* would have gone from *Mysia* to *Bythinia*, but the Spirit suffered him not, and thou wouldest peradventure bee a married man with all thy will, but that protecting Angel holds it not fit. The devil too sometimes may divert by his ill suggestions, and marr many good matches, as the same † *Paul* was willing to see the *Romans*, but hindered of Satan, hee could not. There be those that think they are necessitated by Fate, their Stars have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way: I know what Astrologers say in this behalf, what *Ptolomy quadripartit. Tract. 4. cap. 4. Skoner lib. 1. cap. 12.* what *Leovitius genitur. exempl. 1.* which *Sextus ab Heminga* takes to be the Horoscope of *Hieronymus Wolfius*, what *Pezelius, Origanus* and *Leovitius* his illustrator, *Garcens cap. 12.* what *Functine, Protanus, Campanella*, what the rest (to omit those *Arabian* conjectures à *parte Conjugii*, à *parte lasciviae, triplicitates Veneris, &c.* and those resolutions upon a question, *an amica potiatur, &c.*) determine in this behalf, viz. *an sit natus conjugem habiturus; facile an difficultè sit sponsam impetraturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum* both in mens and womens genitures, by the examination of the seventh house, the *Almutens*, Lords and Planets there, a ☿^d & ☽^a &c. by particular Aphorisms, *Si dominus 7^{ma} in 7^{ma} vel secunda nobilem decernit uxorem; servam aut ignobilem si duodecimâ. Si Venus in 12^{ma} &c.* with many such, too tedious to relate. Yet let no man bee troubled, or finde himself grieved with such Prædictions, as *Hier. Wolfius* well saith in his Astrological † Dialogue, *non sunt pratoriana decreta*, they bee but conjectures, the Stars incline, but not enforce,

* Præfix. gen.
Leovitii.

Sydera corporibus præsunt cœlestia nostris,

Sunt ea de vili Condita namq; luto:

Cogere sed nequeunt animum ratione fruentem,

Quippe sub imperio solius ipse dei est.

wisdom, diligence, discretion, may mitigate, if not quite alter such decrees, *Fortuna sua à cuiusque fingitur moribus*, * *Qui cauti, prudentes, voti compotes, &c.* Let no man then bee terrified or molested with such Astrological Aphorisms, or bee much moved, either to vain hope, or fear, from such prædictions, but let every man follow his own free will in this case, and do as hee sees cause. Better it is indeed to marry than burn, for their souls health, but for their present fortunes, by some other means to pacifie themselves, and divert the stream of this fiery torrent, to continue as they are, ^k rest satisfied, *lugentes virginitatis florem sic aruisse*

* Idem Wolfius
dial.

^k That is, make
the best of it,
and take his lot
as it falls.

ruisse, deploring their misery with that Eunuch in *Libanius*, since there is no help or remedy, and with *Jephthe's* daughter to bewail their virginities.

Of like nature is superstition, those rash vowes of Monks and Friers, and such as live in religious Orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

* *Votoq; suo sua forma repugnat.* What Merits and Indulgences they heap unto themselves by it, what commodities, I know not, but I am sure, from such rash vowes, and inhumane manner of life proceed many † inconveniences, many diseases, many vices, masturbation, satyriasis, priapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murther, and all manner of mischiefs: read but *Bales Catalogue of Sodomites*, at the visitation of Abbies here in England, *Henry Stephan* his Apol. for *Herodotus*, that which *Vlricus* writes in one of his Epistles, ^m that Pope Gregory when he saw 6000. skulls and bones of infants taken out of a fish-pond near a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance. Read many such, and then ask what is to be done, is this vow to be broke or not? No, saith *Bellarmino*, cap. 38. lib. de Monach. melius est scortari & uri quam de voto cœlibatus ad nuptias transire, better burn or fly out, than to break thy vow. And *Coster* in his *Enchiri. de cœlibat. sacerdotum*, saith it is absolutely gravius peccatum, ⁿ a greater sin for a Priest to marry, than to keep a concubine at home. *Gregory de Valence*, cap. 6. de cœlibat. maintaines the same, as those *Essci* and *Montanists* of old. Insomuch that many Votaries, out of a false perswasion of merit and holiness in this kinde, will sooner dye than marry, though it be to the saving of their lives. ^o Anno 1419. *Pius 2.* Pope, *James Rossa* Nephew to the King of Portugal, and then elect Archbishop of Lisbon, being very sick at Florence, ^p when his Physicians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully chose to dye; Now they commended him for it: But *S. Paul* teacheth otherwise, Better marry than burne, and as † *S. Hierome* gravely delivers it, *Alia sunt leges Caesarum, alia Christi, aliud Papinianus, aliud Paulus noster precipit*, there's a difference betwixt Gods ordinances, and mens lawes: and therefore *Cyprian Epist. 8.* boldly denounceth, *impium est, adulterum est, sacrilegum est, quodcunque humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious, what men make and ordain after their own furies to cross Gods lawes. † *Georgius Wicelius* one of their own arch Divines (*Inspect. eccles. pag. 18.*) exclaims against it; and all such rash monastical vowes, and would have such persons seriously to consider what they do, whom they admit, *ne in posterum querantur de inanibus stupris*, lest they repent it at last. For either as he follows it, you must allow them Concubines, or suffer them to marry, for scarce shall you finde three Priests of three thousand, *qui per atatem non ament*, that are not troubled with burning lust. Wherefore I conclude, It is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

* *Ovid. 1 met.*
† *Mercurialis de Priapismo.*
^m *Memorable quod Vlricus epistola refert Gregorium quum ex piscina quadam allata plus quam sex mille infantum capita vidisset, ingemuisse & decrevum de cœlibatu tantam cœdis causam confessus condigno illud poenitentia fructu purgasse.* *Summus ex concil. Trident. part. 3. de cœlibatu sacerdotum.*
ⁿ *Si nubat, quam si domi concubinam aliat.*
^o *Alphonsus Caecanius lib. de gest. pontificum.*
^p *Cum medici suaderent ut aut nuberet aut coitu interetur, sic mortem vitari posse, mortem potius intrepidus expectavit &c.*
† *epist. 30.*

† *Vide vitam ejus edit. 1623. by D. T. James.*

The

• Lidgate in
Chaucers flower
of curtsie.

• The silly wren, the Citmouse also,
The little Redbreast have their election,
They fly I saw and together gone,
Where as hem list, about enbiron,
As they of kinde have inclination,
And as nature Impels and guide,
Of every thing list to provide.

But man alone, alas the hard stond,
Full cruelly by kinde ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasure;
What meaneth this, what is this pretence
Of laws, I wis, against all right of kinde
Without a cause, to narrow men to binde?

¶ Tis not mul-
titude but idle-
nesse which
causeth begge-
ry.

¶ Or to set them
a work, and
bring them up
in some honest
trades.

¶ Dion Cassius
lib. 56.

¶ Sardus Bux-
torphius.

¶ Claude Alba-
ville in his hist.
of the French-
men to the Isle
of Maragnan,
An 1614.

* Rara quidem
dea tu es O
Chastitas in his
terris, nec facile
perfecta, varius
perpetua, cogi
nonnuquam po-
test, ob naturæ
defectum, vel si
disciplina per-
vaserit, consu-
ra compresserit.

Many Lay-men repine still at Priests marriages above the rest, and not at Clergy men only, but all of the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their parish belike shall be pestered with Orphants, & the world full of beggers: but these are hard-hearted, unnatural, monsters of men, shallow politicians, they do not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa*, may be sent? Let them consult with *Sr William Alexanders* book of Colonies, *Orpheus Juniors* Golden fleece, *Captain Whitburne*, *M^r Hagthorp*, &c. and they shall surely be otherwise informed. Those politique *Romans* were of another minde, they thought their City and Country could never be too populous. *Adrian* the Emperour said, He had rather have men than mony, *malle se hominum adjectione ampliare imperium, quam pecuniâ*; *Augustus* *Caesar* made an oration in *Rome* *ad calibes*, to perswade them to marry; some countries compelled them to marry of old, as *Jews*, *Turks*, *Indians*, *Chinese*, amongst the rest in these daies, who much wonder at our discipline to suffer so many idle persons to live in Monasteries, and often marvel how they can live honest. In the Isle of *Maragnan*, the Governour and petty King there did wonder at the *Frenchmen*, and admire how so many Friers, and the rest of their company could live without wives, they thought it a thing impossible, and would not believe it. If these men should but survey our multitudes of religious houses, observe our numbers of Monasteries all over *Europe*, 18. Nunneries in *Padua*, in *Venice* 31. Cloisters of Monks, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Provinces and Cities, what would they think, do they live honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can continue but by compulsion. * O chastity (saith he) thou art a rare Goddess in the world, not so easily got, seldome continueate: Thou maiest now and then be compeld either for defect of nature, or if discipline perswade, decrees enforce: or for some such by-respects, fullennesse, discontent, they have lost their first loves, may not have whom they will themselves, want of meanes, rash vows, &c. But can he willingly contain? I thinke not.

not. Therefore either out of commiseration of humane imbecillity, in policy, or to prevent a far worse inconvenience, for they hold it some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most mens bodies do so furiously desire it, they have heretofore in some Nations liberally admitted polygamy and stews, an hundred thousand Curtisans in grand *Cairo* in *Egypt*, as * *Radziwilus* observes, are tollerated, besides boyes: how many at *Fessa*, *Rome*, *Naples*, *Florence*, *Venice*, &c. and still in many other Provinces and Cities of Europe they do as much, because they think young men, Church-men, & servants amongst the rest, can hardly live honest. The consideration of this belike made *Vibius* the *Spaniard*, when his friend † *Crassus* that rich *Roman* gallant lay hid in the Cave, ut voluptatis quam atas illa desiderat copiam faceret, to gratifie him the more, send two * lusty lasses to accompany him all that while hee was there imprisoned. And *Surenus* the *Parthian* General, when hee warred against the *Romans*. to carry about with him 200 Concubines, as the *Swisse* Souldiers do now commonly their wives. But because this course is not generally approved, but rather contradicted as unlawful, and abhorred, in most Countries they do much incourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, *Fus trium liberorum*, and in *Agellius lib. 2. cap. 15*, *Eliau lib. 6. cap. 5*, *Valerius lib. 1. cap. 9*. * Wee read that three children freed the Father from painful offices, and five from all contribution. A woman shall bee saved by bearing children. *Epietetus* would have all marry, and as † *Plato* will 6. de legibus, he that marieth not before 35 years of his age, must be compelled and punished, and the mony consecrated to † *Juno's* Temple; or applied to publick uses. They account him in some Countries unfortunate, that dies without a wife, a most unhappy man, as * *Boetius* infers, and if at all happy, yet infortuno felix, unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See *Lucian de luctu*, *Sands fol. 83*, &c.

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burn, fire and flame, they care not, so they bee not troubled with them. Some are too curious, and some too covetous, they may marry when they will, both for ability and means, but so nice, that except, as *Theophilus* the Emperour was presented by his Mother *Empress*, with all the rarest beauties of the Empire in the great Chamber of his Palace at once, and bid to give a golden apple to her hee liked best. If they might so take and chuse whom they list out of all the fair Maids their Nation affords, they could happily condescend to marry: otherwise &c. why should a man marry, saith another *Epicurean* rout, what's matrimony but a matter of mony? why should free nature bee entrenched on, confined or obliged, to this or that man or woman, with these manicles of body and goods? &c. There are those too, that dearly love, admire & follow women, all their lives long, spongi *Penelopes*, never well but in their companies, wistly gazing on their beauties, observing close, hanging after them, dallying still with them, & yet dare not will not marry. Many poor people, & of the meaner sort, are too distrustful of Gods providence, they will not, dare not for such worldly respects, fear of want, woes, miseries, or that they shall light as † *Lemnius* saith, on a scold, a flat,

M m m

* Peregrin.
Hierosol.† Plutarch. Vita ejus, adolescentia media constitutus.
* Ancillas dum egritia forma et etatis flore.

u Alex. ab Alex. l. 4 c. 8.

* Tres filii patrem ab excubiis, quinque ab omnibus officiis liberabant.

† Præcepto primo, cogatur nubere aut mulieretur et pecunia Templo Junonis dedicetur et publica fiat.
† Nic. Hill. Epist. philosoph.* Consol. 3.
Prof. 7.

z Qui se capivo matrimonio alligari non patiuntur. Lemnius lib. 4. 13. de occult. nat. Abhorrent multi a matrimonio, nemini osam, querulam, sacerdotem, amaram, axerem perferre cogantur.

or

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or a bad wife. And therefore † *Tristem Juventam Venere desertâ colunt*, they are resolved to live single, as † *Epaminondas* did,

† *Senec. Hippol.*† *Calebs enim**vixerat nec ad**uxorem ducen-**dam unquam**induci potuit.** *Senec. Hip.** *Hor.*† *Antas Syl-**vius de dictis**Sigismundi.**Menfius, Pri-**miero.** *Nil ait esse prins, melius nil cælibe vitâ;*

and ready with *Hippolitus* to abjure all women, * *Detestor omnes, horreo, fugio, execror, &c.* But *Hippolite* nescis quod fugis vita bonum,

Hippolite nescis — alas poor *Hippolitus*, thou knowest

not what thou sayest, 'tis otherwise *Hippolitus*. † Some make a doubt, *an uxor literato sit ducenda*, whether a Scholar should marry, if shee be fair, shee will bring him back from his grammar to his horn-book, or else with kissing and dalliance shee will hinder his study; if foul, with scolding, hee cannot well intend to both, as *Philippus Beroaldus* that great *Bononian* Doctor once writ, *impediri enim studia literarum, &c.* but hee recanted at last, and in a solemn sort with true conceived words hee did ask the world and all women forgiveness. But you shall have the story as hee relates himself, in his Commentaries on the sixt of *Apuleius*: For a long time I lived a single life, & *ab uxore ducenda semper abhorruî, nec quicquam libero lecto censui jucundius*, I could not abide marriage, but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices amores discurrebam*, I took a snatch where I could get it, nay more, I railed at marriage down right, and in a publick auditory when I did interpret that sixt Satyre of *Juvenal*, out of *Platarch* and *Seneca*, I did heap up all the diatribes I could against women; but now recant with *Stesichorus*, *Palinodiam cano, nec pœnitet censeri in ordine maritorum*, I approve of marriage, I am glad I am a † married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chaste a wife, so loving a wife, and I do wish and desire all other men to marry, and especially Scholars; that as of old *Martia* did by *Hortensius*, *Terentia* by *Tullius*, *Calphurnia* to *Plinius*, *Pudentilla* to *Apuleius*, * hold the candle whilst their husbands did meditate and write, so theirs may do to them, and as my dear *Camilla* doth to mee. Let other men bee averse, rail then and scoff at women, and say what they can to the contrary, *uir sine uxore malorum expertus est, &c.* a single man is an happy man, &c. but this is a toy,

† *Habeo uxorem ex animi sententia Camillam Palcotti Jurisconsulti filiam.** *Legentibus** *meditantibus** *Condela-** *brum tenuerunt.** *Hor.** *Nec dulces amores sperne puer, neq; tu choreas;*

these men are too distrustful and much to blame, to use such speeches,

* *Parcite paucorum diffundere crimen in omnes,*

They must not condemn all for some. As there bee many bad, there bee some good wives; as some be vitious, some be virtuous: read what *Salomon* hath said in their praises, *Prov. 31.* and *Syracides*, *cap. 26. & 30.* Blessed is the man that hath a virtuous wife, for the number of his daies shall bee double. A virtuous woman rejoyceth her husband, and shee shall fulfil the years of his life in peace. A good wife is a good portion (*& 36. 24.*) an help, a pillar of rest, *columna quietis,*

* *Apbrauius.** *Qui capit uxorem, fratrem capit atq; sororem.*

Et 30.

hee that hath no wife, wandereth to and fro mourning. Minuantur atra conjugum cura; women are the sole, only joy, and comfort of a mans life, born ad usum & lusum hominum, † *Firmamenta familiae,*

† *Lechaus.*† *Baconis Es-*† *sayes.*† *Delitia humani generis, solatia vite,*† *Blanditia noctis, placidissima cura dier,*† *Vota virum, juvenum spes, &c.*

A wife is a young mans Mistress, a middle ages companion, an old mans Nurse: *Particeps latorum & tristium*, A prop, an help, &c.

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† *Optima viri possessio est uxor benevola,*

† *Euripides.*

Mitigans iram & avertens animam ejus à tristitia;

Mans best possession is a loving wife,
She tempers anger, and diverts all strife.

There is no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife,

Quam cum chara domi conjux, fidusq; maritus

Unanimes degunt

saith our Latin *Homer*,

shee is still the same in sickness and in health, his eye, his hand, his bosome-friend, his partner at all times, his other self, not to bee separated by any calamity, but ready to share all sorrow, discontent, and as the *Indian* women do, live and dye with him, nay more, to dye presently for him. *Admetus* King of *Thessaly*, when hee lay upon his death-bed, was told by *Apollo*s Oracle, that if hee could get any body to die for him, hee should live longer yet, but when all refused, his parents, *esi decrepiti*, friends and followers forsook him, *Alcestis* his wife, though young, most willingly undertook it, what more can bee desired or expected? And although on the other side there bee an infinite number of bad husbands (I should rail downright against some of them) able to discourage any women; yet there bee some good ones again, and those most observant of Marriage-Rites. An honest Country-fellow (as *Falgosus* relates it) in the Kingdome of *Naples*, * at plough by the Sea side, saw his wife carried away by *Mauritanian* Pirats, hee ran after in all haste, up to the chin first, and when hee could wade no longer, swam, calling to the Governour of the ship to deliver his wife, or if hee must not have her restored, to let him follow as a prisoner, for hee was resolved to bee a Gally-slave, his drudge, willing to endure any misery, so that hee might but enjoy his dear wife. The *Moore*s seeing the mans constancy, and relating the whole matter to their Governour at *Tunis*, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; ^c Hee that will avoid trouble, must avoid the world (*Ensebius præpar. Evangel. 5. cap. 50.*) Some trouble there is in marriage, I deny not, *Etsi grave sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis*, &c. yet there be many things to ^a sweeten it, a pleasant wife, *placens uxor*, pretty children, *dulces nati*, *delicia filiorum hominum*, the chief delight of the sons of men, *Eccles. 2. 8.* &c. And howsoever, though it were all troubles, ^e *utilitatis publicæ causa devorandum*, grave quid libenter subeundum, it must willingly bee undergone for publick goods sake,

* Cum juxta mare agerem co-
leret: Omnis enim
miseria immemorem,
conjugalis amor
eum fecerat. Non sine
ingenii admiratione,
tanta hominis chari-
tate motus esse jus-
sit, &c.

^c Qui vult vitare molestias
vitet mundum.

^d Tide Blos

τιδε τεγνὸν

ἀτεγ χευσὺς

ἀφροδίτης.

Quid vita est

quæso quidve

est sine Cypride

dulce? Mimæc.

^e Erasmus.

* E Stobæo.

* *Audite (populus) hæc, inquit Susarion,*

Male sunt mulieres, veruntamen O populares,

Hoc sine malo domum inhabitare non licet.

Hear mee, O my Country-men, saith *Susarion*,

Women are naught, yet no life without one.

† *Malum est mulier, sed necessarium malum.*

M m m 2

† *Menander.*
they

* Seneca Hyp.
Lib. 3. num. 1.

† Hist. lib. 4.

§ Palingenius.

† Euripon lib. 7.
cap. 23.

h Noli societatem habere, &c.

i Lib. 1. cap. 6.
Si, inquit, Quirites, sine uxore esse possemus, omnes careremus, Sed quoniam sic est, saluti potius publice quam voluptati consulendum.

† Beatum foret si liberos amo & argento mercari, &c.
* Seneca Hyp.

they are necessary evils, and for our own ends wee must make use of them to have issue, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church. For to what end is a man born? why lives hee, but to increase the world? and how shall hee do that well, if hee do not marry? *Matrimonium humano generi immortalitatem tribuit*, saith *Nevisanus*, Matrimony makes us immortal, and according to † *Tacitus*, 'tis *firmisimum imperii munimentum*, the sole and chief prop of an Empire.

§ *Indigne vivit per quem non vivit & alter*.

† which *Pelopidas* objected to *Epaminondas*, hee was an unworthy member of a Common-wealth, that left not a childe after him to defend it, and as *Trismegistus* to his son *Tatius*, have no commerce with a single man: Holding belike that a Batchelor could not live honestly as hee should, and with *Georgius Wicelius*, a great Divine and holy man, who of late by twenty six arguments commends marriage as a thing most necessary for all kinde of persons, most laudable and fit to bee embraced and is perswaded withall, that no man can live and dye religiously, and as hee ought, without a wife, *persuasus neminem posse neq; pie vivere, neq; bene mori citra uxorem*, hee is false, an enemy to the Common-wealth, injurious to himself, destructive to the world, an apostate to nature, a rebel against Heaven and Earth. Let our wilful, obstinate, and stale Batchelors ruminat of this, *If wee could live without wives*, as *Marcellus Numidicus* said in *Agellius*, *wee would all want them*, but because wee cannot, let all marry, and consult rather to the publick good, than their own private pleasure or estate. It were an happy thing, as wise † *Euripides* hath it, if wee could buy children with gold and silver, and bee so provided, *sine mulierum congressu*, without womens company, but that may not bee,

* *Orbis jacebit squallido turpis sita,
Vanum sine ullis classibus stabit mare,
Alesq; caelo deerit & sylvis fera.*

Earth, Air, Sea, Land, eftsoon would come to nought,
The world it self should bee to ruine brought.

Necessity therefore compels us to marry.

But what do I trouble my self, to finde arguments to perswade to, or commend marriage? behold a brief abstract of all that which I have said, and much more, succinctly, pittihly, pathetically, perspicuously, and elegantly delivered in twelve motions to mitigate the miseries of marriage, by * *Jacobus de Voragine*,

* Gen. 2. Adjutorium simile, &c.

1 *Res est? habes qua tueatur & augeat.*

2 *Non est? habes qua querat.*

3 *Secunda res sunt? felicitas duplicatur.*

4 *Adverse sunt? Consolatur, adsidet, onus participat ut tolerabile fiat.*

5 *Domi es? solitudinis tedium pellit.*

6 *Foras? Discedentem visu prosequitur, absentem desiderat, redeuntem laeta excipit.*

7 *Nihil jucundum absq; societate? Nulla societas matrimonio suavior.*

8 *Vinculum Conjugalis charitatis adamantinum.*

9 *Accrescit dulcis affinitum turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*

- 10 *Pulchra sis prole parens.*
- 11 *Lex Mosi sterilitatem matrimonii execratur, quanto amplius Caelibatum?*
- 12 *Si natura penam non effugit, ne voluntas quidem effugiet.*
- 1 Hast thou means? thou hast one to keep and increase it.
- 2 Hast none? thou hast one to help to get it.
- 3 Art in prosperity? thine happiness is doubled.
- 4 Art in adversity? shee'l comfort, assist, bear a part of thy burthen to make it more tolerable.
- 5 Art at home? shee'l drive away melancholy.
- 6 Art abroad? shee looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy return.
- 7 There's nothing delightful without society, no society so sweet as Matrimony.
- 8 The band of Conjugal Love is adamantine.
- 9 The sweet company of kinsmen increaseth, the number of parents is doubled, of brothers, sisters, nephews.
- 10 Thou art made a Father by a fair and happy issue.
- 11 *Moses* curseth the barrenness of Matrimony, how much more a single life?
- 12 If *Nature* escape not punishment, surely thy *Will* shall not avoid it.
- All this is true, say you, and who knows it not? but how easie a matter is it to answer these motives, and to make an *Anti-parodia* quite opposite unto it? To exercise my self I will Essay.
- 1 Hast thou means? thou hast one to spend it.
- 2 Hast none? thy beggery is increased.
- 3 Art in prosperity? thy happiness is ended.
- 4 Art in adversity? like *Jobs* wife, shee'l aggravate thy misery, vex thy soul, make thy burden intolerable.
- 5 Art at home? shee'l scold thee out of doors.
- 6 Art abroad? If thou bee wise, keep thee so, shee'l perhaps graft horns in thine absence, scowl on thee coming home.
- 7 Nothing gives more content than solitariness, no solitariness like this of a single life.
- 8 The band of Marriage is adamantine, no hope of loosing it, thou art undone.
- 9 Thy number increaseth, thou shalt bee devoured by thy Wives friends.
- 10 Thou art made a *Cornuto* by an unchast wife, and shalt bring up other folks children instead of thine own.
- 11 *Paul* commends Marriage, yet hee prefers a single life.
- 12 Is Marriage honourable? What an immortal crown belongs to Virginity?

So *Siracides* himself, speaks as much as may bee, for and against women, so doth almost every Philosopher plead *pro* and *con*, every Poet thus argues the case (though what cares *vulgus hominum* what they say?) so can I conceive peradventure, and so canst thou: when all is said,

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yet since some bee good, some bad, let's put it to the venture. I conclude therefore with Seneca,

—*cur Toro viduo jaces?*

*Tristem juventam solve : nunc luxus rape,
Effunde habenas, optimos vita dies
Effluere prohibe.*

Why dost thou lye alone ; let thy youth and best daies to pass away ? Marry whilst thou mayest, *donec viventi canities abest morosa*, whilst thou art yet able, yet lusty,

† Ovid.

† *Elige cui dicas, tu mihi sola places.*

make thy choice, and that freely, forthwith, make no delay, but take thy fortune as it falls. 'Tis true,

† Euripides.

—† *calamitosus est qui inciderit*

In malam uxorem, felix qui in bonam.

'Tis an hazard both waies I confess, to live single, or to marry,

† E græco Valerius lib. 7. cap. 7.

† *Nam & uxorem ducere, & non ducere malum est,*

it may bee bad, it may bee good; as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, a most unspeakable benefit, a sole content on the other, 'tis all in the proof. Bee not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, *mutuos foventes amplexus*; Take mee to thee, and thee to mee; to morrow is S^t. Valentines day, let's keep it Holiday for Cupids sake, for that great God Loves sakes, for Hymens sake, and celebrate * *Venus Vigil* with our Ancestors for company together, singing as they did,

* *Pervigilium Veneris* è veteri Poeta.

Cras amet qui nunquam amavit, quique amavit, cras amet.

Ver novum, ver jam canorum, ver natus orbis est,

Vere concordant amores, vere nubunt alites,

Et nemus coma resolvit, &c. —

Cras amet, &c.

Let him that is averse from marriage read more in *Barbarus de re uxori. lib. 1. cap. 1. Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1.*

* *Domus non potest consistere sine uxore. Nevisanus lib. 2. numb. 18.*

† *Nemo in severissima Stoicorum familia qui non barbam quor & supercilium amplexibus uxoris submitterit, aut in ista parte à reliquis dissenserit. Hensius Primitivo.*

† *Quid libentius homo masculus videtur debet quam bellam uxorem?*

* *Nevisanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus tracts in laudem matrimonii, &c.* and I doubt not but in the end hee will rest satisfied, recant with *Beroaldus*, do penance for his former folly, singing some penitential ditties, desire to bee reconciled to the Deity of this great God Love, go a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and bee as willing at last to imbrace marriage as the rest: There will not bee found, I hope, ¹ *No not in that severe family of Stoicks, who shall refuse to submit his grave beard, and supercilious looks to the clipping of a wife, or disagree from his fellows in this point. For what more willingly (as † Varro holds) can a proper man see than a fair wife, a sweet wife, a loving wife? can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?*

Since then this of marriage, is the last and best refuge, and cure of Heroical love, all doubts are cleared, and impediments removed, I say again, what remains, but that according to both their desires, they be happily joyned, since it cannot otherwise bee helped. God send us all good

good wives, every man his wish in this kinde, and me mine!

† And God that all this world hath wrought,
Send him his Love that hath it so deer bought.

If all parties be pleased, aske their Banes, 'tis a match. * *Fruitur Rhodan-*
the sponsa, sponso Dosicle, Rhodanthe and Dosicles shall go together, Clitiphon
and Leucippe, Theagines and Chariclia. Poliarchus hath his Argenis, Lysan-
der Calista, (to make up the mask) ^m *Potiturque sua puer Iphis Ianthi.*

* And Troilus in lust and in quiet,
Is with Creseid, his owne heart sweet.

And although they have hardly past the pikes, through many difficulties
and delays brought the match about, ye let them take this of * *Ariste-*
netus (that so marry) for their comfort: † *After many troubles and cares,*
the marriages of Lovers are more sweet and pleasant. As we commonly con-
clude a Comœdy with a ° wedding, and shaking of hands, lets shut up
our discourse, and end all with an † *Epithalamium.*

Feliciter nuptis, God give them joy together. ^p *Hymen O Hymenæe, Hy-*
men ades O Hymenæe ! Bonum factum, 'Tis well done, *Haud equidem sine*
mente reor, sine numine Divum, 'tis an happy conjunction; a fortunate
match, an even couple,

Ambo animis, ambo prestantes viribus, ambo
Florentes annis, ———

they both excel in gifts of body and mind, are both equal in years; youth,
vigor, alacrity, she is fair and lovely as *Lais* or *Helena*, he as another
Charinus or *Alcibiades*,

——— ^a *Indite ut lubet & brevi*
Liberos date. ———

Then modesty go sport and play,
And let's have every year a boy.

† Goe give a sweet smell as *Incense*, and bring forth flowers as the *Lilly*: that [†] *Ecclus. 39. 14.*
we may say hereafter,

Scitus Mecastor natus est Pamphilo puer.

In the mean time I say,

† *Ite, agite O juvenes, * non murmura vestra columba,*
Brachia non hederæ, neq; vincant oscula conchæ.

Gentle youths go sport your selves betimes,
Let not the Doves outpass your murmurings,
Or Ivy clasping armes, or oyster kissings.

And in the morn betime, as those ° *Lacedæmoniam* Lasses saluted *Helena*
and *Menelaus*, singing at their windowes, and wishing good successe, do
we at yours:

Salve O sponsa, salve felix, det vobis Latona
Felicem Sobolem, Venus dea det æqualem amorem
Inter vos mutuo; Saturnus durabiles divitias,
Dormite in pectora mutuo amorem inspirantes;
Et desiderium ! ———

Good morrow Master Bridegroom, and Mistris Bride;
Many fair lovely Bernes to you betide !
Let *Venus* to you mutual love procure,

† *Chancer.*

* *Conclusio The-*
od. Prodrumi. 9. l.

Amor.

^m *Ovid.*

* The conclu-
sion of Chaucers
Poem of *Troilus*
and *Creseid.*

* *Epist. 4. l. 2.*

Jucundiores
multo & suavi-
ores longe post
molestas turbas
amantium nup-
tia.

† *Olim memi-*
nisse juvabit.

° *Quid expect-*
atis, intus sunt
nuptia. The mu-
sick, guests, and
all the good
cheer is with-
in.

† *I. Secundus*
sylvar. lib. Jam
virgo thalamum
subit unde ne
virgo redeat,
marite cura.
^p *Catullus.*
^q *Catullus.*

† *Galeri Epi-*
thal.

* *O noctem*
quater & qua-
ter beatam.

° *Theocritus ei-*
dyl. 18.

Let Saturn give you riches to endure.
Long may you sleep in one anothers arms,
Inspiring sweet desire, and free from harms.

Even all your lives long ;

§ *Contingat vobis turturum concordia ,
Cornicula vivacitas*

The love of Turtles hap to you ,
And Ravens years still to renew.

Let the *Muses* sing, (as hee said) the *Graces* dance, not at their weddings only, but all their daies long ; so couple their hearts, that no irksomeness or anger ever befall them : Let him never call her other name than my joy, my light, or shee call him otherwise than sweet-heart. To this happiness of theirs, let not old age any whit detract, but as their years, so let their mutual love and comfort increase; And when they depart this life,

— *Concordes quoniam vixere tot annos,
Anserat hora duos eadem, nec conjugis usquam
Basta sua videat, nec sit tumultandus ab illa.*

Because they have so sweetly liv'd together,
Let not one dye a day before the other ,
Hee bury her, shee him, with even fate ,
One hour their souls let joyntly separate.

*Fortunati ambo si quid mea carmina possunt ,
Nulla dies unquam memori vos eximet ævo.*

h Kornmannus
de linea amoris.

Atq; hæc de amore dixisse sufficiat, sub correctione, ^h quod ait ille, *cu-
jusq; melius sentientis* : Plura qui volet de remediis amoris, legat *Fasonem
Pratensem, Arnoldum, Montaltum, Savanarolum, Langium, Valescum, Cri-
misonum, Alexandrum, Benedictum, Laurentium, Valleriolam, è Poetis Na-
sonem, è nostratibus Chaucerum, &c.* with whom I conclude ,

† *Finis* 3 book
of *Troilus and
Cressida*.

† For my words here and every part ,
I speak them all under correction ,
Of you that feeling have in Loves Art,
And put it all in your discretion,
To intreat or make diminution
Of my language, that I you beseech :
But now to purpose of my rather speech.

S E C T. 3.

MEMB. I. SUBSECT. I.

J E A L O U S I E.

Jealousie, its Equivocations, Name, Definition, Extent, several kinds, of Princes, Parents, Friends. In Beasts, Men: before marriage, as Carnivals; or after, as in this place.



*Aleſcus de Taranta cap. de Melanchol. Alian Montaltus, Felix Platerus, Guiancrius, put Jealousie for a cause of Melancholy; others for a Symptome; because melancholy persons, amongst these passions and perturbations of the mind, are most obnoxious to it. But mee thinks for the latitude it hath, and that prerogative above other ordinary Symptomes, it ought to bee treated of as a Species apart; being of so great and eminent note, so furious a passion, and almost of as great extent as Love it self, as ^k *Benedetto Varchi* holds, *No Love without a mixture of Jealousie, qui non zelat, non amat.* For these causes I will dilate, and treat of it by it self, as a bastard-branch, or kinde of Love-Melancholy, which, as *Heroical Love* goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort, deserves therefore to bee rectified alike, requires as much care and industry, in setting out the several causes of it, prognosticks and cures. Which I have more willingly done, that hee that is or hath been jealous, may see his error as in a glasse; hee that is not, may learn to detest, avoid it himself, and dispossess others that are any wise affected with it.*

Jealousie is described and defined to be ^k *a certain suspicion which the Lover hath of the party hee chiefly loveth, lest hee or shee should be enamoured of another: or any eager desire to enjoy some beauty alone, to have it proper to himself onely: a fear or doubt, lest any foreiner should participate or share with him in his love. Or (as ^l Scaliger adds) a fear of losing her favour, whom hee so earnestly affects. Cardan calls it, a ^m zeal for love, and a kinde of envy, lest any man should beguile us. ⁿ Ludovicus Vives defines it in the very same words, or little differing in sense.*

There bee many other *Jealousies*, but improperly so called all, as that of Parents, Tutors, Guardians, over their children, friends whom they love, or such as are left to their wardship or protection.

Storax non rediit hac nocte à cænâ *Æschinus,*

Neq; servulorum quispiam qui adversum ierant?

As the old man in the Comœdy cried out in passion, and from a solicitous fear and care hee had of his adopted son; ^o *not of beauty, but lest they should miscarry, do amiss, or any way discredit, disgrace (as Vives notes) or endanger themselves and us. ^p Ægeus was so solicitous for his son Theseus; (when hee went to fight with the Minotaur) of his success,*

^l In his Oration of Jealousie, put out by Fr. Sansavin.

^k Benedetto Varchi.

^l Exercitat.

317. Cum metuiſſimus ne arma rei exturbemur possessione.

^m Zelus de forma est invidentia species ne quis forma quam amamus fruatur.

ⁿ 3 De Anima.

^o R. de Anima.

Tangimur zelotypia de pupillis, liberis charisq; curæ nostræ conceditis, non de forma, sed ne male sit iis, aut ne nobis sibiq; parent ignominiam.

^p Plutarch.

⁹ Seneca in Herc.
fur.

¹ Exod. 20.

² Lucan.

³ Danaus Apho-
rispolit. Semper
metuunt ne eo-
rum authoritas
minuatur.

⁴ B. lii Neapol.
lib. 5.

Dicit non po-
test quam tenuis
& infirmas cau-
sas habent me-
roris & suspiti-
onis, & hic est
morbus occultus
qui in familiis
principum reg-
nat.

⁵ Omnes emu-
los interfecit.
Lamprid.

⁶ Constant. agri-
cult. lib. 10. c. 5.

Cyparissæ Elio-
clis filiae, sal-
tantes ad amu-
lationem dearum
in puteum demo-
litæ sunt, sed
terra miserata,
cupressos inde
produxit.

⁷ Ovid. Met.

⁸ Seneca.

⁹ Quis autem
carnifex addi-
ctum supplicio
crudelius affici-
at, quam me-
tus? Metus in-
quam mortis,
infamiae, crucia-
tus, sunt illa ul-
trices furia quæ
tyrannos exagi-
tant, &c. Multo
acerbius sanc-
iant & pungunt,
quam crudeles
domini servos
vinctos sultibus
ac tormentis
exulcerare pos-
sunt.

success, lest he should be foiled, ¹ *Prona est timori semper in pejus fides.* We are still apt to suspect the worst in such doubtful cases, as many wives in their husbands absence, fond mothers in their childrens, lest if absent they should be mislead or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight: Oh my sweet son, O my dear childe, &c. Paul was jealous over the Church of Corinth, as he confesseth, ² *Cor. 11. 12. With a godly jealousie, to present them a pure Virgin to Christ;* and he was affraid still, lest as the Serpent beguiled *Eva* through his subtilty, so their mindes should be corrupt from the simplicity that is in *Christ.* God himself in some sense is said to be jealous, ³ *I am a jealous God, and will visit:* so *Psal. 79. 5. Shall thy jealousie burn like fire for ever?* But these are improperly called Jealousies, and by a Metaphor, to shew the care and solicitude they have of them. Although some Jealousies expresse all the Symptomes of this which we treat of, fear, sorrow, anguish, anxiety, suspition, hatred, &c. the object only varied. That of some fathers is very eminent to their sons and heirs, for though they love them dearly being children, yet now coming towards mans estate they may not well abide them, the son and heir is commonly sick of the father, and the father again may not well brook his eldest son, *inde simulates, plerumque contentiones & inimicitie,* But that of Princes is most notorious, as when they fear corrivals (if I may so call them) successors, emulators, subjects, or such as they have offended. *Omniſq; potestas impatiens consortis erit.* They are still suspicious, lest their authority should be diminished, ⁴ as one observes, and as *Comineus* hath it, ⁵ *It cannot be expressed what slender causes they have of their grief and suspicion, a secret disease, that commonly lurks and breeds in Princes families.* Sometimes it is for their honour onely, as that of *Adrian* the Emperor, ⁶ *that killed all his emulators.* *Saul* envied *David*; *Domitian Agricola*, because he did excel him, obscure his honour as he thought, eclipse his fame. *Fano* turned *Pratus* daughters into Kine, for that they contended with her for beauty; *Cyparissæ* King *Eteocles* children, were envied of the Goddesses for their excellent good parts, and dancing amongst the rest, saith ⁷ *Constantine*, and for that cause flung down head-long from heaven, and buried in a pit, but the earth took pity of them, and brought out *Cypress* trees to preserve their Memories. ⁸ *Niobe*, *Arachæ*, and *Marsias* can testifie as much. But it is most grievous when it is for a kingdome it self, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, in despotico Imperio, and such as are more feared than beloved of their subjects, that get and keep their sovereignty by force, and fear. ⁹ *Quod civibus tenere te invitis scias, &c.* as *Phalaris*, *Dionysius*, *Petriander* held theirs. For though fear, cowardise and jealousie, in *Plutarchs* opinion, be the common causes of tyranny, as in *Nero*, *Caligula*, *Tiberius*, yet most take them to be symptomes. For ¹⁰ what slave, what hangman (as *Bodine* well expresseth this passion, *l. 2. c. 5. de rep.*) can so cruelly torture a condemned person, as this fear and suspicion? Fear of death, infamy, torments, are those furies and vultures that vex and disquiet tyrants, and torture them day and night, with perpetual terrors and affrights, envy,

envy, suspicion, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soul out of the hinges of health, and more grievously wound and pierce; than those cruel masters can exasperate and vex their Prentises or servants; with clubbs; whips, chaines and tortures. Many terrible examples we have in this kinde, amongst the Turks especially; many jealous outrages; ^c *Selimus* killed *Cornutus* his youngest brother; five of his Nephews, *Mustapha Bassa*, and divers others. ^d *Bajazet* the second Turk, jealous of the valour and greatness of *Acmet Bassa*, caused him to be slain. ^e *Solyman* the Magnificent, murdered his own Son *Mustapha*; and 'tis an ordinary thing amongst them; to make away their brothers, or any competitors; at the first comming to the Crown: 'tis all the solemnity they use at their fathers funerals. What mad pranks in his jealous fury did *Herod* of old commit in Fury, when he massacred all the children of a year old: ^f *Valens* the Emperour in *Constantinople*, whenas he left no man alive of quality in his kingdom that had his name begun with *Theo*? *Theodoti*, *Theognoti*, *Theodosii*, *Theoduli*, &c. they went all to their long home, because a wizzard told him that name should succeed in his Empire. And what furious designs hath ^g *Io. Basilins*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspicion, which *Snetonius* reports of *Claudius Caesar*, and of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two jealous brothers, the one could not endure so much as the others servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. ^h *Maximinus* perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the Senators that were nobly descended, to be slain, in a jealous humour, turned all the servants of *Alexander* his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traitors, for the love they bare to him. When *Alexander* in his fury had made *Clitus* his dear friend to be put to death, and saw now (saith ⁱ *Curtius*) an alienation in his subjects hearts, none durst talk with him, he began to be Jealous of himself, lest they should attempt as much on him, and said, they lived like so many wild beasts in a wilderness, one afraid of another. Our modern stories afford us many notable examples. ^j *Henry* the third of *France*, jealous of *Henry* of *Lorain* Duke of *Guise*, Anno 1588. caused him to be murdered in his own chamber. ^k *Lewes* the eleventh was so suspicious, he durst not trust his children, every man about him he suspected for a traitor: Many strange tricks *Comiens* telleth of him. How jealous was our *Henry* the ^l fourth of King *Richard* the second, so long as he lived, after he was deposed? and of his own son *Henry*, in his later daies: which the Prince well perceiving, came to visit his father in his sickness, in a watchet velvet gown, full of oilet holes, and with needles sticking in them, (as an emblem of Jealousie) and so pacified his suspicious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of *Robert* ^m Duke of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some persons, with such like

^c *Lonicernus* To.
1. Turc. hist. c.

^d *Jovius* vice
ejus.

^e *Knowles*. Bus-
bequius. Sand.
fol. 52.

^f *Nicephorus*
lib. 11. c. 45.
Socrates lib. 7.
cap. 35. Neque
Valens alium
perpetui qui
Theo. cognomi-
ne vocaretur.

^g *Alexand. Ga-*
guin *Muscov.*
hist. descrip. c. 5.

^h *D. Fletcher*. *Ti-*
met omnes ne in-
sidia essent. *He-*
rodot. l. 7. *Maxi-*
minus vivisum

se feciens
quod ex infimo
loco in tantam
summam venis-

set moribus ac
genere barba-

rus. metuens ne
natalium obscu-

ritas objiceretur
omnes *Alex-*
andri predecess-

oris ministros
ex aula ejecit.

pluribus inter-

fectis quod ma-

gis essent ad
mortem *Alex-*
andri, insidias
inde metuens.

ⁱ *Lib. 8. Tan-*
quam fera soli-
tudine vive-

bant, terrentes
alios, timentes.

^j *Serres* fol. 56.

^k *Neap. belli* lib.
5. Nulli pro suis
homini fidebat;
omnes insidiosi
sibi putabat.

^l *Cardens* Re-
maines.
^m *Mat. Paris.*

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ⁿ R. T. notis in
blason Jealousie.

like edicts and prohibitions, are ordinary in all states. If a word (ⁿ as he said) three things cause Jealousie, a mighty state, a rich treasure, a fair wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the reign of our fortunate Prince.

^o Daniel in his
Panegyrick to
the King.

^o His fortune hath indebted him to none,
But to all his people universally;
And not to them but for their love alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Jealous; or dreadful of disloyalty;
The pedestal whereon his greatness stands,
Is held of all our hearts, and all our hands.

But I love, I confess. These æquivocations, Jealousies, and many such, which crucifie the sou's of men; are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brook no corrival; or endure any participation: and this Jealousie belongs as well to brute beasts, as men. Some creatures, saith ^r Vives, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men; and as much moved, for fear of communion.

^p 3. de anima
cap. de zel. Ani-
malia quadam
gelotypia tan-
guntur, ut olo-
res, columbe,
galli, tauri, &c.
ob metum com-
munionis.
^a Seneca.

^a Grege pro toto bella juvenci,
Si conjugio timuere suo,
Pescunt timidi per alia cervi,
Et mugitus dant concepti signa furoris.

In Venus cause what mighty battels make
Your raving Bulls, and stirs for their herds sake?
And Harts and Bucks that are so timorous,
Will fight and roar, if once they be but jealous.

[†] Lib. 11. Cyno-
zet.

In Bulls, Horses, Goats, this is most apparently discerned, Bulls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith [†] Oppian: which *Stephanus Bathorius*, late king of Poland used as an Impress, with that Motto, *Regnum non capit duos*. R. T. in his blason of Jealousie, telleth a story of a Swan about *windsore*, that finding a strange Cock with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his hen; a certain truth, he saith, done upon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*, for my part, I do beleeve it may be true; for Swans have ever been branded with that Epithite of Jealousie.

^r Chaucer in his
assembly of
fowls.

[†] Alderovand.

[†] Lib. 12.

ⁿ Sibi timeus
circa res vene-
reas, solitudines
amat, quo solus
sola femina
fruitur.

^r The jealous swanne againe his death that singeth,
And eke the Dole that of death bode bringeth.

[†] Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old *Egyptians*, as ^r *Pierius* informeth us, expresse in their *Hieroglyphicks*, the passion of Jealousie by a Camel; ⁿ because that fearing the worst still about matters of Venerery, he loves solitudes, that he may enjoy his pleasure alone, & in-
quos-

quoscunque obvius insurgit, zelotypia stimulis agitatus, hee will quarrel and fight with whosoever come next, man or beast, in his jealous fits. I have read as much of † Crocodiles; and if *Peter Martyrs* authority bee authentic, *legat. Babylonica lib. 3.* you shall have a strange tale to that purpose confidently related. Another story of the jealousie of dogs, see in *Hieron. Fabricius Tract. 3. cap. 5. de loquelâ animalium*.

† *Crocodili zelotypi & uxorum amantissimi, &c.*

But this furious passion is most eminent in men; and is as well amongst Batchelors, as married men. If it appear amongst Batchelors, wee commonly call them rivals or corrivals; a metaphor derived from a River, *rivales à rivo*; for as a River, saith *Acron in Hor. art. Poet.* and *Donat. in Ter. Eunuch.* divides a common ground betwixt two men; and both participate of it; so is a woman indifferent betwixt two suers, both likely to enjoy her; and thence comes this emulation; which breaks out many times into tempestuous storms, and produceth lamentable effects, murder it self, with much cruelty; many single combates. They cannot indure the least injury done unto them before their Mistress; and in her defence, will bite off one anothers noses; they are most impatient of any flout, disgrace, least emulation or participation in that kind. † *Lacerat lacertum Largi mordax Memnius.* *Memnius the Romane* (as *Tully* tells the story *de oratore lib. 2.*) being corrival with *Largus* at *Terracina*, bit him by the arm; which fact of his was so famous, that it afterwards grew to a proverb in those parts. † *Phadra* could not abide his corrival *Thraso*; for when *Parmeno* demanded, *numquid aliud imperas?* whether hee would command him any more service: *No more* (saith hee) but to speak in his behalf, and to drive away his corrival if hee could. *Constantine* in the eleventh book of his husbandry, *cap. 11.* hath a pleasant tale of the Pine-tree; * shee was once a fair Maid, whom *Pineus* and *Boreas* two corrivals, dearly fought; but jealous *Boreas* broke her neck, &c. And in his 18. chapter hee telleth another tale of † *Mars*, that in his jealousie slew *Adonis*. *Petronius* calleth this passion *amantium furiosam emulationem*, a furious emulation; and their symptomes are well expressed by Sir *Jefferie Chaucer* in his first *Canterbury* tale. It will make the nearest and dearest friends fall out; they will indure all other things to bee common, goods, lands, monies, participate of each pleasures, and take in good part any disgraces, injuries in another kinde; but as *Propertius* well describes it in an Elegy of his, in this they will suffer nothing, have no corrivals.

† *Qui dividit agrum communem, inde deducitur ad amantes.*

† *Erasmus cbit. 1. Cent. 9. adag. 99.*

† *Ter. Eun. act. 1. sc. 1. Munus nostrum ornato verbis, & istam emulum, quoad poteris, ab ea pellito.*

* *Pinus puella quondam fuit, &c.*

† *Mars zelotypus Adonidem interfecit.*

Tu mihi vel ferro pectus, vel perde veneno,

A domina tantum te modo tolle mea:

Te socium vita, te corporis esse licebit,

Te dominum admitto rebus amice meis.

LECTO te solum, lecto te deprecor uno;

Rivalem possum non ego ferre Fovem.

Stab mee with sword, or poison strong

Give mee to work my bane;

So thou court not my las, so thou

From Mistress mine refrain.

Command my self, my body, purse

N n n

R. T.

As

As thine own goods take all;
 And as thy ever dearest friend,
 I ever use thee shall.
 O spare my Love, to have alone
 Her to my self I crave,
 Nay, *Love* himself Ile not indure
 My Rival for to have.

This Jealousie which I am to treat of, is that which belongs to married men, in respect of their own wives; to whose estate, as no sweetness, pleasure, happiness, can bee compared in the world, if they live quietly and lovingly together; so if they disagree or bee jealous, those bitter pills of sorrow and grief, disastrous mischieves, mischances, tortures, gripings, discontents, are not to bee separated from them. A most violent passion it is where it taketh place, an unspeakable torment, a hellish torture, an infernal plague, as *Ariosto* calls it, *A fury, a continual fever, full of suspicion, fear and sorrow, a martyrdom, a mirth-marring monster. The sorrow and grief of heart of one woman jealous of another, is heavier than death, Eccles. 28. 6. as^a Peninnah did Hannah, vex her and upbraid her sore.* 'Tis a main vexation, a most intolerable burden, a corrosive to all content, a frenzy, a madness it self, as ^a *Beneditto Varchi* proves out of that select Sonnet of *Giovanni de la Casa*, that reverend Lord, as hee styles him.

^a *Sam. 1. 6.*

^a *Blason of Jealousie.*

SUBSECT. 2.

Causes of Jealousie. Who are most apt. Idleness, Melancholy, Impotency, long Absence, Beauty, Wantonness, naught themselves. Allurements from time, place, persons, bad usage, Causes.



Strolgers make the stars a cause or sign of this bitter passion, and out of every mans *Horoscope* will give a probable conjecture whether hee will bee jealous or no, and at what time, by direction of the significators to their several promissors: their Aphorisms are to bee read in *Alcabator*, *Pontanus*, *Schoner*, *Functine*, &c. *Bodine cap. 5. meth. hist.* ascribes a great cause to the country or clime, and discourseth largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, than such as live in the North; they can hardly contain themselves in those hotter climes, but are most subject to prodigious lusts. *Leo Afer* telleth incredible things almost, of the lust and jealousy of his Countrymen of *Africk*, and especially such as live about *Carthage*, and so doth every Geographer of them in ^b *Asia*, *Turky*, *Spaniards*, *Italians*. *Germany*, hath not so many drunkards, *England* Tobacconists, *France* Dancers, *Holland* Mariners, as *Italy* alone hath jealous husbands. And in [†] *Italy* some account them of *Piacenza* more jealous than the rest. In ^c *Germany*, *France*, *Brittain*, *Scandia*, *Poland*, *Muscovy*, they are not so troubled with this feral malady, although *Damianus à Goes*, which I do much wonder at, in his *Topography* of *Lapland*, and *Herbastein* of *Russia*, against the

^b *Mulierum conditio misera; nullam honestam credunt nisi domo conclusa vivat.*

[†] *Fines Morison.*

^c *Nomen zelotypia apud istos locum non habet. lib. 3. c. 8.*

the stream of all other Geographers, would fasten it upon those Northern inhabitants. *Altomarius Poggius*, and *Munster* in his description of *Baden*, reports that men and women of all sorts go commonly into the Bathes together, without all suspicion, *the name of Jealousie* (saith *Munster*) *is not so much as once heard of among them*. In *Frisland* the women kiss him they drink to, and are kissed again of those they pledge. The virgins in *Holland* go hand in hand with young men from home, glide on the Ice; such is their harmless liberty, and lodge together abroad without suspicion, which rash *Sansevinus* an *Italian* makes a great sign of unchastity. In *France*, upon small acquaintance it is usual to court other mens wives, to come to their houses, and accompany them arm in arm in the streets, without imputation. In the most Northern Countries young men and maids familiarly dance together, men and their wives, † which *Siena* only excepted, *Italians* may not abide. The ^d *Greeks* on the other side have their private bathes for men and women, where they must not come neer, not so much as see one another: and as ^e *Bo-dine* observes *lib. 5. de repub.* the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to bee neer men, so much as in the ^f *Church*, but with a partition between. Hee telleth moreover, how that *when hee was Embassadour in England*, hee heard *Mendoza* the *Spanish Legate* finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together: but *Dr. Dale* the Master of the requests told him again, that it was indeed a filthy custome in Spain, where they could not contain themselves from lascivious thoughts in their holy places, but not with us. *Baronius* in his *Annals* out of *Eusebius* taxeth *Licinius* the Emperour for a decree of his made to this effect, *Subens ne viri simul cum mulieribus in Ecclesiâ interessent*: for being prodigiously naught himself, *aliorum naturam ex sua vitiosa mente spectavit*, hee so esteemed others. But wee are far from any such strange conceits, and will permit our wives and daughters to go to the Tavern with a friend, as *Auban* saith, *modo absit lascivia*, and suspect nothing, to kiss coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a paradise for women, and hell for horses: *Italy* a paradise of horses, hell for women, as the diuine goes. Some make a question whether this head-strong passion rage more in women than men, as *Montagne* l. 3. But sure it is more outrageous in women, as all other melancholy is, by reason of the weakness of their sex. *Scaliger Poet. lib. cap. 13.* concludes against women. ^g *Besides their inconstancy, treachery, suspicion, dissimulation, superstition, pride* (for all women are by nature Proud) *desire of sovereignty, if they bee great women* (hee gives instance in *Funo*) *bitterness and jealousy are the most remarkable affections.*

Sed neq; fulvus aper media tam fulvus in ira est;

Fulmineo rapidos dum rotat ore canes.

Nec Leo, &c. —

Tyger, Bore, Bear, Viper, Lions;

A womans fury cannot express.

Some say red-headed women, pale-coloured, black-eyed, and of a shrill voice,

† *Fines Moris.*

Part. 3. cap. 2.

^a *Busbequius.*

Sands.

^c *Pra amore &*

zelotypia sapi-

us insanit.

^e *Australes ne*

sacra quidem

publica fieri pa-

tiuntur, nisi u-

terque sexus

pariote medio

dividatur: &

quum in Angli-

am inquit, le-

gationis causa

Profectus esset,

aud. i. Mendoza-

ram legatum

Hispaniarum

dicentem turpe

esse viros &

feminas in,

&c.

^g *Idea: Mulie-*
res praterquam
quod sunt infi-
dæ, suspicaces,
inconstantes, in-
sidio æ, simula-
trices, supersti-
tiosæ, & hypo-
condites, intole-
rabiles, amore
æ otya supra
modum.

Ovid. 2. de art.

^h *Bartello.*

R. T.

voice, are most subject to jealousy.

High colour in a woman choler shews,
Naught are they, peevish, proud, malicious;
But worst of all red, shrill; and jealous.

Comparisons are odious; I neither parallel them with others, nor debase them any more: men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach us: melancholy men are apt to bee jealous, and jealous apt to bee melancholy:

R. T.

*Pale jealousy, childe of insatiate love,
Of heart-sick thoughts which melancholy bred,
A Hell-tormenting fear, no faith can move,
By discontent with deadly poison fed,
With headless youth and error vainly led.
A mortal plague, a virtue-drowning flood,
A hellish fire not quenched but with blood.*

¹ Lib. 2. num. 8.
*Mulier otiosa
facile presumi-
tur luxuriosa,
& saepe zeloty-
pa.*

If idleness concur with melancholy, such persons are most apt to bee jealous; 'tis ¹ *Nevisanus* note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat, male cogitat.* And 'tis not unlikely, for they have no other business to trouble their heads with.

More particular causes bee these which follow. Impotency first, when a man is not able of himself to perform those dues which hee ought unto his wife: for though hee bee an honest liver, hurt no man, yet *Trebius* the Lawyer may make a question, *an suum cuiq; tribuat*, whether hee give every one their own; and therefore when hee takes notice of his wants, and perceives her to bee more craving, clamorous, unsatiable and prone to lust, than is fit, hee begins presently to suspect, that wherein hee is defective, shee will satisfie her self, shee will bee pleased by some other means. *Cornelius Gallus* hath elegantly expressed this humor in an Epigram to his *Lychoris*.

*Famq; alios juvenes aliosq; requirit amores,
Me vocat imbellem decrepitumq; senem, &c.*

For this cause is most evident in old men, that are cold and dry by nature, and married *succi plenis*, to young wanton wives, with old doting *Fanivere* in *Chaucer*, they begin to mistrust all is not well,

—*hee was young, and hee was old,
And therefore hee feared to bee a Cuckold.*

And how should it otherwise bee? Old age is a disease of it self, loathsome, full of suspicion and fear; when it is at best, unable, unfit for such matters. ^k *Tam apta nuptiis quam bruma messibus*, as welcome to a

^{*} Lib. 2. num. 4.
¹ *Onum omnibus infideles femina, senibus infidelissima.*
[†] *Mimernus.*
Vix aliqua non impudica, & quam non suspect in merito quis habeat.

young woman as snow in harvest, saith *Nevisanus*: *Et si capis juvenculam, faciet tibi cornua*: Marry a lusty Maid, and shee will surely graff horns on thy head. ¹ *All women are slippery, often unfaithful to their husbands* (as *Aeneas Sylvius* epist. 38. seconds him) but to old men most treacherous: they had rather *mortem amplexarier*, lye with a coarse, than such a one: [†] *Oderunt illum pueri, contemnunt mulieres.* On the other side, many men, saith *Hieronymus*, are suspicious of their wives, ^m if they bee lightly given, but old folks above the rest. In so much that shee did not

not complain without a cause in *Apuleius* of an old bald, bedridden knave she had to her goodman. Poor woman as I am, what shall I do? I have an old grim fire to my husband, as bald as a cut, as little and as unable as a childe, a bedfull of bones, he keeps all the doors barred and lockt upon me, who is me, what shall I do? He was jealous, and she made him a cuckold for keeping her up: Suspition without a cause, hard usage is able of it self to make a woman flie out, that was otherwise honest.

—† *plerasque bonas tractato pravas*

Esse facit,

bad usage aggravates the matter.

Nam quando mulieres cognoscunt maritum hoc advertere, licentius peccant, as *Nevisanus* holds, when a woman thinks her husband watcheth her, she will sooner offend; *Libérius peccant, & pudor omnis abest,* rought handling makes them worse: as the good wife of *Bathe* in *Chaucer* brags,

In his own grease I made him frie,
For anger and for very Jealousie.

Of two extreames, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as *Senior Deliro* on his *Fallace*, to be too effeminate, or as some do; to be sick for their wives, breed children for them, and like the *Tiberini* lie in for them, as some birds hatch egges by turns, they do all womens offices: *Calius Rhodiginus* ant. lect. lib. 6. cap. 24. makes mention of a fellow out of *Seneca*, that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drink but in that cup she began first. We have many such fondlings that are their wives pack-horses and slaves, (*nam grave malum uxor superans virum suum*, as the Comical Poet hath it, there's no greater misery to a man than to let his wife domineer) to carry her muff, dog, and fan, let her wear the breeches, lay out, spend and do what she will, go and come, whither, when she will, they give consent.

Here take my muff, and do you hear good man;
Now give me Pearl, and carry you my fan, &c.

—† *poscit pallam, redimicala, in aures,*

Curre, quid hic cessas? vulgo vult illa videri,

In pete lecticas —

many brave and worthy men

have trespassed in this kinde, *multos foras claros, domestica hac destruxit infamia*, and many noble Senators and souldiers (as *Pliny* notes) have lost their honour, in being *uxorii*, so sottishly over-ruled by their wives, and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the *Romans*, we govern all the world abroad, and our wives at home rule us. These offend in one extreme; But too hard and too severe, are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physicians, Mariners; by their professions, or otherwise make frivolous, impertinent journeys, tarry long abroad to no purpose, lie out, and are gadding still, upon small occasions, it must needs yeeld matter of suspicion, when they use their wives unkindly in the mean time, and never tarry at home, it cannot chuse but ingender some such conceit.

ⁿ Lib. 5. de aur. asino. At ego misera patre meo seniore mari-tum nacta sum, deia cucurbita calviorem & quovis pueri o-pumiliorem, cum-ctam domum se-ris & catenis obditam custodi-entem.
† Chaloner.
° Lib. 4. n. 30.
° Ovid. 2. de art-amandi.

† Every man out of his hu-mour.
° *Calceagnus* Apol. *Tiberini* ab uxorum par-tu earum vices subeunt, ut aves per vices in-cubant, &c.
° *Exiturus* fasci-a uxoris pe-ctus alligabat, nec momento præsentiæ ejus carere poterat, potumque non hauriebat nisi prægustatum la-bris ejus.
† Chaloner.

* *Panegy. Tra-jano.*

° *Uxor*

¶ Ter. Adelpb.
Act. i. sc. 1.

Uxor, si cessas amare, te cogitat
Aut tete amari, aut potare, aut animo obsequi,
Et tibi bene esse soli, quum sibi sit malè.

If thou be absent long, thy wife then thinks,
Th'art drunk, at ease, or with some pretty minks,
'Tis well with thee, or else belov'd of some,
Whil'st she poor soul doth fare full ill at home.

* Fab. Catvo.
Ravennate in-
terprete.

¶ Dum rediero
domum meam
habitabis & li-
cet cum paren-
tibus habiter
has mea pere-
grinatione; cam
tamen & e us-
mo es observa-
bis uti absentia
vixi sui probe
deget, nec alios
vixos cogitet
aut querat.

¶ Femina sem-
per custode eget
qui se p. dicam
continuat; snap-
te enim natura
requiritas infi-
tas habet, quas
nisi indies com-
primat, ut arbo-
res stiores e-
mittunt, &c.

¶ Heinssius.
* Uxor cuius-
dam nobilis
quum d. bitum
mar tale sacro
pissoris hida-
mada non obti-
neret, alterum
adiit.

¶ Ne tribus pri-
oribus noctibus
rem haberet cum
ea, ut esset in pe-
coribus fortuna-
tus, ab uxore
mo e impatien-
te, &c.

¶ To am noctem
bene & pudice
nemini molestus
dormiendo trans-
egit; mane au-
tem quum nulli-
us conscius fi-
cinoris sibi es-
set, & in e a

purceret, audisse se dicebat cum dolore calculi solere eam consistari. Duo precepta juris una nocte expressit, neminem
laeserat & honeste vixerat, sed an suum cuique reddidisset, gnari poterat. Autius opinor & Trebatius hoc negassent. lib. 1.
sate

Hippocrates the Physician had a smack of this disease; for when he was to go from home as far as *Abdera*, and some other remote cities of Greece, he writ to his friend *Dionysius* (if at least those * Epistles be his) to oversee his wife in his absence, (as *Apollo* set a Raven to watch his *Coronis*) although she lived in his house with her father and mother, whom he knew would have a care of her; yet that would not satisfie his jealousy, he would have his special friend *Dionysius* to dwell in his house with her all the time of his peregrination, and to observe her behaviour, how she carried her self in her husbands absence, and that she did not lust after other men. For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unprop-riated tree, they will be full of wild branches, and degenerate of a sudden. Especially in their husbands absence. Though one *Lucretia* where trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will flie out another, *Quid pro quo*. Or if present, and give them not that content which they ought, *Primum ingrata, mox invisa noctes que per somnum transiguntur*, they cannot endure to lie alone, or to fast long. * *Peter Godfridus* in his second book of love, and sixt chapter, hath a story out of *S. Antonies* life, of a Gentleman, who by that good mans advise, would not meddle with his wife in the passion week, but for his pains she set a pair of horns on his head. Such another he hath out of *Abstemius*, one perswaded a new married man, to forbear the three first nights, and he should all his life time after be fortunate in cattel, but his impatient wife would not tarry so long: well he might speed in cattel, but not in children. Such a tale hath *Heinssius* of an impotent and slack scholar, a meer student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soon made, for he was young and rich, *genis gratus, corpore glabellus, arte multiscius, & fortuna opulentus*, like that *Apollo* in * *Apuleius*. The first night, having liberally taken his liquor (as in that country they do) my fine scholar was so suffled that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the fair morn with purple hue gan shine, he made an excuse, I know not what, out of *Hippocrates Cons.* &c. and for that time it went current; but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whil'st he

late up late at his study about those Criticisms, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what hee had done, shee did not much regard what hee said, &c. ^a *Shee would have another matter mended much rather, which hee did not perceive was corrupt*: thus hee continued at his study late, shee at her sport, *alibi enim festivas noctes agitabat*, hating all scholars for his sake, till at length hee began to suspect, and turned a little yellow, as well hee might; for it was his own fault; and if men bee jealous in such cases (^b as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pity them, saith *Neander*, or bee much offended with such wives, *si decepta prius viros decipiant, & cornutos reddant*, if they deceive those that couzened them first? A Lawyers wife in ^{*} *Aristænetus*, because her husband was negligent in his business, *quando lecto danda opera*, threatned to cornute him: and did not stick to tell *Philinna*, one of her gossips as much, and that aloud for him to hear: *If hee follow other mens matters, and leave his own, Ile have an Orator shall plead my cause, I care not if hee know it.*

^a *Alterius loci emendationem serio optabat, quem corruptum esse ille non invenit.*

^b Such another tale is in *Neander de Jocosioris* his first tale.

^{*} *Lib. 2. Ep. 3. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat.*

A fourth eminent cause of jealousie, may bee this, when hee that is deformed, and as *Pindarus* of *Vulcan*, *sine gratia natus*, hirsute, ragged; yet vertuously given, will marry some fair nice peece, or light hulfwife, begins to misdoubt (as well hee may) shee doth not affect him. ^c *Lis est cum formâ magna pudicitia*, Beauty and honesty have ever been at odds. *Abraham* was jealous of his wife, because shee was fair: so was *Vulcan* of his *Venus*, when hee made her creeking shooes, saith [†] *Philostratus*, *ne mœcharetur, sandalio scilicet deferente*, That hee might hear by them when shee stirred, which *Mars* indigne ferre, ^{*} was not well pleased with. Good cause had *Vulcan* to do as hee did, for shee was no honestier than shee should bee. Your fine faces have commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an Epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchaste. *Can shee bee fair and honest too?*

^c *Ovid. Rara est concordia formæ atque pudicitia.*

[†] *Epist.*

^{*} *Quod strideret ejus calceamentum.*

[†] *Sæpe etenim occultat pictâ sese Hydra sub herbâ,
Sub specie formæ, incauto se sæpe marito
Nequam animus vendit,* —

[†] *Hor. epist. 15.*

Hee that marries a wife that is snowt fair alone, let him look, saith ^d *Barbarus*, for no better success than *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should contain, or the good man not bee jealous: for when hee is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, and shee most absolutely fair and able on the other side, if shee bee not very virtuously given, how can shee love him? and although shee bee not fair; yet if hee admire her, and think her so, in his conceit shee is absolute, hee holds it impossible for any man living not to dote as hee doth, to look on her, and not lust, not to covet, and if hee bee in company with her, not to lay seige to her honesty: or else out of a deep apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, hee distrusts himself (for what is jealousie but distrust?) hee suspects shee cannot affect him, or bee not so kinde and loving as shee should, shee certainly loves some other man better than himself.

^d *De re uxoria lib. 1. cap. 5.*

^c *Nevisanius*

*cum steriles
sunt, ex muta-
tione viri se pu-
ant concipere.*

^c *Nevisanus lib. 4. num. 72.* Will have barrenness to bee a main cause of Jealousie. If her husband cannot play the man, some other shall, they will leave no remedies unassayed, and thereupon the good man grows jealous; I could give an instance, but bee it as it is.

I finde this reason given by some men, because they have been formerly naught themselves, they think they may bee so served by others, they turned up trump before the Cards were shuffled, they shall have therefore *legem talionis*, like for like.

^f *Tibullus eleg.*
6.

^f *Ipse miser docui, quo posset ludere pacto
Custodes, cheu nunc premor arte mea!*

Wretch as I was, I taught her bad to bee,
And now mine own fly tricks are put upon mee.

Mala mens, malus animus, as the saying is; ill dispositions cause ill sus-
pitions.

^g *Withers Sat.*

^g *There is none jealous, I durst pawn my life,
But hee that hath defil'd anothers wife,
And for that hee himself hath gone astray,
Hee straightway thinks his wife will tread that way.*

^h 3 *de Anima.*
*Crescit ac de-
crescit zelotypia
cum personis,
locis, tempori-
bus, negotiis.*

To these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbs and flows, the fewel of this fury, as ^h *Vives* truly observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are Noble men (for *licentia peccandi*, & *multitudo peccantium* are great motives) though their own wives bee never so fair, noble, virtuous, honest, wise, able and well given, they must have change.

ⁱ *Martialis.*

ⁱ *Qui cum legitimi junguntur fœdere lecti,
Virtute egregiis, facieq; domoq; puellis,
Scorta tamen fœdasq; lupas in fornice quarunt;
Et per adulterium nova carpere gaudia tentant.*

Who being match'd to wives most virtuous,
Noble and fair, fly out lascivious.

[†] *Tibullus Epig.* *Quod licet ingratum est*, that which is ordinary, is unpleasant. *Nero* (saith *Tacitus*) abhorred *Octavia* his own wife, a noble virtuous Lady, and loved *Acte* a base quean in respect. [†] *Cerintus* rejected *Sulpitia*, a noble mans daughter, and courted a poor servant maid.

^k *Prov. 9. 17.*

tanta est aliena in messe voluptas,
for that ^k *stolen waters* bee more pleasant: or as *Vitellius* the Emperour was wont to say, *Fucundiores amores, qui cum periculo habentur*, like stoln *Vernison*, still the sweetest is that love, which is most difficultly attained: they like better to hunt by stealth in another mans walk, than to have the fairest course that may bee at game of their own.

^l *Propert.*
Eleg. 2.

^l *Aspice ut in cælo modo sol, modo luna ministrat,
Sic etiam nobis una puella parum est.*

As Sun and Moon in Heaven change their course;

So they change loves; though often to the worle.

Or that some fair object so forcibly moves them, they cannot contain themselves, be it heard or seen, they will bee at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife over the River *Evenus*; no sooner had hee set *Dianeira* on the other side, but hee would have offered violence unto her, leaving *Hercules* to swim over as hee could: and though her husband was a spectator, yet would hee not desist till *Hercules* with a poisoned arrow shot him to death. † *Neptune* saw by chance that *Thessalian Tyro*, *Eunippius* wife, hee forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquin* heard *Collatine* commend his wife, and was so far enraged, that in midst of the night to her hee went. † *Theseus* stole *Ariadne*, *virapuit*, that *Trazenian Anaxa*, *Antiope*, and now being old, *Helena* a girl not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith ^m *Jeremiah*, after their neighbours wives,

— *ut visa pullus adhinnit equa*: And if they bee in company with other women, though in their own wives presence, they must bee courting and dallying with them. *Juno* in *Lucian* complains of *Jupiter*, that hee was still kissing *Ganymede* before her face, which did not a little offend her: And besides, hee was a counterfeit *Amphitryo*, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shameful to relate.

Or that they care little for their own Ladies, and fear no Laws, they dare freely keep whores at their wives noses. 'Tis too frequent with noble men to bee dishonest; *Pietas, probitas, fides, privata bona sunt*, as ⁿ hee said long since, piety, chastity, and such like virtues are for private men; not to bee much looked after in great Courts: And which *Suetonius* of the good Princes of his time, they might bee all ingraven in one Ring, wee may truly hold of chaste potentates of our age. For great personages will familiarly run out in this kind, and yeeld occasion of offence. ^o *Montaigne* in his essayes, gives instance in *Cesar*, *Mahomet* the Turk, that sacked *Constantinople*, and *Ladislaus* King of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great, &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally ballanced in their actions,

† *Militis in galea nidum fecere columba.*

Apparet Marti quam sit amica Venus.

A Dove within a head-peece made her nest,
'Twixt *Mars* and *Venus* see an interest.

Especially if they bee bald, for bald men have ever been suspicious (read more in *Aristotle* Sect. 4. prob. 19.) as *Galba*, *Otho*, *Domitian*, and remarkable *Cesar* amongst the rest. * *Urbani servate uxores, machum cal-*
vum adducimus; besides, this bald *Cesar*, saith *Curio* in *Sueton*; was *om-*
nium mulierum vir; hee made love to *Eunoe* Queen of *Mauritania*, to
Cleopatra, to *Posthumia* wife to *Se. gins Sulpitius*, to *Lollia* wife to *Gabi-*
nus, to *Tertulla* of *Crassus*, and to *Mutia* *Pompey's* wife, and I know not
how many besides: And well hee might, for if all bee true that I have
read,

* *Ovid lib. 9.*
Mer. Pausanias
Strabo, Quomodo
crevit imbris
hyemalibus
Dianeiram sus-
cipit, Hercules
nando sequi ju-
bet.

† *Lucian tom. 4*

† *Plutarch.*

cap. 5. 8.

Seneca

Lib. 2. cap. 23.

† *Petronius*
Casal.

* *Sueton.*

¶ Pontus Hæter
vita ejus.

¶ Lib. 8. Flor.

hist. Dux omni-

um optimus &

sapientissimus,

sed in re ven-

rea prodigiosus.

¶ Vita Castruc-

cii. Idem uxores

maritis abalie-

navit

* Sestilius lib.

2. de repub Gal-

lorum. Ita nunc

apud infimos ob-

tinuit hoc viti-

um ut nullius se-

re pretii sit, &

ignavus miles

qui non in scor-

atione maxime

excellat, & a-

dulterio.

† Virg. *Æn.* 4.

* *Epig.* 9. lib. 4.

read, he had a licence to lye with whom he list. *Inter alios honores Cæsari decretos* (as *Sueton. cap. 52. de Julio*, and *Dion lib. 44. relate*) *ius illi datum, cum quibuscunque sœminis se jangerdi*. Every private History will yeeld such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this. *Priamus* had fifty sons, but seventeen alone lawfully begotten. ¶ *Philippus bonus* left fourteen bastards. *Laurence Medices* a good Prince and a wise, but, saith *Machiavel*, prodigiously lascivious. None so valiant as *Castrucius Castrucanus*, but as the said author hath it, ¶ none so incontinent as he was. And 'tis not only predominant in *Grandees* this fault: but if you will take a great mans testimony, 'tis familiar with every base souldier in *France*, (and elsewhere I think) *This vice* (* saith mine Author) *is so common with us in France, that he is of no accompt, a meer coward, not worthy the name of a souldier, that is not a notorious whoremaster*. In *Italy* he is not a gentleman, that besides his wife hath not a Courtesan and a mistress. 'Tis no marvail then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used: their disloyal husbands to entertain others in their rooms, and many times to court Ladies to their faces: other mens wives to wear their jewels: how shall a poor woman in such a case moderate her passion?

† *Quis tibi nunc Dido cernenti talia sensus?*

How on the other side shall a poor man contain himself from this feral malady, when he shall see so manifest signes of his wives inconstancy? when as like *Milo's wife*, she dotes upon every yong man she sees, or as

* *Martialis Sota, — deserto sequitur Clitum marito.*

Though her husband be proper and tall, fair and lovely to behold, able to give contentment to any one woman, yet she will taste of the forbidden fruit: *Juvenal's Iberina* to an hair, she is as well pleased with one eye, as one man. If a yong gallant come by chance into her presence, a *Fassidious Brisk*, that can wear his cloaths well in fashion, with a lock, gingling spur, a feather, that can cringe, and withall complement, court a Gentlewoman, she raves upon him, *O what a lovely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demi-god, how sweetly he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly he did wear his cloaths!

† *Virg.* 4. *Æn.*

† *Quam sese ore ferens, quam forti pectore & armis,*

† *Secundus syl.*

how bravely did he discourse, ride, sing, and dance, &c. and then she begins to loath her husband, *repugnans osculatur*, to hate him and his filthy beard, his goatish complexion, as *Doris* said of *Polyphemus*, † *Totus qui sapiem, totus ut hircus olet*, he is a rammy fulsome fellow, a goblin-faced tellow, he smels, he stinks,

Et capas simul alliumque ructat —

¶ *Aræas Sylvius*

si quando ad thalamum, &c. how like a dizard, a fool, an asse he looks, how like a clown he behaves himself! she will not come neer him by her good will, but wholly rejects him, as *Venus* did her fuliginous *Vulcan*, at last,

Nec Deus hunc mensa, Dea nec dignata cubili est.

So did *Laetitia* a Lady of *Sena*, after she had but seen *Eurialus*, in
Eurialum

Eurialum tota ferebatur, domum reversa, &c. she would not hold her eyes off him in his presence,

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* Virg. 4. *Æn.*

* *tantum egregio decus exitet ore.*

and in his absence could think of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et conjugalis negligens tori, viro*

Præfente, acerbo nauseat fastidio.

All against the Laws of Matrimony;

She did abhor her husbands *Phisnomy*,

and sought all opportunity to see her sweet-heart again. Now when the good man shall observe his wife so lightly given, to be so free, and familiar with every gallant, her immodesty and wantonness (as *Camerarius* notes) it must needs yeild matter of suspicion to him, when she still pranks up her self beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, staies out so long, with such and such companions; so frequently goes to plays, masks, feasts, and all publique meetings, shall use such immodest gestures, free speeches, and withall shew some distast of her own husband; how can he chuse, though he were another *Socrates*, but be suspicious; and instantly jealous?

* *Socraticas tandem faciet transcendere metas;*

More especially when he shall take notice of their more secret and fly tricks, which to cornute their husbands they commonly use, (*dum ludis, ludos hæc te facit*) they pretend love; honour; chastity, and seem to respect them before all men living, Saints in shew; so cunningly can they dissemble, they will not so much as look upon another man, in his presence, † so chaste, so religious, and so devout; they cannot endure the name or sight of a quean, an harlot, out upon her? and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him; especially when he comes home, or if he go from home, weep, sigh, lament, and take upon them to be sick and swoun, (like *Focundo's* wife in * *Ariosto*, when her husband was to depart) and yet arrant, &c. they care not for him,

† *S. Græco Simonides.*

* *Cont. 2. ca. 38.*

Oper. subc. mul-

lieris liberius &

familiarius

communicantis

cum omnibus

licentia & im-

modestia, sinistri

sermonis & sus-

pitionis materi-

am viro præbet.

* *Voces libera;*

oculorum collo-

quia, contracta-

tione; parum

verecundæ, mo-

tus immodici,

&c. Heinsius.

* *Chaloner.*

† What is here said, is not prejudicial to honest women.

* *Lib. 28. sc. 13.*

Aye me, the thought (quoth she) makes me so fraid;

That scarce the breath abideth in my brest;

Peace my sweet love and wife, Jocundo said,

And weeps as fast, and comforts her his best, &c.

All this might not assuage the womans pain,

Needs must I die before you come again;

Nor how to keep my life I can devise,

The doleful days and nights I shall sustain,

From meat my mouth, from sleep will keep mine eyes, &c.

That very night that went before the morrow,

That he had pointed surely to depart,

Jocundo's wife was sick, and swoun'd for sorrow,

Amid his armes, so heavy was her heart.

And yet for all these counterfeit tears and protestations, *Jocundo* coming back in all haste for a Jewel he had forgot,

His

His chaste and yoke-fellow he found,
 Yok't with a knave, all honestly neglected,
 Tb' adulterer sleeping very sound,
 Yet by his face was easily detected:
 A beggars brat bred by him from his cradle,
 And now was riding on his masters saddle.

¶ Dial amor.
 Pendet fallax
 & blanda circa
 oscula mariti,
 quem in cruce,
 si fieri posset,
 a consulari velit
 illius vitam
 chariorem esse
 sua iure juran-
 do affirmat,
 quem certe non
 redimeret ani-
 ma catelli si
 posset.

¶ Ad eum tem-
 plum ut rem di-
 vinam audiant,
 ut ipse simu-
 lant, sed vel ut
 Monachum
 fratrem, vel a-
 dultereum lin-
 gua, oculis ad
 libidinem pro-
 vocent.

¶ Lib. 4. num. 81.
 Ipse sibi per sua-
 dent, quod a-
 dultereum cum
 Principe vel
 cum Praesule,
 non est pudor,
 nec peccatum.
 ¶ Deum rogat,
 non pro salute
 mariti, filii, cog-
 nati vota sus-
 cipit, sed pro
 reditu machi-
 si absit, pro va-
 letudine leno-
 nis si aegrotet.

¶ Tibullus.

¶ Gortardus

Arthus descrip.

India Orient.

Linchofren.

¶ Garcias ab

Horto hist. lib.

2. cap. 24. Da-

turam herbam

vocat: & descri-

bit, Tam pro-

clives sunt ad

venerem mu-

lieres ut viros

inebrient per 24

horas, li quere

quodam, ut ni-

hil videant,

recordentur, at

dormiant, & post laionem pedum, ad se resitunt, &c. Ariosto.

Thus can they cunningly counterfeit, as *Platina* describes their cus-
 tomes, kiss their husbands whom they had rather see hanging on a Gallows,
 and swear they love him dearer than their own lives, whose soul they would
 not ransom for their little dogs;

similis si permutatio detur,

Morte viri cupiunt animam servare catella.

Many of them seem to be precise and holy forsooth, and will go to
 such a ² Church, to hear such a good man by all means, an excellent
 man, when 'tis for no other intent (as he follows it) than to see and to be
 seen, to observe what fashions are in use, to meet some Pander, Bawd, Monk,
 Frier, or to entise some good fellow. For they perswade themselves, as
^a *Nevisanus* shews, That it is neither sin nor shame to lye with a Lord or
 a parish Priest, if he be a proper man, ^b and though shee kneel often, and pray
 devoutly, 'tis (saith *Platina*) not for her husbands welfare, or childrens good,
 or any friend, but for her sweet-hearts return; her Panders health. If her
 husband would have her go, she feigns herself sick, ^c Et simulat subito
 condoluisse caput: her head akes, and she cannot stir: but if her Paramour
 ask as much, she is for him in all seasons, at all houres of the night.
^d In the kingdome of *Malabar*, and about *Goa* in the East-Indies, the
 women are so subtil, that with a certain drink they give them to
 drive away cares as they say, they will make them sleep for twenty four
 houres, or so intoxicate them, that they can remember nought of that they saw
 done, or heard, and by washing of their feet, restore them again, and so make
 their husbands cuckolds to their faces. Some are ill disposed at all times,
 to all persons they like, others more wary to some few, at such and such
 seasons, as *Augusta*, *Livia*, non nisi plenâ navî vectorem tollebat. But
 as he said,

¶ No pen could write, no tongue attain to tell,
 By force of eloquence, or help of Art,
 Of womens treacheries the hundredth part.

Both, to say truth, are often faulty; Men and women give just occasions
 in this humor of discontent, aggravate and yeild matter of suspicion:
 but most part of the chief causes proceed from other adventitious acci-
 dents and circumstances, though the parties be free, and both well given
 themselves. The indiscreet carriage of some lascivious gallant (& è con-
 tra of some light woman) by his often frequenting of an house, bold
 unseemly gestures, may make a breach, and by his over familiarity, if he
 be inclined to yellowness, colour him quit out. If he be poor, basely
 born, saith *Beneditto Varchi*, and otherwise unhandsome, he suspects
 him the less, but if a proper man, such as was *Alcibiades* in Greece, and
Castrucius in Italy, well descended, commendable for his

¶ Lib. 28. ff. 75.

good

good parts, he taketh on the more, and watcheth his doings † *Theodosius* the Emperour gave his wife *Endoxia* a golden apple, when he was a suter to her, which she long after bestowed upon a young gallant in the Court, of her especial acquaintance. The Emperour epying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. * A rich merchant had a fair wife; according to his custom he went to travell; in his absence a good fellow tempted his wife: shee denyed him; yet hee dying a little after, gave her a legacy for the love hee bore her. At his return, her jealous husband; because shee had got more by land than he had done at Sea, turned her away upon suspicion.

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect?

Fair opportunity can win the coyest shee that is,

So wisely he takes time, as he'll be sure hee will not miss:

Then hee that loves her gamesome wein, and tempers toys with art,

Brings love that swimmeth in her eyes, to drive into her heart.

As at Plays, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement; a sweet smile, ingratiates himself with an amphibological speech; as that merry companion in the * *Satyrists* did to his *Glycerium*, *adsidens & interiorem palman amabiliter concutien*,

Quod meus hortus habet sumas impune licebit,

Si dederis nobis quod tuus hortus habet,

with many such, &c.

and then as hee saith,

Shee may no while in chaity abide;

That is aday & on every side.

For after a great feast, * *Vino sæpe suum nescit amica virum.*

Noah (saith † *Hierome*) shewed his nakedness in his drunkenness, which for six hundred years he had covered in soberness. *Lot* lay with his daughters in his drink, as *Cyneras* with *Myrrha*,

* *quid enim Venus ebria curat?*

The most continent may be overcome, or if otherwise, they keep bad company, they that are modest of themselves, and dare not offend, confirmed by others, grow impudent, and confident, and get an ill habit.

* *Alia quæ tuus gratia matrimonium corrumpit,*

Alia peccans multas vult morbi habere socias.

Or if they dwell in suspected places, as in an infamous Inn, near some Stews, neer Monks, Friers, *Newisanus* addes, where be many tempters and sollicitors, idle persons, that frequent their companies, it may give just cause of suspicion. *Martial* of old enveighed against them that counterfeited a disease to go to the Bath, for so, many times,

relictæ

Conjuge Penelope venit, abit Helene.

Anaus Sylvius puts in a caveat against Princes Courts, because there be tot formosi juvenes qui promittunt, so many brave Suters to tempt,

000

&c.

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† *Lipsius Polit.*

* *Seneca, lib. 2. controu. 8.*

* *Bodicher. Sat.*

cha. ccc.

† *Tibullus.*

† *Epist. 93. ad Oceanum.*

Ad unius hora ebrietatem au-

dat fero a qua per sexcentos annos sobrietate contexerat.

* *Juv. Sat. 13.*

Nih l audere primo, post ab aliis confirma-

te, audaces & confidentes sunt.

Ubi semel veracundia limites transferunt.

* *Enripides.*

1.63.

† De miser. Cu-
ritiam. Aut u-
lium cum ea in-
venies, aut isse
alium reperies.
Cap. 18. de
Vng.

&c. † If you leave her in such a place, you shall likely finde her in company you like not, either they came to her, or shee is gone to them. Kornmannus makes a doubting jest in his lascivious Countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And Baldus the Lawyer scoffs on, *quum scholaris, inquit, loquitur cum puellâ, non presumitur ei dicere, pater noster*, When a Scholar talks with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster*. Or if I shall see a Monk or a Frier climb up by a ladder at midnight into a Virgins or Widows chamber window, I shall hardly think hee then goes to administer the Sacraments, or to take her Confession. These are the ordinary causes of jealousy, which are intended or remitted, as the circumstances vary.

MEMB. 2. SUBJECT. 1.

Symptomes of Jealousie, fear, sorrow, suspicion, strange actions, gestures, outrages, locking up, oathes, tryals, laws, &c.



F All passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides Fear and Sorrow, which is common to all Melancholy, anxiety of minde, suspicion, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain. 'Tis a more vehement passion, a more furious perturbation, a bitter pain, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as * Chrysostome observes, and though they be rich, keep sumptuous tables, be nobly allied, yet *miserimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspicious. Jealousie, saith * Vives, begets unquietness in the minde, night and day: He hunts after every word hee hears, every whisper, and amplifies it to himself (as all melancholy men do in other matters) with a most unjust calumny of others, hee misinterprets every thing is said or done, most apt to mistake or misconstrue, hee pries into every corner, follows close, observes to an hair. 'Tis proper to Jealousie to do,

* Rom. 38. in c.
17 Gen. Et si
magnis affluent
divitiis, &c.
13. de Anima,
Omnes voces,
auras, omnes su-
juras captat
gelotypus, &
amplificat apud
se cum inquisi-
ma de singulis
calumnia.
Maxime suspi-
tiosus, & ad pe-
jora credendum
proclives.

Pale hag, infernal fury, pleasures smart,

Envies observer, prying in every part.

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gasty looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger,

Nempe suos imbres etiam ista tonitrua fundant,

swear and belye, slander any man, curse, threaten, brawle, scold, fight; and sometimes again flatter, and speak fair, ask forgiveness, kiss and coll, condemn his rashness and folly, vow, protest and swear hee will never do so again; and then esdoons, impatient as hee is, rave, roar,

and

and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doors, send her home; hee will bee divorced forthwith, shee is a whore, &c. by and by with all submiss complement intreat her fair, and bring her in again, hee loves her dearly, shee is his sweet, most kinde and loving wife, hee will not change, not leave her for a Kingdom, so hee continues off and on, as the toy takes him, the object moves him, but most part brawling, fretting, unquiet hee is, accusing and suspecting not strangers onely, but Brothers and Sisters, Father and Mother, nearest and dearest friends. He thinks with those Italians;

*Chi non tocca parentado,
Tocca mai e rado.*

And through fear, conceives unto himself things almost incredible and impossible to bee effected. As an Hearn when shee fishes, still prying on all sides; or as a Cat doth a Mouse, his eye is never off hers; he glotes on him, on her, accurately observing on whom shee looks, who looks at her, what shee saith, doth, at dinner, at supper, sitting, walking, at home, abroad, hee is the same, still enquiring, mandring, gazing, listning, affrighted with every small object; why did shee smile, why did shee pity him, commend him? why did shee drink twice to such a man? why did shee offer to kisse, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

Omnia me terrent, timidus sum, ignosce timori,

Propertius.

Et miser in tunica suspicor esse virum.

Me ladir si multa tibi dabit oscula mater,

nae soror, & cum qua dormit amica simul.

Each thing affrights me, I do fear,

Ah pardon mee my fear,

I doubt a man is hid within,

The cloathes that thou dost wear.

Is't not a man in womans apparel? is not some body in that great chest, or behinde the door, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when hee is asleep? If a Mouse do but stir, or the wind blow, a casement clatter, that's the villain, there he is; by his good will, no man shall see her, salute her, speak with her, shee shall not go forth of his sight, so much as to do her needs.

Non ita bovem Argus, &c. Argus did not so keep his Cow, that watchful Dragon the Golden-fleece, or *Cerberus* the coming in of Hell, as hee keeps his wife. If a dear friend or neer kinsman come as guest to his house, to visit him, hee will never let him be out of his own sight and company, lest peradventure, &c. If the necessity of his business bee such, that hee must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her hee sets and bribes to oversee: one servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business bee very urgent, hee will when hee is half way, come back again in all post haste, rise from supper, or at midnight, and bee gone, and sometimes leave his business undone, and as a stranger

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Ant. Dial.

o Rabie concep-
ta, caesariem ab-
rastit, puellæq;
mirabiliter in-
sultans faciem
vibicibus fada-
vit.
† Daniel.

stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspicion, shee live in such a place, where *Messalina* her self could not be dishonest if shee would, yet he suspects her as much as if shee were in a bawdy house, some Princes Court, or in a common Inn, where all comers might have free access. He calls her on a sudden all to naught, shee is a strumpet, a light-housewife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report, what outrageous acts by men and women have been committed in this kinde; by women especially, that will run after their husbands into all places and companies, as *ⁿ Fovianus Pontanus* wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving, like *Funo*, in the Tragoedy, miscalling, cursing, swearing, and mistrusting every one shee sees. *Gomesius*, in his third Book of the life and deeds of *Francis Ximenes*, sometime Archbishop of *Toledo*, hath a strange story of that incredible jealousy of *Jone* Queen of *Spain*, wife to King *Philip*, mother of *Ferdinand* and *Charles* the fifth, Emperours; when her husband *Philip*, either for that hee was tired with his wives jealousy, or had some great business, went into the Low-countries, shee was so impatient and melancholy upon his departure, that shee would scarce eat her meat, or converse with any man; and though shee were with childe, the season of the year very bad, the wind against her, in all haste shee would to sea after him. Neither *Isabella* her Queen mother, the Archbishop, or any other friend, could perswade her to the contrary, but shee would after him. When shee was now come into the Low-countries, and kindly entertained by her husband, shee could not contain her self, *⁰ but in a rage ran upon a yellow hair'd wench*, with whom shee suspected her husband to be nought, *cut off her hair, did beat her black and blew, and so dragged her about*. It is an ordinary thing for women in such cases to scratch the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Funo* did by *Rosamond* at *Woodstock*: for shee complains in a † modern Poet, shee scarce spake,

*But flies with eager fury to my face,
Offering me most unwomanly disgrace.
Look how a Tigress, &c.
So fell shee on me in outrageous wise,
As could Disdain and Jealousie devise.*

Or if it bee so they dare not, or cannot execute any such tyrannical injustice, they will miscall, rail and revile, bear them deadly hate and malice, as *ⁿ Tacitus* observes, *The hatred of a jealous woman is inseparable against such as shee suspects.*

ⁿ Annal. lib. 12.
Principis mulieris
zelotypæ est in alias mulieres
quas suspectas habet,
odium inseparabile.
* Seneca in Medea.

* *Nulla vis flamma, tumidique venti
Tanta, nec teli metuenda torii,
Quanta cum conjux viduata tadis
Ardet & odit.*

Windes, weapons, flames, make not such hurly burly,
As raving women turn all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the days of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poor wives. In *Greece*, *Spain*, *Italy*, *Turkie*, *Africk*, *Asia*, and generally over all those hot Countreys, * *Mulieres vestra terra vestra, arate sicut vultis*; *Mahomet* in his *Alcoran* gives this power to men; your wives are as your land, till them, use them, intreat them fair or foul, as you will your selves.

* *Alcoran* cap. *Bovis*, interprete *Ricardo* præd c 8. *Con-*
sultationis.
† *Plantus.*

(† *Mecastor lege durâ vivunt mulieres*,) they lock them still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wives to be seen abroad,

— *nec campos liceat lustrare patentes.*

They must not so much as look out. And if they be great persons, they have Eunuchs to keep them, as the *Grand Seignior* among the *Turks*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and *Kings of China*.

Infantes masculos castrant innumeros ut regi serviant, saith [†] *Riccius*, they geld innumerable infants to this purpose; the King of [†] *China* maintains

† *Expedi. in*
Sinas. l. 3. c. 9.
† *Decem Eunu-*
chorum millia
numerantur in
regia familia,
qui servant ux-
ores ejus.

10000 Eunuchs in his family to keep his wives. The *Xeriffes* of *Barbary* keep their *Curtezans* in such strict manner, that if any man come but in sight of them, hee dyes for it; and if they chance to see a man, and do not instantly cry out, though from their windows, they must bee put to death. The *Turks* have I know not how many black deformed

Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from *Egypt*, deprived in their childehood of all their

privities, and brought up in the *Seraglio* at *Constantinople*, to keep their wives; which are so penned up they may not confer with any living man, or converse with younger women, have a *Cucumber*

or *Carret* sent in to them for their diet, but sliced, for fear, &c. and so live, and are left alone to their unchaste thoughts all the days of their lives. The vulgar sort of women, if at any time they come

abroad, which is very seldome, to visit one another, or to go to their *Bathes*, are so covered, that no man can see them, as the *Matrons*

were in old *Rome*, *lecticâ aut sellâ testâ vecta*, so † *Dion* and *Seneca* record, *Velata tota incedunt*, which † *Alexander ab Alexandro* relates

† *Lib. 57. ep 81.*
† *Scotas à vi-*
ris servant in
interioribus, ab
eorum conspectu
immune.

of the *Parthians*, *lib. 5. cap. 24.* which with *Andreas Tiraquellus* his *Commentator*, I rather think should bee understood of *Persians*. I

have not yet said all, they do not onely lock them up, sed & *pu-*
dendis seras adhibent: hear what *Bembus* relates, *lib. 6.* of his *Venetian History*, of those inhabitants that dwell about *Quiloa* in *Africk*.

Lusitani, inquit, *quorundam civitates adierant, qui natâ statim femi-*
nâ naturam consunt, quoad urina exitus ne impediatur, easque quum
adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit
conglutinatas puella oras ferro interscindere. In some parts of *Greece*

at this day, like those old *Jews*, they will not believe their wives are honest, nisi pannum menstruaturn prima nocte videant: Our Countreyman

† *Lib. 1. fol. 7.*

† *Sands* in his *Peregrination*, saith, it is severely observed in *Zazynthus*, or *Zante*; and *Leo Afer* in his time at *Fez* in *Africk*, non credunt virgi-

citur.

^uDiruptiones
hymenis sepe fi-
unt a propitiis
digitis vel ab
aliis instrumeta-
tis.

* Idem Rhafis
Arab. cont.

* Ita clausæ
pharmacis ut
non possunt coi-
tum exercere.

† Qui & Phar-
macum præscri-
bit docetque.

† Epist. 6. Mer-
cero Inter.

† Barthius, Lu-
dus illi temera-
rum pudicitie
florem mentitis
machinis pro
integro vendere.
Ego doc. bo te,
qui mulier ante
nuptias sponso
te probes virgi-
nem.

† Qui mulierem
violasset, viri-
lia excecabant,
& mille virgas
dabant.

* Dion. Halic.

* Viridi gau-
dens Feronia
uco. Virg.

citur. Those sheets are publicly shewed by their Parents, and kept as a sign of incorrupt Virginitie. The Jews of old examined their maids *ex tenui membrana*, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus*, lib. 12. cap. 16. *Capivaccius*, lib. 4. cap. 11. *de uteri affectibus*, *Vincent*. *Alfarius Genuensis* *quæsit. med. cent. 4.* *Hieronymus Mercurialis* consult. *Ambros. Pareus*, *Julius Casar Claudinus Respons. 4.* as that also *de ruptura venarum ut sanguis fluat*, copiously confute, 'tis no sufficient trial, they contend. And yet others again defend it, *Gasper Bartholinus Institut. Anat. lib. 1. cap. 31.* *Pinæus* of *Paris*, *Albertus Magnus de secret mulier. cap. 9. & 10, &c.* and think they speak too much in fa-
vour of women. * *Ludovicus Boncialus*, lib. 2. cap. 2. *muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, & si deflorata sint, astuta * mulieres (inquit) nos fallant in his.* Idem *Alfarius Crucius Genuensis* *iusdem ferè verbis.* Idem *Avicenna*, lib. 3. *Fen. 20. tract. 1. cap. 47.* † *Rhafis Continent. lib. 24.* *Rodericus à Castro de nat. mul. lib. 1. cap. 3.* An old bawdy nurse in † *Aristanetus*, (like that Spanish *Celestina*, † *qua quinque mille virgines fecit mulieres, totidemque mulieres arte sua virgines*) when a fair maid of her acquaintance wept and made her moan to her, how shee had been deflowred, and now ready to be married, was afraid it would be perceived, comfortably replied, *Noli vereri filia, &c.* Fear not daughter, I'll teach thee a trick to help it. *Sed hæc extra callem.* To what end are all those Astrological questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd trials in *Alberus Magnus*, *Bap. Porta, Mag. lib. 2. cap. 21.* in *Wecker lib. 5. de secret.* by stones, perfumes, to make them piss, and confess I know not what in their sleep; some jealous brain was the first founder of them. And to what passion may we ascribe those severe laws against jealousy, *Numb. 5. 14.* Adulterers, *Dent. cap. 22. v. 22.* as amongst the Hebrews, amongst the Egyptians (read † *Bohemus*, l. 1. c. 5. *de mor. gen.* of the Carthaginians, cap. 6. of *Turks*, lib. 2. cap. 11.) amongst the Athenians of old, Italians at this day, wherein they are to bee severely punished, cut in pieces, burned, *vivi comburio*, buried alive, with several expurgations, &c. are they not as so many symptoms of incredible jealousy? wee may say the same of those Vestal virgins that fetched water in a Sive, as *Tatia* did in *Rome*, anno. ab urb. condita 800. before the Senators; and * *Emilia*, *virgo innocens*, that ran over hot irons, as *Emma*, *Edward the Confessors* mother, did, the King himself being a spectator, with the like. We read in *Nicephorus*, that *Chunegunda*, the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illasa transit*, trod upon red hot coulter, and had no harm: such another story we finde in *Regino*, lib. 2. In *Aventinus* and *Sigonius*, of *Charls* the third, and his wife *Richarda*, An. 887. that was so purged with hot irons. *Pausanias* saith, that he was once an eye witness of such a miracle at *Diana's Temple*, a maid without any harm at all, walked upon burning coals. *Pius secund.* in his description of *Europe*, c. 46. relates as much, that it was commonly practised at *Diana's Temple*, for women to go barefoot over hot coals, to try their honesties; *Plinius*, *Solinus*, and many writers, make mention of * *Feronias Temple*, and *Dionysius Halicarnassens*, lib. 3. of *Memnon's* statute, which were

were used to this purpose. *Tatius, lib. 6. of Pan his Cave* (much like old S. *Wilfrides* needle in *Yorkshire*) wherein they did use to try maids, whether they were honest: when *Lencippe* went in, *suavisimus exandiri sonus cepit*. *Austin. de civ. Dei lib. 10. c. 16.* relates many such examples, all which *Lavater de spectr. part. 1. cap. 19.* contends to be done by the illusion of Devils; though *Thomas, quest. 6. de potentia, &c.* ascribe it to good Angels. Some, saith *Austin*, compel their wives to swear they be honest, as if perjury were a lesser sin than adultery; some consult Oracles, as *Pharus* that blinde King of *Egypt*. Others reward, as those old *Romans* use to do; If a woman were contented with one man, *Coronâ pudicitia donabatur*, shee had a crown of Chastity bestowed on her. When all this will not serve, saith *Alexander Gaguinus, cap. 5. de script. Muscovia*, the *Muscovites*, if they suspect their wives, will beat them till they confess; and if that will not avail, like those wilde *Irish*, be divorced at their pleasures, or else knock them on the heads, as the old *Gauls* have done in former ages. Of this Tyrannie of Jealousie, read more in *Parthenius, Erot. cap. 10. Camerarius, cap. 53. Hor. subcis. & cent. 2. cap. 34. Calias Epistles, Tho. Chaloner de repub. Ang. lib. 9. Ariosto, lib. 31. staff. 1. Felix Platerus observat. lib. 1. &c.*

^a *Ismene* was so tried by *Diana's* Well, in which maids did swim, unchaste were drowned. *Eustathius, lib. 8.*

^b *Contra mendac. ad confes. 21 cap.*

^c *Pharus Aegypti rex captus oculis per decennium, oraculum consuluit de uxoris pudicitia.*

Herod. Euterp.

[†] *Caesar. lib. 6. de bello Gall. vitæ necesse in uxores habuerunt potestatem.*

MEMB. 3.

Prognosticks of Jealousie, Despair, Madnes, to make away themselves and others.



Those which are jealous, most part, if they be not otherwise relieved, ^a proceed from suspicion to hatred, from hatred to frenzie, madness, injury, murder, and despair.

^c A plague by whose most damnable effect, Divers in deep despair to dye have sought, By which a man to madness neer is brought, As well with causeless, as with just suspect.

In their madness many times, saith *Vives*, they make away themselves, and others. Which induceth *Cyprian* to call it *Fœcundam & multiplicem perniciem, fontem cladium & seminarium delictorum*, a fruitful mischief, the Seminary of offences, and fountain of murders. Tragical examples are too common in this kinde, both new and old, in all ages, as of ** Cephalus* and *Procris*, *Pharus* of *Egypt*, *Terens*, *Atreus*, and *Thyestes*. ^h *Alexander Pharus* was murdered of his wife, ob pellicatus suspitionem, *Tully* saith. *Antoninus Verus* was so made away by *Lucilla*, *Demetrius* the son of *Antigonus*, and *Nicanor*, by their wives. *Hercules* poisoned by *Deianira*, ⁱ *Cacinnâ* murdered by *Vespasian*, *Fustina* a Roman Lady by her husband. ^k *Amestris*, *Xerxes* wife, because shee found her husbands cloak in *Masista* his house, cut off *Masista* his wives paps, and gave them to the dogs, slead her besides, and cut off her ears, lips, tongue, and slit the nose of *Artaynta* her daughter. Our late writers are full of such outrages.

^a *Animi dolores & zelotypia si diutius perseverent, demones reddunt.*

Acah. comment. in par. art. Gal.

^c *Ariosto, lib. 31. staff. 6.*

^f *3. de anima,*

^g *3. de zelotyp.*

transit in rabiem & odium,

& sibi & aliis violentas sepe manus iniungit.

^{*} *Higinus, cap. 189. Ovid. &c.*

^h *Pharus Aegypti rex de cecitate oraculum consulens, visum ei redditurum accepit, se*

oculos abluisse.

lotio mulieris quæ aliorum virorum esset

expers; uxoris

urinam expertus nihil profecit, & aliarum frustra, eas omnes (ea excepta per quam curatus fuit) unum in locum coactas concremavit. *Herod. Euterp. h Offic. lib. 2. i Aurelius Victor. k Herod. l. 9. in Calliope. Masistæ uxorem excarnificat, mammillas præscindit, easque canibus abiecit, filia vires præscindit, labra, linguam, &c.*

^l *Paulus*

¹ Lib. 1. Dum
forma cibranda
iaten a capit-
lum in sole
pefflit, a marito
per l. sum levi-
ter percussa
furtim super-
veniente virga,
Rifu suborto,
mi Landrice
dixit, frontem
vir fortis petet,
&c. Marito
conspetto at-
tonita, cum
Landrico mox
in ejus mortem
conspirat, &
statim inter oc-
nand m efficit.
² Qui Goæ
uxori m habens,
Gotherinum
principem
quendam vi-
rum quod ux-
ori sue oculos
adjecisset, in-
genti vulnere
deformavit in
facie, & tibiam
abscidit, unde
mutua cædes.
³ Eo quod in-
fans natus in-
voluntus esset
panaiculo, cre-
debat eum fili-
um fratris
Francisci, &c.
⁴ Zelotypia re-
ginae regis mor-
tem acceleravit
paulo post, ut
Martianus me-
dicus mihi re-
tulit. Illa
autem atra-
bile inde ex-
agitata in late-
bras se subdu-
cens præ egri-
tudine animi
reliquam tempus consumpsit. ⁵ A Zelotypia redactum ad insaniam & desperationem, ⁶ uxorem interemit, inde despera-
bundus ex alio se precipitavit.

¹ Paulus *Æmilius* in his History of France, hath a Tragical story of *Chilpericus* the first his death, made away by *Ferdegunde* his Queen. In a jealous humour hee came from hunting, and stole behinde his wife, as shee was dressing and combing her head in the Sun, gave her a familiar touch with his wand, which shee mistaking for her lover, said, *Ah Landre, a good Knight should strike before, and not behinde*: but when she saw her self betrayed by his presence, shee instantly took order to make him away. *Hierome Osorius*, in the eleventh book of the deeds of *Emanuel* King of Portugal, to this effect hath a Tragical Narration of one *Ferdinandus Calderia*, that wounded *Gotherinus*, a noble Countreyman of his, at Goa in the East Indies, ^m and cut off one of his legs, for that hee looked, as hee thought, too familiarly upon his wife, which was afterwards a cause of many quarrels, and much bloodshed. *Guanerius*, cap. 36. de agri-
tud. matr. speaks of a silly jealous fellow, that seeing his childe new born, included in a kell, thought sure a ⁿ Franciscan that used to come to his house, was the father of it, it was so like the Friars Conle, and thereupon threatened the Frier to kill him: *Fulgosus*, of a woman in Narbone, that cut off her husbands privities in the night, because shee thought hee plaid false with her. The story of *Fonnes Bassa*, and fair *Manto* his wife, is well known to such as have read the *Turkish History*, and that of *Fone* of Spain, of which I treated in my former Section. Her jealousie, saith *Gomesius*, was cause of both their deaths: King *Philip* dyed for grief a little after, as ^p *Martian* his Physician gave it out, and shee for her part, after a melancholy discontented life, mispent in lurking-holes and corners, made an end of her miseries. *Felix Pater*, in the first book of his Observations, hath many such instances, of a Physician of his acquaintance, ^q that was first mad through jealousie, and afterwards desperate: Of a Merchant ^r that killed his wife in the same humour, and after precipitated himself: Of a Doctor of Law, that cut off his mans nose: Of a Painters wife in *Basil*, Anno 1600. that was mother of nine children, and had been 27 years married, yet afterwards jealous, and so impatient, that shee became desperate, and would neither eat nor drink in her own house, for fear her husband should poyson her. 'Tis a common sign this, for when once the humours are stirred, and the imagination misaffected, it will vary it self in divers forms; and many such absurd symptomes will accompany, even madness it self. *Skenkins*, *Observat. lib. 4. cap. de Uter.* hath an example of a jealous woman, that by this means had many fits of the Mother: and in his first book, of some that through jealousie ran mad: Of a Baker that gelded himself to try his wives honesty, &c. Such examples are too common.

MEMB. 4. SUBSECT. I.

Cure of Fealonsie: by avoiding occasions, not to be idle: of good counsel: to contemn it, not to watch or lock them up: to dissemble it, &c.



Of all other Melancholy, some doubt whether this ma-
lady may be cured or no, they think 'tis like the Gout, ^{Tollere nodo-}
or Switzers, whom wee commonly call Wallowns, those ^{sam nescit me-}
hired Souldiers, if once they take possession of a Castle, ^{dicina poda-}
they can never be got out. ^{gram.}

*Qui timet ut sua sit, ne quis sibi subtrahat illam,
Ille Machaonia vix ope saluus erit.*

*This is that cruel wound, against whose smart,
Naliquors force prevails, or any plaister,
No skill of stars, no depth of Magick art,
Devised by that great Clerk Zoroaster,
A wound that so infects the soul and heart,
As all our sense and reason it doth master;
A wound whose pang and torment is so durable,
As it may rightly called be incurable.*

^{Ariost. lib. 31.}
Staff. 5.

Yet what I have formerly said of other Melancholy, I will say again, it may be cured or mitigated, at least, by some contrary passion, good counsel and perswasion, if it be withstood in the beginning, maturely resisted, and as these Ancients hold, ^{Veteres ma-} the nails of it be pared before they ^{tire suadent} grow too long. No better means to resist or repel it, than by avoiding ^{ungues amoris} idleness, to be still seriously busied about some matters of importance, ^{esse radendos,} to drive out those vain fears, foolish fantasies, and irksome suspicions ^{priusquam pro-} out of his head, and then to be perswaded by his judicious friends, to ^{ducant se nimis.} give ear to their good counsel and advice, and wisely to consider, how much he discredits himself, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a Trumpeter of his own misery, divulgeth, macerates, grieves himself and others; what an argument of weakness it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious; for as ^{† In Jovianum.} Hierome well hath it, *Odiū sui facit, & ipse novissimè sibi odio est*, others hate him; and at last hee hates himself for it; how hair-brain a disease, mad and furious. If hee will but hear them speak, no doubt hee may be cured. ^{* Gomarus, lib. 3. de reb. gestis Ximenii.} Fone Queen of Spain, of whom I have formerly spoken, under pretence of changing aire, was sent to *Complutum*, or *Alcada de las Henegas*, where *Ximenius* the Archbishop of Toledo then lived, that by his good counsel (as for the present shee was) shee might bee eased. ^{† Urit enim praecordia agritudine animi compressa, & in angustias adducta mentem subvertit, nec alio medicamine facilius evigetur, quam cordati hominis sermone.} For a disease of the soul, if concealed, tortures and overturns it, and by no physick can sooner be removed than by a discreet mans comfortable speeches. I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leave it every one to dilate and amplifie as hee shall think fit in his own judgement: let

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let him advise with *Siracides*, cap.9.1. Be not jealous over the wife of thy bosom; read that comfortable and pithy speech to this purpose of *Ximinius* in the Authour himself, as it is recorded by *Gomesius*; consult with *Chaloner*, lib.9. de repub. Anglor. or *Calia* in her Epistles, &c. Onely this I will adde, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so hainously to be taken; 'tis no such real or capital matter, that it should make so deep a wound. 'Tis a blow that hurts not, an insensible smart, grounded many times upon false suspicion alone, and so fostered by a sinister conceit. If shee bee not dishonest, hee troubles and macerates himself without a cause; or put case, which is the worst, hee bee a cuckold, it cannot be helped, the more hee stirs in it, the more hee aggravates his own misery. How much better were it in such a case to dissemble, or contemn it? why should that be feared, which cannot bee redressed? *multa tandem deposuerunt* (saith *Vives*) *quum flecti maritos non posse vident*, many women when they see there is no remedy, have been pacified; and shall men bee more jealous than women? 'Tis some comfort in such a case to have companions,

Solamen miseris socios habuisse doloris;

Who can say hee is free? who can assure himself hee is not one *de praterito*, or secure himself *de futuro*? If it were his case alone, it were hard; but being, as it is almost, a common calamity, 'tis not so grievously to be taken. If a man have a lock, which every mans key will open, as well as his own, why should hee think to keep it private to himself? In some Countreys they make nothing of it, *ne nobiles quidem*, saith *Leo Afer*, in many parts of *Africk* (if shee bee past fourteen) there's not a Nobleman that marries a maid, or that hath a chaste wife, 'tis so common; as the Moon gives horns once a moneth to the world, do they to their husbands at least. And 'tis most part true which that *Caledonian Lady*, *Argetocoxus* a Brittain Prince his wife, told *Julia Augusta*, when shee took her up for dishonesty, *Wee Brittaines are naught at least with some few choice men of the better sort, but you Romans lie with every base knave, you are a company of common whores*. *Severus* the Emperour in his time, made laws for the restraint of this vice; and as *Dion Nicaus* relates in his life, *tria millia machorum*; three thousand cuckold-makers, or *natura monetam adulterantes*, as *Philo* calls them, false coyners, and clippers of natures money, were summoned into the Court at once. And yet,

Non omnem molitor qua fluit unda videt.

the Miller sees not all the water that goes by his mill: No doubt, but as in our days, these were of the Commonalty, all the great ones were not so much as called in question for it. *Martials* Epigram, I suppose, might have been generally applied in those licentious times, *Omnia solus habes*, &c. thy goods, lands, money, wits, are thine own, *Uxorem sed habes Candidus cum populo*; but neighbour *Candidus* your wife is common: Husband and Cuckold in that age, it seems, were reciprocal termes; the Emperors themselves did wear *Aethon's* badge; how many *Casars* might I reckon up together, and what a catalogue of cornuted Kings and Princes in every story? *Agamemnon*, *Menelaus*, *Philippus* of *Greece*, *Ptolemus* of *Egypt*, *Lucullus*

²3. De animis.

^a Lib. 3.

^c *Argetocoxi Calcedoni Reguli uxor, Julia Augusta cum ipsam morderet quod inhoneste versaretur, respondet, Nos cum optimis viris consuetudinem habemus; vos Romanas autem occulte passim homines constuprant.*

^e *Leges de machis fecit, ex civibus plures in jus vocati.*

^d L.3. Epig. 26.

Lucillus, Caesar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c. that wore fair plumes of Bulls feathers in their crests. The bravest Souldiers and most Heroical Spirits could not avoid it. They have been active and passive in this business, they have either given or taken horns. King Arthur, whom wee call one of the nine Worthies, for all his great valour, was unworthily served by Mordred one of his Round-table Knights: and Guithera, or Helena Alba his fair wife as Leland interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine Authour) *Heroinarum laesa majestati, si non historia veritas aurem vellicaret*, I could willingly wink at a fair Ladies faults, but that I am bound by the laws of History to tell the truth: Against his will, God knows, did hee write it, and so do I repeat it. I speak not of our times all this while, wee have good, honest, vertuous men and women, whom fame, zeal, fear of God, Religion and superstition contains; and yet for all that, we have too many Knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, and such persons, you may as soon enjoin them to carry water in a sieve, as to keep themselves honest. What shall a man do now in such a case? What remedy is to be had? How shall he be eased? By suing a divorce? that is hard to be effected: *si non caste, tamen caute*, they carry the matter so cunningly, that though it be as common as Simony, as clear and as manifest as the nose in a mans face, yet it cannot be evidently proved, or they likely taken in the fact: they will have a knave Gallus to watch, or with that Roman [†] Sulpitia, all made fast and sure,

[¶] *Affer. Arthur;*
Parcerem libenter
heroinarum
laesa majestati,
si non historie
veritas aurem
vellicaret. Le-
land.
[†] *Lelands as-*
seri. Arthur.

[†] Epigram.

Ne se Cadurcis destitutam fasciis,

Nudam Caleno concumbentem videat.

She will hardly be surprized by her husband, be he never so wary. Much better then to put it up, the more he strives in it, the more hee shall divulge his own shame; make a vertue of necessity, and conceal it. Yea, but the world takes notice of it, 'tis in every mans mouth: let them talk their pleasure, of whom speak they not in this sense? From the highest to the lowest, they are thus censured all: there is no remedy then but patience. It may be 'tis his own fault, and hee hath no reason to complain, 'tis *quid pro quo*, shee is bad, hee is worse: [¶] *Bethink thy self, hast thou not done as much for some of thy neighbours? why dost thou require that of thy wife, which thou wilt not perform thy self?* Thou rangeest like a Tame Bull, why art thou so incensed if shee tread awry?

[¶] *Cogita an sit*
aliis tu unquam
feceris; an hoc
tibi nunc fieri
dignum sit? se-
verus aliis, in-
dulgens tibi, cur
ab uxore exigis
quod non ipse
præstat? Plutar.
[¶] *Vaga libidine*
cum ipse quovis
rapiaris, cur si
vel modicum
abheret ipsa, in-
famias?

[¶] Ariost. l. 28.

[¶] *Staff. 80.*

[¶] *Sylva nupt.*

[¶] *l. 4. num. 72.*

^h Be it that some woman break chaste wedlocks laws,

And leaves her husband and becomes unchaste:

Yet commonly it is not without cause,

Shee sees her man in sin her goods to waste,

Shee feels that hee his love from her withdraws,

And hath on some perhaps less worthy place;

Who strikes with sword, the scabbard them may strike,

And sure love craveth love, like asketh like.

Ea semper studebit, saith [¶] *Newissimus*, pares reddere vices, shee will quit it if shee can. And therefore as well adviseth *Siracides*, cap. 9: 1. teach her not an evil lesson against thy self, which as *Fansenius*, *Lyranus*, on this

text

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text and *Carthusianus* interpret, is no otherwise to bee understood, than that shee do thee not a mischief. I do not excuse her in accusing thee; but if both bee naught, mend thy self first; for as the old saying is, A good husband makes a good wife.

⁶ *Lemnius, lib. 4. cap. 13. de occult. nat. mir.*

Yea, but thou repliest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it, ^k *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold, brawl, and spend, I care not, *modo sit casta*, so she be honest, I could easily bear it; but this I cannot, I may not, I will not; my faith, my fame, mine eye must not be touched, as the diverb is,

Non patitur tactum fama, fides, oculus.

¹ *Optimum bene nasci.*

I say the same of my wife, touch all, use all, take all but this. I acknowledge that of *Seneca* to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing, without a companion, this onely excepted, I say, *This*. And why this? Even this which thou so much abhorrest, it may be for thy progenies good, 'better be any mans son than thine, to be begot of base *Irus*, poor *Seius*, or mean *Mevius*, the Town Swineheards, a Shepheards son: and well is hee, that like *Hercules*, hee hath any two fathers; for thou thy self hast peradventure more diseases than an horse, more infirmities of body and minde, a canker'd soul, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*; as it is incurable, so it is insensible. But art thou sure it is so?

[†] *Mart.*

[†] *res agit ille tuas?* doth hee so indeed? It may be thou art over suspicious, and without a cause, as some are: if it be *octimestris parius*, born at eight moneths, or like him, and him they fondly suspect, he got it; if shee speak or laugh familiarly with such or such men, then presently shee is naught with them, such is thy weakness: Whereas charity, or a well-disposed minde, would interpret all unto the best. *S. Francis* by chance, seeing a Frier familiarly kissing another mans wife, was so far from misconceiving it, that hee presently kneeled down, and thanked God there was so much charity left: But they on the other side, will ascribe nothing to natural causes, indulge nothing to familiarity, mutual society, friendship; but out of a sinister suspicion, presently lock them close, watch them, thinking by those means to prevent all such inconveniences; that's the way to help it; whereas by such tricks they do aggravate the mischief. 'Tis but in vain to watch that which will away.

^m *Ovid. amor. lib. 3. eleg. 4.*

^m *Nec custodiri si velit ulla potest;
Nec mentem servare potes, licet omnia serves;
Omnibus exclusis, intus adulter erit.*
None can be kept resisting for her part;
Though body be kept close, within her heart
Advoury lurks, t'exclude it there's no art.

ⁿ *Lib. 4. ft. 72.*

Argus with an hundred eyes cannot keep her, & *hunc unus sapè fefellit amor*, as in ⁿ *Ariosto*.

*If all our hairs were eyes, yet sure they said,
We husbands of our wives should be betray'd.*

Hierome

Hierome holds, *Uxor impudica seruari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many cover, can hardly be preserved, as *Salisburyensis* thinks. I am of *Aeneas Sylvius* minde, * *Those jealous Italians do very ill to lock up their wives; for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespass.* It is in vain to lock her up if she be dishonest; & tyrannicum imperium, as our great Mr. *Aristotle* calls it, too tyrannical a task, most unfit. For when she perceives her husband observes her and suspects, *liberius peccat*, saith *Nevisanus*. *Toxica zelotypo dedit uxor mæcha marito*, she is exasperated, seeks by all means to vindicate herself, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.

In vain our friends from this do us dehort,

For beauty will be where is most resort.

If she be honest, as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Ulysses*, she will so continue her honour, good name, credit,

Penelope conjux semper Ulyssis ero;

And as *Phocias* wife in † *Plutarch*, called her husband her wealth, treasure, world, joy, delight, orb and sphear, she will hers. The vow she made unto her good man, love, vertue, religion, zeal, are better keepers than all those locks, Eunuches, prisons, she will not be moved:

*At mihi vel tellus optem prius ima dehiscat,
Aut pater omnipotens adigat me fulmine ad umbras;
Pallentes umbras Erebi, noctemq; profundam,
Ante pudor quam te violam, aut tua jura resolvam.*

First I desire the earth to swallow mee,

Before I violate mine honesty,

Or thunder from above drive me to hell,

With those pale ghosts, and ugly nights to dwell.

She is resolv'd with *Dido* to be chaste; though her husband be false, she will be true: and as *Octavia* writ to her *Anthony*;

† *These walls that here do keep me out of sight,*

Shall keep me all unspotted unto thee,

And testifie that I will do thee right,

He never stain thine house, though thou shame mee.

Turn her loose to all those *Tarquins* and *Satyrs*, she will not be tempted. In the time of *Valence* the Emperour, saith † *St. Austin*, one *Archidamus* a Consul of *Antioch*, offered an hundred pound of gold to a fair young wife; and besides to set her husband free, who was then *sub gravissima custodia*, a dark prisoner; *pro unius noctis concubitu*: but the chaste matron would not accept of it. When one commended *Theana's* fine arme to his fellows, she took him up short, *Sir, 'tis not common*; she is wholly reserved to her husband. *Bilia* had an old man to her spouse, and his breath stunk, so that no body could abide

* *Policras. lib. 3.*

c. 11. De amor.

* *Eurial. & Lu-*

cret. qui uxores

occludunt, meo

judicio minus

utiliter faciunt;

sunt enim eo

ingenio muli-

eres ut id potif-

simum cupiant,

quod maxime

denegatur; si li-

beras habent ha-

benas, minus de-

linquant; fru-

stra seram adtri-

bes, si non sit

sponte casta.

† *Quando cog-*

noscent maritos

hoc advertere.

† *Ausonius.*

† *Opes suas,*

mundum suum,

thesaurum su-

um, &c.

† *Virg. Aen.*

† *Daniel.*

† *1. de serm. d.*

in monte ros. 16.

† *O quam formo-*

sus lacertus hic

quidam inquit

ad aequales con-

versus; at illa,

publicus inquit,

non est.

* *Bilia Dinutum.*

virum senem

habuit & spiri-

tum fetidum

habentem, quem

quidam

exprobrasset,

&c.

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^a Numquid tibi, Armenas, Tigranes videbatur esse pulcher? & illud, inquit, adepol, &c. Xenoph. Cyroped. l. 3.

it abroad, coming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had told him, but that she thought every mans breath had been as strong as his. ^b Tigranes and Armena his Lady were invited to supper by King Cyrus: when they came home, Tigranes asked his wife, how she liked Cyrus, and what she did especially commend in him? she swore she did not observe him, when he replied again, what then she did observe, whom she looked on? She made answer, her husband that said he would dye for her sake. Such are the properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the means thou canst, she will be naught. Non deest animus sed corruptor, she hath so many lies, excuses, as an hare hath muses, tricks, Panders, Bauds, shifts to deceive, 'tis to no purpose to keep her up, or to reclaim her by hard usage. Fair means per adventure may do somewhat.

^c Ovid.

^{*} Obsequio vinces aptius ipse tuo.

^d Read Petrarch's tale of patient Grisiel in Chaucer.

Men and women are both in a predicament in this behalf, so sooner won, and better pacified. *Duci volunt, non cogi*: though she be as arrant a scold as Xantippe, as cruel as Medea, as clamorous as Hecuba, as lustful as Messalina, by such means (if at all) she may be reformed. Many patient ^e Gryzels by their obsequiousness in this kind, have reclaimed their husbands from their wandering lusts. In Nova Francia and Turkey (as Leah, Rachel, and Sarah did to Abraham and Jacob) they bring their fairest damfels to their husbands beds, Livia seconded the lustful appetites of Augustus: Stratonice wife to King Diodorus did not only bring Electra a fair maid, to her goodmans bed, but brought up the children begot on her, as carefully as if they had been her own. Tertius Aemilius wife, Cornelia's mother, perceiving her husbands intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new married man, when a pickthank friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedy then is by fair means; if that will not take place, to dissemble it as I say, or turn it off with a jest: hear Guexerra's advise in this case, *vel joco excipies, vel silentio eludes*, for if you take exceptions at every thing your wife doth, Solomons wisdom, Hercules valour, Homers learning, Socrates patience, Argus vigilancy will not serve turn. Therefore Minus malum, ^a a less mischief Nevissanus holds, *dissimulare*, to be ^a *Cuniarum emptor*, a buyer of cradles, as the proverb is, than to be too solicitous. ^b A good fellow when his wife was brought to bed before her time, bought half a dozen of Cradles before hand for so many children, as if his wife should continue to bear children at every two months. ^c Pertinax the Emperour, when one told him a Fidler was too familiar with his Empress, made no reckoning of it. And when that Macedonian Philip was upbraided with his wives dishonesty, *cum tot victor regnorum ac populorum esset, &c.* a Conqueror of Kingdoms could not tame his wife, (for she thrust him out of doores) hee made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith Nevissanus, wise men bear their horns in their hearts, fools on their foreheads. Eumenes King of

^a Sil. in p. lib. 4. num. 80.

^a Erasmus.

^b Quum accepisset uxorem peperisse secundo a nuptiis mense, canas quinas vel senas coemisset, ut si forte uxor singulis bimensibus pareretur.

^c Juvenal. in Capitol. vita ejus. Quum palam in Citharedus uxorem diligeret, minime curiosus fuit.

Pergamus;

Pergamus was at deadly feud with *Persius* of *Macedonia*, in so much that *Persius* hearing of a journey hee was to take to *Delphus*, * set a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed, left him stoned to death. The news of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes*'s brother, proclaimed himself King forthwith, took possession of the Crown, and married *Stratonice* the Queen. But by and by, when contrary news was brought, that King *Eumenes* was alive, and now coming to the City, hee laid by his Crown, left his wife, as a private man went to meet him, and congratulate his return. *Eumenes*, though hee knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done. *Focundo* in *Ariosto*, found his wife in bed with a knave, both asleep, went his waies, and would not so much as wake them, much less reprove them for it. ^d An honest fellow finding in like sort his wife had plaid false at Tables, and born a man too many, drew his dagger, and swore if hee had not been his very friend, hee would have killed him. Another hearing one had done that for him, which no man desires to be done by a Deputy, followed him in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true, with which confession hee was satisfied, and so left him, swearing, that if hee had denied it, hee would not have put it up. How much better is it to do thus, than to macerate himself, impatiently to rave and rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against *Martin Guerre* his fellow-souldier, for that hee counterfeited his habit, and was too familiar with his wife) so to divulge his own shame, and to remain for ever a Cuckold on record? how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to condemn in such cases, or take no notice of it? *Melius sic errare, quam zelotypie curis*, saith *Erasmus*, *se conficere*, better be a wittall, and put it up, than to trouble himself to no purpose. And though hee will not *omnibus dormire*, be an asse, as hee is an oxe, yet to wink at it as many do, is not amiss at some times, in some cases, to some parties, if it be for his commodity, or some great mans sake, his Land-Lord, Patron, Benefactor (as *Calbas* the Roman saith † *Plutarch* did by *Ma-* † *Amator dial*
cenas, and *Phayllus* of *Argos* did by King *Philip*; when hee promised him an office, on that condition hee might lie with his wife) and so to let it pass:

—† *pol me haud pœnitet,*
Scilicet boni dimidium dividere cum Fove,

† *Plautus scen.*
ult. Amphit.

it never troubles mee, saith *Amphitrio*, to be cornuted by *Jupiter*; let it not molest thee then; be friends with her;

Tu cum Alcmenâ uxore antiquam in gratiam

Idem.

Redi —

let it I say make no breach of love betwixt you. Howsoever, the best way is to contemn it, which ^a *Henry* the second King of *France* advised a Courtier of his, jealous of his wife, and complaining of her unchastness, to reject it, and comfort himself, for hee that suspects his wives incontincencie, and fears the Popes curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience. When all is done, according to that counsel of

† *r. Danie 2*
conjurat.
French.

* *Disposuit armatos qui ipsos interficerent: hi protenus mandatum exequentes, &c. Ille & rex declaratur, & Stratonicem quæ fratri nups erat, uxorem ducit; sed postquam auditur fratrem vivere, &c.*

Attalum comiter accepit, pristinamque uxorem complexus, magno honore apud se habuit.
† *S. John Harringtons notes in 28. book of Ariosto.*

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Lib. 4. num. 80.

° *Nevisanus*, si vitium uxoris corrigi non potest, ferendum est: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, 'tis *Sophocles* advice, keep it to thy self, and which *Chrysostome* calls *palastram philosophiae*, & *domesticum Gymnasium*, a school of Philosophy, put it up. There is no other cure, but time to wear it out, *Injuriarum remedium est oblivio*, as if they had drunk a draught of *Lethe* in *Trophonius* den: To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

F. R. T.

‡ The minds affections Patience will appease,
It passions kills, and healeth each disease.

SUBSEC. 2.

By prevention before, or after marriage, *Plato's* communities, marry a *Curtisan*, *Philsters*, *Stews*, to marry one equal in years, fortunes, of a good family, education, good place, to use them well, &c.



‡ Lib. de heres.

Quum de zelo culparetur, purgandi se causa permisisse fertur ut ea qui vellet uteretur; quod ejus factum in sectam turpissimam versum est, qua placet usus indifferens faminarum.

* *Sleiden*, Com.h. *Alchoran*.* *Alcoran* edit.a *Bibliandro*.

i De mor. gent.

lib. 1. cap. 6.

Nuptura regi

devirginandae

exhibentur.

* *Lumina* ex-

tinguebantur.

nec personae &

atatis habita

reverentia, in

quam quisque

per tenebras in-

cidit, mulierem

cognoscit.

Such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. *Plato* in his *Common-wealth*, to prevent this mischief belike, would have all things common, wives and children all as one: and which *Cesar* in his *Commentaries* observed of those old *Brittains*, that first inhabited this Land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men; not one to one, as with us, or four five or six to one, as in *Turky*. The ° *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would have women indifferent; and the cause of this filthy sect, was *Nicholas* the Deacons jealousy, for which, when hee was condemned, to purge himself of his offence, hee broched his heresie, that it was lawful to lye with one anothers wives, and for any man to lye with his: like to those * *Anabaptists* in *Munster*, that would consort with other mens wives as the spirit moved them: or as h *Mahomet* the seducing Prophet, would needs use women as hee list himself, to beget Prophets; 205. their *Alcoran* saith were in love with him, and * hee as able as forty men. Amongst the old *Carthaginians*, as i *Bohemus* relates out of *Sabellicus*, the King of the Country lay with the bride the first night, and once in a year they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (unjustly) to one *Picardus* a French-man, that invented a new sect of *Adamites*. to go naked as *Adam* did, and to use promiscuous *Venerie* at set times. When the Priest repeated that of *Genesis*, *Increase and multiply*, out * went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, every man took her came next, &c. Some fasten this on those antient *Bohemians* and

Russians:

Russians: † others on the inhabitants of *Mambrium*, in the *Lacern* valley in *Pedemont*; and as I read it was practised in *Scotland* amongst Christians themselves, until King *Malcomes* time, the King or the Lord of the Town had their maiden-heads. In some parts of *India* in our age, and those *Islanders*,^m as amongst the *Babylonians* of old, they will prostitute their wives and daughters (which *Chalcocondila* a Greek modern writer, for want of better intelligence, puts upon us *Brittains*) to such travellers or sea-faring men, as come amongst them by chance, to shew how far they were from this feral vice of Jealousie, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wives, till one of their *Biarmi* or high Priests have lain first with them, to sanctifie their wombs. But those *Esaï* and *Montanists*, two strange sects of old, were in another extreme, they would not marry at all, or have any society with women, ⁿ because of their intemperance they held them all to bee naught. *Nevisanus* the Lawyer, lib. 4. num. 33. syl. nupt. would have him that is inclined to this malady, to prevent the worst, marry a quean, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in *Seneca* constuprated two wenches in a night; for satisfaction the one desired to hang him, the other to marry him. ° *Hiero* King of *Syracuse* in *Sicily*, espoused himself to *Pitho*, keeper of the Stews; and *Ptolomy* took *Thais* a common Whore to bee his wife, had two sons, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such unlikely thing. p A Citizen of *Eugubine* gelded himself to try his wives honesty, and to bee freed from jealousy: so did a Baker in ^q *Basil*, to the same intent. But of all other presidents in this kind, that of ^r *Combalus* is most memorable: who to prevent his Masters suspicion, for hee was a beautiful young man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queen, to conduct her into *Syria*, fearing the worst, gelded himself before hee went, and left his genitals behinde him in a box sealed up. His Mistress by the way fell in love with him, but hee not yielding to her, was accused to *Seleucus* of incontinency (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Pratus* her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his coming home cast into prison: the day of hearing appointed, hee was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders hee had formerly cut off. The *Lydians* used to geld women whom they suspected, saith *Leonicus Var. hist. lib. 3. cap. 59.* as well as men. To this purpose ^s Saint *Francis*, because hee used to confess women in private, to prevent suspicion, and prove himself a Maid, stripped himself before the Bishop of *Affise* and others: and Frier *Leonard* for the same cause went thorow *Viterbium* in *Italy*, without any garments.

Our Pseudocatholikes, to help these inconveniences which proceed from Jealousie, to keep themselves and their wives honest, make severe Laws; against adultery present death; and withall fornication a

† *Leander Albertus. Flagitioso ritu cuncti in eadem convenientes post impuram concinquent, extinctis numinibus in Veneven ruunt.*

° *Lod. Vertomannus navig. lib. 6. cap. 8 & Marcus Polus lib. 3. cap. 46. uxores viatoribus prostituunt.*

1 *Dithmarus Bleskenius, ut Ageras Ariston, pulcherrimam uxorem habens prostituit.*

m *Herodot. in Erato. Mulieres Babylonice cum hospite permiscuntur ob argentum quod post Veneri sacrum. Bohemus lib. 2. cap.*

† *Navigat. lib. 5. cap. 4. Prius thorum non init, quam a digniore sacerdote nova nupta deflorata sit.*

n *Bohemus lib. 2. cap. 3. Ideo nubere nolent ob mulierum intemperantiam nullam servare viro fidem putabant.*

o *Stephanus prefat. Herod. Alius è lupanari meretricem, Pitho dictam,*

in uxorem duxit; Ptolomæus Thaidem nobile scortum duxit & ex ea duos filios suscepit, &c.

p *Poggius Floren.*

q *Felix Plater.*

r *Stephanus è l.*

^s *Plutarch, Lucian, Salmut Tit. 2. de porcellanis cum in Pauciro. l. de nov. reperi. & Plutarchus. Conser. Bonavent. c. 6. vit. Francisci.*

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* Plutarch. vit. ejus.

* Pecker. lib. 7. secret.

* Cicer. à Gelio.

* Lib. 4. Tit. 4. De instit. reipub. de officio mariti.

* Ne cum ea blande nimis agas, ne objurges presentibus extraneis.

* Epist. 70.

† Ovid.

* Alciat. emb. 116.

venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit stews, those punks and pleasant sinners, the more to secure their wives in all populous Cities, for they hold them as necessary as Churches; and howsoever unlawful, yet to avoid a greater mischief to bee tolerated in policy, as usury, for the hardness of mens hearts; and for this end they have whole Colledges of Curtesians in their Towns and Cities. Of * Cato's minde belike, that would have his servants (*cum ancillis congregari coitus causa, definito cre. ut graviora facinora evitarent, ceteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle persons, young, rich, and lusty, so many servants, Monks, Friers, to live honest, too tyrannical a burden to compel them to bee chaste, and most unfit to suffer poor men, younger brothers and souldiers at all to marry, as those diseased persons, votaries, priests, servants. Therefore as well to keep and ease the one as the other, they tolerate and wink at these kinde of Brothel-houses and Stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury, and without question in policy they are not to bee contradicted: but altogether in Religion. Others prescribe philters, spells, charms to keep men and women honest. * *Mulier ut alienum virum non admittat prater suum. Accipe fel hirci, & adipem, & exsicca, caleseat in oleo, &c. & non aliam prater te amabit.* In Alexi, Porta, &c. plura invenies, & multo his absurdiora, uti & in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c. But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best means to avoid these and like inconveniencies; are, to take away the causes and occasions. To this purpose * Varro writ *Satyram Menippeam*, but it is lost. ^b *Patritius* prescribes four rules to bee observed in chusing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. c. *Amphitheater Amoris*, sets down six special cautions for men, four for women; *Sam. Neander* out of *Shonbernerus*, five for men, five for women; *Anthony Guivarra* many good lessons; ^c *Cleobulus* two alone, others otherwise; as first to make a good choice in marriage, to invite *Christ* to their wedding, and which * *Saint Ambrose* adviseth, *Deum conjugii presidem habere*, and to pray to him for her, (*A Domino enim datur uxor prudens*, Prov. 19.) not to bee too rash and precipitate in his election, to run upon the first hee meets, or dote on every stout fair peece hee sees, but to chuse her as much by his ears as eyes, to bee well advised whom hee takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a young woman, or a young woman an old man,

† *Quàm malè inaequales veniunt ad aratra juvenci!*

such matches must needs minister a perpetual cause of suspicion, and bee distastful to each other.

* *Noctua ut in tumultis, super atque cadavera bubo, Talis apud Sophoclem nostra puella sedet.*

Night-crows on tombs, Owl sits on carcases dead,

So lies a Wench with *Sophocles* in bed.
For *Sophocles*, as ^u *Atheneus* describēs him, was a very old man, as cold as *January*, a bed-fellow of bones, and doted yet upon *Archippe* a young Curtesan, than which nothing can bee more odious. * *Senex maritus uxori juveni ingratus est*; an old man is a most unwelcome guest to a young wench, unable, unfit:

† *Amplexus suos fugiunt puella,*
Omnis horret amor, Venusq; Hymenque.

^u *Deipnosoph.*
^{l. 3. cap. 12.}
^{* *Euripides.*}

† *Potamus bi-*
arum lib. 1.

And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new Mill for it, found his errour estoons, for either hee must let his Mill lye waste, pull it quite down, or let others grind at it: So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebra nuptia*. And as † *Yally* farther inveighs, 'tis unfit for any, but ugly and filthy in old age. *Turpe senilis amor*, one of the three things * *God* hateth. *Plutarch* in his book *contra Coleten*, rails downright at such kinde of marriages, which are attempted by old men, *qui jam corpore impotenti, & à voluptatibus deserti, peccant animo*, and makes a question whether in some cases it bee tolerable at least for such a man to marry,

* *Offic. lib. Lux-*
uria cum omni
etate turpis,
tum incestui
feditissima.
* *Ecclus. 25. 2.*
An old man
that dotes, &c.

————— *qui Venerem affectat sine viribus,*
that is now past those venerous exercises, as a gelded man lies with a Virgin and sighs, *Ecclus 30. 20.* and now complains with him in *Petronius*, *funerata est hac pars jam, qua fuit olim Achillea*, hee is quite done;

* *Vixit puella nuper idoneus,*
Et militavit non sine gloria.

* *Hor. lib. 3.*
ode 26.

whether hee may delight himself as those *Priapeian* Popes, which in their decrepit age lay commonly between two wenches every night, *contu formosarum, & contrectatione, num adhuc gaudet*; and as many doting Syres still do to their own shame, their childrens undoing, and their families confusion: hee abhors it, *tanquam ab agresti & furioso domino fugiendum*, It must bee avoided as a *Bedlam-master*, and not obeyed.

* *Cap. 54. insit.*
Ad optimam
vitam; Maxi-
ma mortalium
pars precipi-
tatur & in-
consideratè n-
bit, idq. ea e-
tate qua minus
apta est, quam
senex adoles-
centula, sanus
morbida, dives
pauperi, &c.
† *Absocto, in-*
tempestivo, tur-
pi remedio sa-
teatur se uti;
recordatione
pristinorum vo-
luptatum se re-
creant, & ad-
versante natu-
ra, pollinant
carum & e-
nestam exci-
tant.
* *Lib. 2. bur.*
25.

————— *Alecto*
Ipsa faces praefert nubentibus, & malus Hymen
Triste ululat,

the Devil himself makes such matches. * *Levinus Lemnius* reckons up three things which generally disturb the peace of marriage: the first is when they marry intempestive or unseasonably, as many mortal men marry precipitately and inconsiderately, when they are effate and old: The second when they marry unequally for fortunes and birth: The third, when a sick impotent person weds one that is sound; *nova nupta spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not bee denied, as *Plutarch* confesseth, & recreate themselves with such obsolete, unseasonable and filthy remedies (so hee calls them) with a remembrance of their former pleasures, against nature they stir up their dead flesh: but an old lecher is abominable; *mulier tercio nabens*, * *Nevisanus* holds, *presumitur lubrica & inconstans*, a woman that marries the third time may bee presumed to bee no honestier than shee should. Of them both, thus *Ambrose* concludes in his

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* Qui vero non
procreanda pro-
lis, sed exple-
nda libidinis
causa sibi invi-
cem copulantur,
non tam conju-
ges quam forni-
carii habentur.
† Lex Papia.
Sueton. Claud.
c. 23.

* Pontanus bi-
aunum lib. 1.

b Plantus mer-
cator.

† Symposio.

* Vide Thuanii
historiam.]

* Catalect. vet.
poetarum.

* Martial. lib.
3. 62. Epig.

Lib. 1. Miles.

* Ovid.

his comment upon *Luke*, ^a they that are coupled together, not to get chil-
dren, but to satisfy their lust, are not husbands, but fornicators, with whom
St. Austin consents: matrimony without hope of children, *non matri-*
monium, sed concubium dici debet, is not a wedding but a jumbling or
coupling together. In a word (except they wed for mutual society,
help and comfort one of another, in which respects, though † *Tiberius*
deny it, without question old folks may well marry) for sometimes a
man hath most need of a wife, according to *Puccius*, when hee hath no
need of a wife; otherwise it is most odious, when an old *Acherontick*
dizard, that hath one foot in his grave, a *silicernium*, shall flicker after a
lusty young wench that is blithe and bonny,

—————* *salaciorq;*

Verno passere, & albulis columbis. What can be more detestable:

b *Tu cano capite amas senex nequissime*

Fam plenus etatis, animaq; fatidâ,

Senex hircosus tu osculare mulierem?

Uine adiens vomitum potius excuties.

Thou old goat, hoary letcher, naughty man,

With stinking breath, art thou in love?

Must thou bee slavering? shee spews to see

Thy filthy face, it doth so move.

Yet as some will, it is much more tolerable for an old man to marry a
young woman (our *Ladies* match they call it) for *cras erit mulier*, as hee
said in *Tully*. *Cato the Roman*, *Critobulus* in † *Xenophon*, * *Tyraquellus* of
late, *Julius Scaliger*, &c. and many famous presidents wee have in that
kinde; but not *contra*: 'tis not held fit for an antient woman to match
with a young man. For as *Varro* will, *Anus dum ludit morti delicias facit*,
'tis *Charons* match between * *Cascus* and *Casca*, and the Devil himself is
surely well pleased with it. And therefore as the Poet inveighs, thou
old *Vetustina*, bed-ridden quean, that art now skin and bones,

* *Cui tres capilli, quatuorq; sunt dentes,*

Pectus cicada, crusculumq; formica,

Rugosiore qua geris solâ frontem,

Et aranearum cassibus pares mammas.

That hast three hairs, four teeth, a brest

Like Grasshopper, an Emmets crest,

A skin more rugged than thy coat,

And duggs like Spiders web to boot,

Must thou marry a youth again? And yet *ducentas ire nuptum post mor-*
tes amant: howsoever it is, as *Apuleius* gives out of his *Meroe*, *congressus*
annosus, pestilens, abhorrendus, a pestilent match, abominable, and not
to bee endured. In such case how can they otherwise chuse but bee jea-
lous? how should they agree one with another? This inequality is
not in years only, but in birth, fortunes, conditions, and all good qua-
lities,

* *Si qua voles aptè nubere, nube pari,*

saith *Anthony Guiverra*, to chuse such a one. *Civis Civem ducat, Nobilis*
Nobilem, let a Citizen match with a Citizen, a Gentleman with a Gentle-
woman;

woman: hee that observes not this precept (saith hee) *non generum, sed matrum Genium, non nurum, sed Furiam, non vitæ Comitum, sed litis fomitem domi habebit*, instead of a fair wife, shall have a fury, for a fit son in law a meer feind, &c. examples are too frequent.

Another main caution fit to bee observed, is this, That though they bee equal in years, birth, fortunes, and other conditions; yet they do not omit virtue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobæus*;

*Dos est magna parentum
Virtus, & metuens alterius viri
Certo fœdere castitas.*

If as *Plutarch* adviseth, one must eat *modium salis*, a bushel of salt with him, before hee chuse his friend, what care should bee had in chusing a wife, his second self, how solicitous should hee bee to know her qualities and behaviour? and when hee is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. * *Coquage* god of Cuckolds, as one merrily said, accompanies the goddesse jealousy, both follow the fairest, by *Jupiters* appointment, and they sacrifice to them together: beauty and honesty feldome agree; straight personages have often crooked manners; fair faces, foul vices, good complexions, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith *Chrysostome*) is full of treachery and suspicion: hee that hath a fair wife, cannot have a worse mischief, and yet most covet it, as if nothing else in marriage but that and wealth were to bee respected. ‡ *Francis Sforza* Duke of *Millain*, was so curious in this behalf, that hee would not marry the Duke of *Mantua's* daughter, except hee might see her naked first: Which *Lycurgus* appointed in his Laws, and *Morus* in his *Utopian* Common-wealth approves. ^h In *Italy*, as a traveller observes, if a man have three or four daughters, or more, and they prove fair, they are married eftsoons: if deformed, they change their lovely names of *Lucia*, *Cynthia*, *Camana*, call them *Dorothy*, *Ursula*, *Brigit*, and so put them into Monasteries, as if none were fit for marriage, but such as are eminently fair: but these are erroneous tenents: a modest Virgin well conditioned; to such a fair snout peece, is much to bee preferred. If thou wilt avoid them, take away all causes of suspicion and jealousy, marry a course peece, fetch her from *Cassandra's* Temple, which was wont in *Italy* to bee a Sanctuary of all deformed Maids, and so thou shalt bee sure that no man will make thee cuckold, but for spight. A Citizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cried out as one amazed; *O miser! quæ te necessitas huc adegit?* O thou wretch! what necessity brought thee hither? as well hee might, for who can affect such a one? But this is warily to bee understood, most offend in another extreme, they prefer wealth before beauty, and so shee bee rich, they care not how shee look; but these are all out as faulty as the rest. *Attendenda uxoris forma*, as ^k *Salisburienſis* adviseth, *ne se alteram aspexeris, mox cam sordere putes*, as that Knight in *Chaucer*, that was married to an old woman,

* *Rablais hist. Pantagruel. l. 3. cap. 33.*

† *Hom. 80. Qui pulchram habet uxorem, nihil pejus habere potest.*
‡ *Arniſeus.*

^h *Itinerar. Ital. Colonia edit. 1620. Nomine trium Ger. fol. 304. Dispicit quod dominæ filiabus immanem nomen inditum in Baptismo, & pro Catharina, Margareta, &c. ne quid deſit ad luxuriam, appellant ipsas nominibus Cynthia, Camæne, &c.*
ⁱ *Conicus de var. lib. 3. c. 43. Asylus virginum deformium Cassandrae templum. Plutarch.*

^k *Polycrat. l. 2. cap. 11.*

And all day after hid him as an Owl,
So woe was his wife looked so foul.

Have a care of thy wifes complexion, lest whilst thou see'st another, thou loathe'st her, shee prove jealous, thou naught,

Si tibi deformis conjux, si serva venusta,

Ne utaris serva, —

I can perhaps give instance. *Mole-*

stum est possidere, quod nemo habere dignetur, a misery to possesse that which no man likes: on the other side, *Difficile custoditur quod plures amant*. And as the bragging souldier vaunted in the Comedy, *nimia est miseria pulchrum esse hominem nimis*. Scipio did never so hardly besiege Carthage, as these young gallants will beset thine house, one with wit or person, another with wealth, &c. If shee bee fair, saith Guazzo, shee will be suspected howsoever. Both extremes are naught, *Pulchra citò adamatur, fæda facile concupiscit*, the one is soon beloved, the other loves: one is hardly kept, because proud and arrogant, the other not worth keeping; what is to bee done in this case? Ennius in Menelippe adviseth thee as a friend, to take *statam formam, si vis habere incolumem pudicitiam*, one of a middle size, neither too fair, nor too foul,

* Marullus.

* *Nec formosa magis quam mihi casta placet*, with old Cato, though fit, let her beauty bee, *neque lætissima, neque illiberalis*, between both. This I approve; but of the other two I resolve with *Salisburien-sis, cateris paribus*, both rich alike, endowed alike, *majori miseria deformis habetur quam formosa servatur*, I had rather marry a fair one, and put it to the hazard, than bee troubled with a blowze; but do thou as thou wilt, I speak only of my self.

Howsoever, *quod iterum moneo*, I would advise thee thus much, be shee fair or foul, to chuse a wife out of a good kindred, parentage, well brought up, in an honest place.

† Chaloner lib.
9. de repub.
Ang.

† *Primum animo tibi proponas quo sanguine creta,
Quâ formâ, quâ atate, quibusque ante omnia virgo
Moribus, in junctos veniat nova nupta penates.*

Hee that marries a wife out of a suspected Inn or Alehouse, buyes a horse in Smithfield, and hires a servant in Pauls, as the proverb is, shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife. *Filia præsumitur esse matri similis*, saith † Nevissanus, Such^m a mother, such a daughter; *malum corvi malum ovum*, Cat to her kind.

1 Lib. 2. num.

159.

m Si genetrix
caste, caste quo-
que filia vivit;
Si meretrix ma-
ter, filia talis
erit.

† Juvon. Sat. 6.

† *Scilicet expectas ut tradat mater honestos
Atque alios mores quam quos habet?* —

If the mother bee dishonest, in all likelihood the daughter will *matrizare*, take after her in all good qualities,

*Credez' Pasiphae non tauripotente futuram
Tauripetam?* —

If the dam trot, the foal will not amble. My last caution is, that a woman do not bestow her self upon a fool, or an apparent melancholy person; jealousy is a symptome of that disease, and fools have no moderation. *Fustina* a Roman Lady was much persecuted, and after made away by her jealous husband, shee caused and enjoyned this Epitaph, as a caveat to others, to bee engraven on her tomb:

Discite

Discite ab exemplo Justina, discite patres,

Ne nubat fatuo filia vestra viro, &c.

Learn parents all, and by *Justina's* case

Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in † *Stepheus*, to avoid future strife, and for quietness sake, when you are in bed, take heed of your wives flattering speeches over night, and curtain sermons in the morning. Let them do their endeavour likewise to maintain them to their means, which † *Patricius* ingeminates, and let them have liberty with discretion, as time and place requires: many women turn queans by compulsion, as ° *Nervianus* observes, because their husbands are so hard, and keep them so short in diet and apparel, *paupertas cogit eas meretricari*, poverty and hunger, want of means, makes them dishonest, or bad usage; their churlish behavior forceth them to fly out, or bad examples, they do it to cry quittance. In the other extreme some are too liberal, as the proverb is, *Turdus malum sibi cacat*, they make a rod for their own tails, as *Candaules* did to *Gyges* in * *Herodotus*, commend his wives beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountiful allowance, they are accessary to their own miseries; *animarum pessimè olent*, as *Plautus* jibes, they have deformed souls, and by their painting and colours procure *odium mariti*, their husbands hate, especially,

— † *Cum miserè viscantur labra mariti.*

Besides, their wives (as ° *Basil* notes) *Impudenter se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. Vertuous women should keep house; and 'twas well performed and ordered by the Greeks,

— *mulier ne qua in publicum*

Spectandam se sine arbitrio præbeat viro: which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad and alone, is like a Deer broke out of a Parke, *quam mille venatores insequuntur*, whom every hunter followes; and besides in such places she cannot so well vindicate her self, but as that virgin *Dinah* (*Gen. 34. 2.*) going for to see the daughters of the land, lost her virginity, she may be defiled and overtaken on a sudden;

Imbelles damae quid nisi præda sumus?

And therefore I know not what Philosopher he was, that would have women come but thrice abroad all their time, † to be baptized, married, and buried; but he was too straight laced. Let them have their liberty in good fort, and go in good fort; *modo non annos viginti aetatis suae domi relinquunt*, as a good fellow said, so that they look not twenty years yonger abroad than they do at home, they be not spruce, neat, Angels abroad, beasts, dowdies, sluts at home; but seek by all means to please and give content to their husbands; to be quiet above all things, obedient,

† *Camerarius*
sent. 2. cap. 54.
oper. subcif.

† Ser. 72. *Quod amicus quidam uxorem habens mihi dixit, dicam vobis, in cubili cavenda adulationes versperi, mane clamores.*

† Lib. 4. tit. 4. de institut. Reipub. cap. de officio mariti & uxoris.

° Lib. 4. syl. sup. num. 81. *Non curant de uxori- bus, nec volunt iis subvenire de victu, vestitu, &c.*

* In *Clio. Speciem uxoris supra modum extolens, fecit ut illam nudam coram aspiceret.*

† *Juvon. Sat. 63*
He cannot kisse his wife for paint.
° *Orat. contra ebr.*

† *Ad baptis- mus, matrimo- nium & tumulum.*

* Non vociferatur illa si maritus obganniat.

† Fraudem aperiens ostendit ei non aquam sed silentium iracundia moderari.

¶ Horol. princ. lib. 2. cap. 8. Diligenter cavendum faminis illustribus ne frequenter exeat.

† Chaloner.

ent, silent and patient; if they be incensed, angry, chide a little, their wives must not * cample again; but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complaining of her husbands impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brauled she should hold still in her mouth, and that *toties quoties*, as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, † she told her in brief what it was, *Fair water*, and no more: for it was not the water; but her silence which performed the cure. Let every forward woman imitate this example, and be quiet within doors; and (as ¶ *M. Aurelius* prescribes) a necessary caution it is to be observed of all good matrons that love their credits, to come little abroad, but follow their work at home, look to their household affairs and private business, *economia incumbentes*, be sober, thrifty, wary, circumspect, modest; and compose themselves to live to their husbands means, as a good husband should do,

† *Quæ studiis gavisa coli, partita labores
Fallet opus cantu, formæ assimulata coronæ
Cura puellaris, circum fusoque rotaque
Cum volvet, &c.*

Howsoever 'tis good to

keep them private, not in prison;

* Menander.

* *Quisquis custodit uxorem vectibus & seris,
Et si sibi sapiens, stultus est, & nihil sapit.*

Read more of this subject *Horol. princ. lib. 2. per totum. Arnisaus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxoris. lib. 2. cap. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, Christ. Fonseca Amphitheat. Amor. cap. 45. Sam. Neander, &c.*

These cautions concern him; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects; if it may be to secure him. If it be one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. ¶ *Nevisannus* makes a question whether a young Physician ought to be admitted in case of sickness, into a new married mans house, to administer a julip, a syrup, or some such physick. The *Persians* of old would not suffer a young Physician to come amongst women. ¶ *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried alive for it. A gaoler in *Aristanetus* had a fine young gentleman to his prisoner; † in commiseration of his youth and person he let him loose, to enjoy the liberty of the prison, but he unkindly made him a *Cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife. The like measure was offered to *Agis* king of *Lacedæmon*, by * *Alcibiades* an exile,

* Lib. 5. num. 11. Ctesias in Persicis finxit vulvæ morbum esse nec curari posse nisi cum viro concumberet, hac arte voti compos, &c.

† Exsolvit vinculis solutumq; domisit, at ille inhumani stupravit conjugem.

* Plutarch. vita ejus.

ile, for his good entertainment, hee was too familiar with *Timæa* his wife, begetting a childe of her, called *Leotichides*; and bragging more-over, when hee came home to *Athens*, that hee had a son should be King of the *Lacedemonians*. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoff at, hate them, as in such cases commonly they do; 'tis an inhumane infirmity, a miserable vexation, and they should not adde grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a Temple erected by the Matrons to that *Viriplaca Dea*; another to *Venus ver-ticorda*, *quæ maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort: There they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall (some say the like of *Juno's* Temple) and make their prayers for conjugal peace: Before some indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times wee want no sacred Churches, or good men to end such Controversies, if use were made of them. Some say, that precious stone called ** Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium injurias, & conjugatos invicem conciliare*, to reconcile men and wives; to maintain unity and love; you may try this when you will, and as you see cause. If none of all these means and cautions will take place, I know not what remedy to prescribe, or whither such persons may go for ease, except they can get into the same ** Turkey Paradise*, Where they shall have as many fair wives as they will themselves, with clear eyes, and such as look on none but their own husbands, no fear, no danger of being Cuckolds; or else I would have them observe that strict rule of *† Alphonsus*, to marry a deaf and dumb man to a blinde woman. If this will not help, let them to prevent the worst, consult with an ** Astrologer*, and see whether the Significators in her *Horoscope* agree with his, that they be not *in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amice antisceis & obedientibus*, otherwise (as they hold) there will be intolerable enmities between them: or else get him *Sigillum veneris*, a Characteristical Seal stamped in the day and hour of *Venus*, when shee is fortunate, with such and such set words and charms, which *Villanovanus* and *Leo Snavius* prescribe, *ex sigillis magicis Salomonis, Hermetis, Ragnelis, &c.* with many such, which *Alexis, Albertus*, and some of our Natural Magicians put upon us: *Ut mulier cum aliquo adulterare non possit, incide de Capillis ejus, &c.* and hee shall surely bee gracious in all womens eyes, and never suspect or disagree with his own wife, so long as hee wears it. If this course bee not approved, and other remedies may not bee had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all out so fit. For as *Feliscus* in his Tract de *justa uxore* urgeth, If that law of *Constantine* the great, or that of *Theodosius* and *Valentinian*, concerning divorce, were in use in our times, *innumeras propemodum viduas haberemus, & cælibes viros*, wee should have almost

** Rosinus, lib. 2.
19. Valerius,
lib. 2. cap. 1.*

** Alexander ab
Alexandro, l. 4.
cap. 8 gen. dier.*

** Fr. Ruens de
gemmis, l. 2. cap.
8. & 15.*

** Strozius Ci-
cognas, lib. 2. cap.
15. spirit. & in-
cæu. Habent ibi-
dem uxores quot
volant cum ocu-
lis clarissimis,
quos nunquam
in aliquem præ-
ter maritum fix-
uri sunt, &c.
Bredenbachius,
Idem & Bohe-
mus, &c.*

*† uxor cæca
ducat maritum
surdum, &c.*

** See Valent.
Nabod. differ.
Com. in Alcabi-
tium, ibi plura.
Cap. 46. Apol.
Quod mulieres
sine concupis-
centia aspicere
non possent, &c.*

almost no married couples left. Try therefore those former remedies: or as *Tertullian* reports of *Democritus*, that put out his eyes, because hee could not look upon a woman without lust, and was much troubled to see that which hee might not enjoy; let him make himself blinde, and so hee shall avoid that care and molestation of watching his wife. One other soveraign remedy I could repeat, an especial Antidote against Jealousie, an excellent cure; but I am not now disposed to tell it, not that like a covetous Emperick, I conceal it for any gain, but some other reasons, I am not willing to publish it; if you bee very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsel I can give; which hee that hath need of, as occasion serves, may apply unto himself. In the meantime,

— *dii talem terris avertite pestem,*

as the Proverb is, from Heresie, Jealousie, and Frensie, good Lord deliver us.

SECT. 4.

MEMB. I. SUBSECT. I.

Religious-Melancholy.

*Its object God; what his beauty is; How it allureth.
The parts and parties affected.*

† Called Religious, because it is still conversant about Religion, and such divine Objects.

* *Grotius.*

² *Lib. 1. cap. 16.*

Nonnulli opinionibus addicti sunt, & futura se prædicere arbitrantur.

• Aliis videtur quod sunt prophetae & inspirati a Spiritu sancto, & incipiunt prophetare, & multa; futura prædicunt.

• *Cap. 6. de Melanch.*



Hat there is such a distinct Species of Love-Melancholy, no man hath ever yet doubted; but whether this subdivision of † *Religious Melancholy* be warrantable, it may be controverted.

* *Pergite Pierides, medio nec calle vagantem*

Linguite me, quâ nulla pedum vestigia ducunt,

Nulla rota currus testantur signa priores.

I have no pattern to follow, as in some of the rest, no man to imitate. No Physician hath as yet distinctly written of it, as of the other; all acknowledge it a most notable Symptome, some a Cause, but few a species or kinde. ² *Arctus, Alexander, Rhasis, Avicenna*, and most of our late Writers, as *Gordonius, Fuchsius, Plater, Bruel, Montanius, &c.* repeat it as a Symptome, ³ *Some seem to bee inspired of the Holy Ghost, some take upon them to bee Prophets, some are addicted to new opinions, some foretel strange things, de statu mundi & Antichristi, saith Gordonius.* Some will prophesie of the end of the World to a day almost, and the fall of the Antichrist, as they have been addicted or brought up; for so melancholy works with them, as ⁴ *Laurentius* holds. If they have been precisely given, all their meditations tend that way, and in conclusion

clusion produce strange effects, the humour imprints symptomes according to their several inclinations and conditions, which makes ^c *Guianerius* and ^d *Felix Plater*, put too much devotion, blinde zeal, fear of eternal punishment, and that last judgement, for a cause of those Enthusiasticks and desperate persons; but some do not obscurely make a distinct species of it, dividing Love-Melancholy into that whose object is women; and into the other; whose object is God. *Plato* in *Convivio*, makes mention of two distinct Furies; and amongst our Neotericks, *Hercules de Saxonia*, lib. 1. pract. med. cap. 16. cap. de Melanch. doth expressly treat of it in a distinct Species. ^e *Love-Melancholy* (saith hee) is twofold; the first is that (to which peradventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. *Peter Forestus* in his Observations delivereth as much in the same words: and *Felix Platerus de mentis alienat.* cap. 3. frequentissima est ejus species, in qua curanda sapissime multum fui impeditus; 'tis a frequent disease; and they have a ground of what they say, forth of *Arctens* and *Plato*. ^f *Arctens* an old Authour, in his third book, cap. 6. doth so divide Love-Melancholy, and derives this second from the first, which comes by inspiration or otherwise. ^g *Plato* in his *Phaedrus* hath these words, *Apollo's Priests in Delphos, and at Dodona, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits.* He makes them all mad, as well hee might; and hee that shall but consider that superstition of old; those prodigious effects of it (as in its place I will shew the several furies of our *Fatidici dii, Pythorissas, Sibyls, Enthusiasts, Pseudoprophets, Hereticks* and *Schismaticks* in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptomes, as superstition, heresie, schism hath brought out: That this Species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harm, work more disquietness to mankind, and hath more crucified the souls of mortal men (such hath been the Devils craft) than wars, plagues, sicknesses, dearth, famine, and all the rest.

Give mee but a little leave, and I will set before your eyes in brief a stupend, vast, infinite Ocean of incredible madness and folly: a Sea full of shelves and rocks, sands, gulfes, Euripes, and contrary tides, full of fearful monsters, uncouth shapes, roaring waves, tempests, and Sirene calmes, *Halcyonian Seas*, unspeakable misery, such Comedies and Tragedies, such absurd and ridiculous, feral and lamentable fits, that I know not whether they are more to bee pitied or derided; or may bee believed, but that wee daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madness in this kinde; that are still represented unto us, abroad, at home, in the midst of us, in our bowels.

But before I can come to treat of these several errors and obliquities, their causes, symptomes, affections, &c. I must say something necessarily

^c Cap. 5. Tract. Multi ob timorem Dei sunt melancholici, et timorem gement. They are still troubled for their sins.
^d Plater. c. 13.
^e Melancholia Erotica vel quae cum amore est, duplex est: prima quae ab aliis fersan non meretur nomen melancholiae, est affectio eorum quae pro objecto proponunt Deum, & ideo nihil aliud curant aut cogitant quam Deum, jejunia, vigiliis: altera ob mulieres.
^f Alia reperitur furoris species a prima vel a secunda, deorum rogantium, vel afflatu numinum furor hic venit.
^g Qui in Delphis futura praedicunt vates, & in Dodona sacerdotes furantes quidem multa jocunda Graecis deserunt, sani vero exigua aut nulla.

fairly of the object of this love, God himself, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how wee mistake, wander and swerve from it.

^h Deus bonus, justus, pulcher, juxta Platonem.

ⁱ Miror & stupeo cum cælum aspicio & pulchritudinem siderum, angelorum, &c. Et quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchram, nasus, genas, oculos, intellectum, omnia pulchra; si sic in creaturis laboramus, quid in ipso Deo?

† Drexelius Nicet. l. 2. c. 11.

* Fulgor divine majestatis, Aug.

¹ In Psal. 64. Misi ad vos Epistolas & totam scripturam, quibus nobis faceret amandi desiderium.

^m Epist. 48. l. 4. Quid est tota scriptura nisi epistola omnipotentis Dei ad creaturam suam?

Amongst all those Divine Attributes that God doth vindicate to himself, Eternity, Omnipotency, Immutability, Wisdom, Majesty, Justice, Mercy, &c. his ^h Beauty is not the least, *One thing*, saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord, Psal. 27. 4. And out of Sion, which is the perfection of beauty, hath God shined, Psal. 50. 2. All other creatures are fair, I confess, and many other objects do much enamour us, a fair house, a fair horse, a comely person. *I am amazed*, saith Austin, when I look up to Heaven, and behold the beauty of the Stars, the beauty of Angels, Principalities, Powers, who can express it? who can sufficiently commend, or set out this beauty which appears in us? so fair a body, so fair a face, eyes, nose, cheeks, chin, brows, all fair and lovely to behold, besides the beauty of the soul, which cannot be discerned. If we so labour, and be so much affected with the comeliness of creatures, how should wee bee ravished with that admirable lustre of God himself? If ordinary beauty have such a prerogative and power, and what is amiable and fair, to draw the eyes and ears, hearts and affections of all spectators unto it, to move, win, entice, allure: how shall this divine form ravish our souls, which is the fountain and quintessence of all beauty? *Cælum pulchrum, sed pulchrior cæli fabricator*; if Heaven bee so fair, the Sun so fair, how much fairer shall hee bee that made them fair? For by the greatness and beauty of the creatures, proportionally the maker of them is seen, *wisd. 13. 5*. If there bee such pleasure in beholding a beautifull person alone, and as a plausible Sermon, hee so much affect us, what shall this beauty of God himself, that is infinitely fairer than all creatures, men, angels? &c. † *Omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebra*, all other beauties are night it self, meer darkness, to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty.

This lustre, *pulchritudo omnium pulcherrima*. This beauty and ^k splendour of the divine Majesty, is it that draws all creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of Gods Image, are so far forth incensed, as not only to acknowledge a God, but, though after their own inventions, to stand in admiration of his bounty, goodness, to adore and seek him; the magnificence and structure of the world it self, and beauty of all his creatures, his goodness, providence, protection, inforceth them to love him, seek him, fear him, though a wrong way to adore him: but for us that are Christians, Regenerate, that are his Adopted sons, Illuminated by his Word, having the eyes of our hearts and understandings opened; how fairly doth hee offer and expose himself? *Ambit nos Deus* (Austin saith) *donis & formâ suâ*, hee wooes us by his beauty, gifts, promises, to come unto him; ¹ *The whole Scripture is a message, an exhortation, a love-letter to this purpose*, to incite us, and invite us, ^m Gods Epistle, as Gregory calls it, to his creatures. Hee sets out his Son and his Church in that *Epithalamium*, or mystical Song of Solomon, to enamour us the more, comparing his head to fine gold, his locks curled, and black as a Raven,

a Raven, Cant. 4. 5. his eyes like doves on rivers of waters, washed with milk; his lippes as lillies, dropping down pure juyce; his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountain of living waters, an orchard of Pomegranates, with sweet senss of saffron, spike, calamus and cinamon, and all the trees of incense, as the chief spices; the fairest amongst women, no spot in her, " his sister, his Spouse, undefiled, the only daughter of her mother, dear unto her, fair as the Moon, pure as the Sun, looking out as the morning; That by these figures, that glasse, these spiritual eyes of contemplation, wee might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the 45. Psalm, this beauty of his Church is compared to a Queen in a vesture of gold of Ophir, embroidered raiment of needle-worke; that the King might take pleasure in her beauty. To incense us further yet, * John in his Apocalypse, makes a description of that heavenly Jerusalem, the beauty of it, and in it the maker of it; Likening it to a city of pure gold, like unto clear glasse, shining and garnished with all manner of pretious stones, having no need of Sun or Moon: for the Lamb is the light of it, the glory of God doth illuminate it: to give us to understand the infinite glory, beauty and happiness of it. Not that it is no fairer than these creatures to which it is compared, but that this vision of his, this lustre of his divine majesty, cannot otherwise bee expressed to our apprehensions, no tongue can tell, no heart can conceive it, as Paul saith. Moses himself, Exod. 33. 18. when hee desired to see God in his glory, was answered, that hee might not endure it, no man could see his face and live. *Sensibile forte destruit sensum*, a strong object overcometh the sight, according to that axiome in Philosophy: *fulgorem solis ferre non potes, multo magis creatoris*: if thou canst not endure the Sun beams, how canst thou endure that fulgor and brightness of him that made the Sun? The Sun it self, and all that wee can imagine, are but shadowes of it, 'tis *visio præcellens*, as * Austin calls it, the quintessence of beauty this, which far exceeds the beauty of Heavens, Sun and Moon, Stars, Angels, gold and silver, woods, fair fields, and whatsoever is pleasant to behold. All those other beauties fail, vary, are subject to corruption, to loathing; But this is an immortal vision, a divine beauty, an immortal love, an indefatigable love and beauty, with sight of which wee shall never bee tired, nor wearied; but still the more wee see the more wee shall covet him. For as one saith, where this vision is, there is absolute beauty; and where is that beauty, from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, bee separated from his vision or sight, or his vision from beauty, pleasure, happiness. In this life wee have but a glimpse of this beauty and happiness: wee shall hereafter, as John saith, see him as hee is: thine eyes, as Isay promiseth, chap. 33. ver. 17. shall behold the King in his glory, then shall wee bee perfectly inamoured, have a full fruition of it, desire, behold and love him alone as the most amiable and fairest object, or *summum bonum*, or chiefest good.

This likewise should wee now have done, had not our will been corrupted; and as wee are enjoined to love God with all our heart, and

aspectus separari potest. * Leon Hebreus. Dubitatur an humana felicitas Deo cognoscendo an amando terminetur.

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^a Lib. de anima. Ad hoc objectum amandum & fruendum nati sumus; & hunc experisset, unicum hunc amasset humana voluntas, ut summum bonum, & ceteras res omnes eo ordine.

^{* 9. de Repub.} [†] Rom. 9. in epist. Johannis cap. 2. Multos conjugium decepit, res aliqui salutaris & necessaria, eo quod caco ejus amore accepi, divini amoris & gloria studium in universum abjecerunt; plurimos cibis & potus perdit.

² In mundo splendor opum, gloria majestas, amicitiarum praesidia, verborum blanditia, voluptatum omnis generis illecebrae, victoriae, triumphus & infinita alia ab amore dei nos abstrahunt, & c.

² In Psal. 32. Dei amicus esse non potest qui mundi studiis delectatur; ne hanc formam vidias, mundum cor, serena cor, & c.

^b Contemplationis pluma nos sublevat, atque inde erigimur intentione cordis, dulcedine contemplationis, distinct. 6. de 7. Itineribus.

^c Lib. de vitiis: Amans Deum, sublimia petit, sumptis aliis & in caelum recte volat, relicta terra, cupidus aberrandi cum sole, in stellarumque sacra militia, ipso Deo duce. ^d In com. Plat. cap. 7. ut Solem videas oculis, fieri debes solaris: ut divinum aspicias pulchritudinem, demitte materiam, demitte sensum, & Deum qualis sit videbis.

all our soul: for to that end were we born, to love this object, as *Melancthon* discourseth, and to enjoy it. And him our will would have loved and sought alone as our summum bonum, or principal good, and all other good things for Gods sake: and nature as she proceeded from it, would have sought this fountain; but in this infirmity of humane nature this order is disturbed, our love is corrupt: and a man is like that monster in ** Plato*, composed of a *Scylla*, a lion, and a man; we are carried away headlong with the torrent of our affections: the world, and that infinite variety of pleasing objects in it, do so allure and inamour us, that we cannot so much as look towards God; seek him, or think on him as wee should: wee cannot saith *Anstyn*, *Rempub.* caelestem cogitare, wee cannot contain our selves from them, their sweetness is so pleasing to us. Marriage, saith *Gualter*, detains many, a thing in itself laudable, good and necessary, but many deceived and carried away with the blind love of it, have quite laid aside the love of God, and desire of his glory. Meat and drink hath overcome many, whilst they rather strive to please, satisfie their guts and belly, than to serve God and nature. Some are so busied about merchandise to get money, they lose their own souls, whilst covetously carried, and with an unsatiable desire of gain, they forget God; as much wee may say of honour, leagues, friendships, health, wealth, and all other profits or pleasures in this life whatsoever. *In this world there bee so many beautiful objects, splendors and brightness of gold, majesty of glory, assistance of friends, fair promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that wee cannot look after him.* And this is it which Christ himself, those Prophets and Apostles so much thundered against, *1 John. 2. 15.* dehort us from; Love not the world, nor the things that are in the world: if any man love the world, the love of the father is not in him, *16.* For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Father, but of the world: and the world passeth away and the lust thereof; but hee that fulfilleth the will of God abideth for ever. No man, saith our Saviour, can serve two masters, but hee must love the one and hate the other, &c. bonos vel malos mores, boni vel mali faciunt amores, *Anstyn* well infers: and this is that which all the fathers inculcate. Hee cannot (** Anstyn* admonisheth) bee Gods friend, that is delighted with the pleasures of the world: make clean thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy self for it. It is the eye of contemplation by which wee must behold it, the wing of meditation which lifts us up and rears our souls with the motion of our hearts, and sweetness of contemplation: so saith *Gregory* cited by *Bonaventure*. And as ** Philo Judeus* seconds him, Hee that loves God, will soar aloft and take him wings; and leaving the earth flye up to Heaven, wander with Sun and Moon, Stars, and that heavenly troop, God himself being his guide. If wee desire to see him, wee must lay aside all vain objects, which detain us and dazel our eyes, and as ** Ficinus* adviseth us, get us solar eyes, spectacles as they that look on the Sun: to see this divine beauty, lay aside all material objects, all sense, and then thou shalt see him

as he is. Thou covetous wretch, as ^c Austin expostulates, *Why dost thou stand gaping on this dross, muck-hills, filthy excrements? behold a far fairer object, God himself wooes thee; behold him, enjoy him, hee is sick for love.* Cant. 5. Hee invites thee to his sight, to come into his fair Garden, to eat and drink with him, to bee merry with him, to enjoy his presence for ever. † Wisdome cries out in the streets, besides the gates, in the top of high places, before the City, at the entry of the door, and bids them give ear to her instruction, which is better than gold or precious stones; no pleasures can bee compared to it: leave all then and follow her, *vos exhortor o amici & obsecro.* In ^f Ficinus words, I exhort and beseech you, that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you. For whom alone saith ^g Plotinus, wee must forsake the Kingdomes and Empires of the whole earth, Sea, Land, and Air, if wee desire to bee ingrafted into him, leave all and follow him.

Now forasmuch as this love of God, is an habit infused of God, as ^h Thomas holds, 1. 2. quest. 23. by which a man is inclined to love God above all, and his neighbour as himself, Wee must pray to God that hee will open our eyes, make clear our hearts, that wee may bee capable of his glorious rayes, and perform those duties that hee requires of us, *Deut. 6. and Jos. 23. To love God above all, and our neighbour as our self, to keep his commandments.* In this wee know, saith *John, c. 5. 2. wee love the children of God, when wee love God and keep his commandments. This is the love of God that wee keep his commandments, hee that loveth not, knoweth not God, for God is love, cap 4. 8. and hee that dwelleth in love, dwelleth in God, and God in him, for love presupposeth knowledge, faith, hope, and unites us to God himself, as Leon Hebreus delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those virtues, and charity it self. For if wee love God, wee shall love our neighbour, and perform the duties which are required at our hands, to which wee are exhorted, 1 Cor. 15. 4, 5. Ephes. 4. Colos. 3. Rom. 12. Wee shall not bee envious or puffed up, or boast, disdain, think evil, or bee provoked to anger, but suffer all things; Endeavour to keep the unity of the Spirit in the bond of peace. Forbear one another, forgive one another, cloath the naked, visit the sick, and perform all those works of mercy, which*

^k Clemens Alexandrinus calls amoris & amicitie impletionem & extensionem, the extent and complement of Love; and that not for fear or worldly respects, but ordine ad Deum, for the love of God himself. This wee shall do if wee bee truly enamoured; but wee come short in both, wee neither love God nor our neighbour as wee should. Our love in spiritual things is too ^l defective, in worldly things too excessive, there is a farre in both. Wee love the world too much; God too little; our neighbour not at all, or for our own ends.

Fulgus amicitias utilitate probat.

The chief thing wee respect is our commodity: and what wee do, is for fear of worldly punishment, for vain-glory, praise of men, fashion, and such by-respects, nor for Gods sake. Wee neither know God aright;

nor

^c Avarus, quid inhiat his, &c. pulchrior est qui te amare ipsum visurus, ipsum habiturus.

† Prov. 8.

^f Cap 18. Rom. Amorem hunc divinum totis viribus amplexamini. Deum vobis omni officiorum genere propitium facite.

^g Cap. 7. de pulchritudine regna et imperia totius terrae & maris & caeli oportet abjicere si ad ipsum conversus velis inseri.

^h Habitus a Deo infusus, per quem inclinatur homo ad diligendum Deum super omnia.

^l Dial. 1. Omnia convertit amor in ipsius pulchritudinem naturam.

^k Stromatum lib. 2.

^l Greenham.

nor seek, love, or worship him as wee should. And for these defects, wee involve our selves into a multitude of errors, wee swerve from this true love and worship of God: which is a cause unto us of unspeakable miseries; running into both extremes, wee become fools, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and neer, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold division, according to those two extremes of *Excess* and *Defect*, Impiety and Superstition, Idolatry and Atheism. Not that there is any excess of divine worship or love of God; that cannot bee, wee cannot love God too much, or do our duty as wee ought, as Papists hold, or have any perfection in this life, much less supererogate, when wee have all done, wee are *unprofitable servants*. But because wee do *aliud agere*, are zealous without knowledge, and too solicitous about that which is not necessary, busying our selves about impertinent, needless, idle, and vain ceremonies, *populo ut placerent*, as the *Jews* did about sacrifices, oblations, offerings, incense, new Moons, feasts, &c. but as *Isay* taxeth them i. 12. *Who required this at your hands?* Wee have too great opinion of our own worth; that wee can satisfie the Law, and do more than is required at our hands, by performing those Evangelical Counsels, and such works of supererogation, merit for others, which *Bellarmino*, *Gregory de Valentia*, all their Jesuites and champions defend, that if God should deal in rigour with them, some of their *Franciscans* and *Dominicans* are so pure, that nothing could bee objected to them. Some of us again are too dear, as wee think, more divine and sanctified than others, of a better metal, greater gifts, and with that proud *Pharisee*, contemn others in respect of our selves, wee are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive Gods secrets, and thereupon presume, say and do many times which is not fitting to bee said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jews, Heretiques, ^mEnthusiasts, Divinators, prophets, Sectaries, and Scismaticques. *Zanchius* reduceth such infidels to four chief sects; but I will insist and follow mine own intended method: all which, with many other curious persons, Monks, Heremits, &c. may bee ranged in this extreme, and fight under this superstitious banner; with those rude Idiots, and infinite swarms of people that are seduced by them. In the other extreme or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supreme power; that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustful of his mercies. Of these there bee many subdivisions, divers degrees of madness and folly, some more than other, as shall bee shewed in the Symptomes: And yet all miserably out, perplexed, doting, and besides themselves for religions sake. For as ⁿ*Zanchy* well distinguished, and all the world knows, Religion is twofold, true or false; False is that vain superstition

^m De primo
precep. o.

ⁿ De relig. l. 2.
Thes. 1.

superstition of Idolaters; such as were of old, *Greeks, Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, ° *Tully* could term it; or as *Zanchy* defines it, *Ubi falsi dii, aut falso cultu colitur Deus*, when false gods; or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meer madness, *Religiosa insania*, *P. Meteran* calls it, or *insanus error* as *Seneca*, a frantick error; or as *Austin*, *Insanus animi morbus*, a furious disease of the Soul; *insania omnium insanissima*, a quintessence of madness; † for hee that is superstitious, can never bee quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin. lib. 7. cap. 1. atq; etiam post sevit de futuro*, which wrings his soul for the present; and to come: the greatest miserie belongs to mankind, a perpetual servitude, a slavery, *Ex timore timor*, an heavie yoaik, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales; dreams, idle, vain works, unprofitable labours, as *Boterus* observes, *cura mentis arripite versantur*. Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*; superstition destroyes, but true Religion honours God. True Religion; *ubi verus Deus vere colitur*, where the true God is truly worshipped, is the way to Heaven, the mother of all vertues. Love, Fear, Devotion, Obedience, Knowledge, &c. It rears the dejected Soul of man; and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet repofal, *Fugum suave, & leve*, a light yoaik, an anchor, and an Haven. It addes courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloody *Lictor* or Serjeant bee ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in *Eusebius* and others.) though enemies bee now ready to invade, and all in an uproar, *Si fractus illabatur orbis, impavidos ferient ruina*, though heaven should fall on his head, hee would not bee dismayd. But as a good Christian prince once made answer to a menacing Turk, *facile scelerata hominum arma contemnit, qui dei presidio tutus est*: Or as *Phalaris* writ to *Alexander* in a wrong cause, hee nor any other enemy could terrifie him, for that hee trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as *David* did, *2 Sam. 2. 22.* hee will sing with him, *The Lord is my rock, my fortress, my strength, my refuge, the tower and horn of my salvation, &c.* In all troubles and adversities, *Psal. 46. 1.* *God is my hope and help, still ready to bee found, I will not therefore fear, &c.* 'tis a fear expelling fear; hee hath peace of conscience, and is full of hope, which is (saith * *Austin*) *vita vite mortalis*; the life of this our mortal life, hope of immortality, the sole comfort of our misery: otherwise as *Paul* saith, wee of all others were most wretched, but this makes us happy, counterpoising our hearts in all miserie, superstition torments, and is from the Devil, the author of lies; but this is from God himself; as *Lucian* that *Antiochian* Priest made his divine confession in *Eusebius*, *Author nobis de Deo Deus est*, God is the author of our Religion himself, his word is our rule, a lanthorn to us, dictated by the holy Ghost, hee playes upon our hearts as so many

° 2. De nat. deorum.

P Hist. Belgie. lib. 8.

* Superstitio error insanus est. ep. st. 223.

† Nam qui superstitione imbutus est, quietus esse nunquam potest. Greg.

* Polit. lib. 1. cap. 13.

* Hor.

* Epist. Phalar.

* In Psal. 3.

* Lib. 9. cap. 6.

many harp-strings, and wee are his Temples, hee dwelleth in us, and wee in him.

The part affected of superstition, is the brain, heart, will, understanding, soul it self, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of Atheism) all times have been misaffected, past, present, *There is not one that doth good, no not one, from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many myriads of men this Idolatry and Superstition (for that comprehends all) hath infatuated in all ages, besotted by this blinde zeal, which is Religions Ape, Religions Bastard, Religions shadow, false glasse. For where God hath a Temple[†], the Devil will have a chapel: where God hath sacrifices, the Devil will have his oblations; where God hath ceremonies, the Devil will have his traditions; where there is any Religion, the Devil will plant superstition; and 'tis a pitiful sight to behold and read, what tortures, miseries it hath procured, what slaughter of souls it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gauls, Germans, Britains, &c.* *Britannia jam hodiè celebrat tam attonitè*, saith * *Pliny, tantis ceremoniis* (speaking of Superstition) *ut dedisse Persis videri possit.* The Britains are so stupendly superstitious in their ceremonies, that they go beyond those *Persians*. He that shall but read in *Pausanias* alone, those Gods, Temples, Altars, Idols, Statues, so curiously made, with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them, and frequent varieties, as † *Gerbilius* truly observes, may stand amazed, and never enough wonder at it; and thank God withall, that by the light of the Gospel, wee are so happily freed from that slavish Idolatry in these our days. But heretofore almost in all Countreys, in all places, superstition hath blinded the hearts of men: In all ages, what a small portion hath the true Church ever been!

2. Lib. 3. cap.

† Lib. 6. descrip.
Orac. Nulla est
via qua non in-
numeris idolis
est referta.
Tantum tunc
temporis in mi-
serissimos morta-
les potentia &
crudelis Tyran-
nidis Satan ex-
ercuit.

Divisum imperium cum Fove Demon habet.

The Patriarchs and their families, the Israelites, a handful in respect, *Christ* and his Apostles, and not all of them neither. Into what streights hath it been compinged, a little flock! how hath superstition on the other side dilated her self, error, ignorance, barbarism, folly, madness, deceived, triumphed, and insulted over the most wise, discreet and understanding men? Philosophers, Dynastes, Monarchs, all were involved and over-shadowed in this mist, in more than *Cymmerian* darkness. * *Adeo ignara superstitio mentes hominum depravat, & nonnunquam sapientum animos transversos agit.* At this present, *quota pars!* How small a part is truly Religious! How little in respect? Divide the World into six parts, and one, or not so much, is Christians; Idolaters and *Mahometans* possess almost *Asia, Africk, America, Magellanica.* The Kings of *China*, great *Cham*, *Siam*, and *Bornaye*, *Pegu*, *Decan*, *Natsing*, *Japan*, &c. are Gentiles, Idolaters, and many other petty Princes in *Asia*, *Monomotopa*, *Congo*, and I know not how many *Negro* Princes in *Africk*, all *Terra Australis incognita*, most of *America* Pagans, differing all in their several superstitions; and yet all Idolaters. The *Mahometans*

* Alex. ab Alex.
lib. 6. cap. 26.

hometans extend themselves over the Great Turks dominions in *Europe*, *Africk*, *Asia*, to the *Xeriffes* in *Barbary*, and his Territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Moger*, the *Sophy* of *Persia*, with most of their dominions and subjects, are at this day *Mahometans*. See how the Devil rageth: Those at odds, or differing among themselves, some for ^a *Alli*, some for *Enbocar*, for *Acmar*, and *Oximen*, those four Doctors, *Mahomets* successors, and are subdivided into 72 inferiour sects, as ^b *Leo Afer* reports. The *Jews*, as a company of vagabonds, are scattered over all parts; whose story, present estate, progress from time to time, is fully set down by ^c *M. Thomas Jackson* Doctor of Divinity, in his Comment on the *Creed*. A fifth part of the world, and hardly that, now professeth *CHRIST*, but so inlarded and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter John* in *Africk*, Lord of those *Abyssines*, or *Aethiopians*, is by his profession a *Christian*, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganism, ^d that they keep little more than a bare title of Christianity. They suffer Polygamie, Circumcision, stupendous fastings, divorce as they will themselves, &c. and as the *Papists* call on the *Virgin Mary*, so do they on *Thomas Didymus* before *Christ*. ^e The *Greek*, or *Eastern Church*, is rent from this of the *West*; and as they have four chief *Patriarchs*, so have they four subdivisions, besides those *Nestorians*, *Jacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered over *Asia minor*, *Syria*, *Agypt*, &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Slavonia*, *Croatia*, *Thrace*, *Servia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great *Dukes* subjects, are part of the *Greek Church*, and still *Christians*: but as ^f one saith, *temporis successu multas illi addiderunt superstitiones*, In process of time they have added so many superstitions, they be rather semi-*Christians*, than otherwise. That which remains, is the *Western Church* with us in *Europe*; but so eclipsed with several schisms, heresies and superstitions, that one knows not where to finde it. The *Papists* have *Italy*, *Spain*, *Savoy*, part of *Germany*, *France*, *Poland*, and a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabit, *Hispania nova*, *Castella Aurea*, *Peru*, &c. In the *East Indies*, the *Philippina*, some small holds about *Goa*, *Malacha*, *Zelan*, *Ormuz*, &c. which the *Portugal* got not long since, and those land-leaping *Jesuits* have assayed in *China*, *Japan*, as appears by their yearly letters; in *Africk* they have *Melinda*, *Quiloa*, *Mombaze*, &c. and some few towns; they drive out one superstition with another. *Poland* is a receptacle of all Religions, where *Samosetans*, *Socinians*, *Photinians* (now protected in *Transilvania* and *Poland*) *Arrians*, *Anabaptists*, are to be found, as well as in some *German Cities*. *Scandia* is *Christian*, but as ^g *Damianus A-Goes* the *Portugal Knight* complains, so mixt with *Magic*, *Pagan Rites* and *Ceremonies*, they may be as well counted *Idolaters*: what *Tacitus* formerly said of a like Nation, is verified in them, ^h A people subject to superstition, contrary to Religion. And some of them, as about *Lapland*, and the *Pilapians*, the *Devils* possession to this day, *Misera hac gens* (saith mine ⁱ Author) *Satana hactenus possessio*, ————

^a Purchas Pilgrim. lib. 1. c. 3.
^b Lib. 3.

^c 2 Part. sec. 3.
lib. 1. cap. & deinceps.

^d Titelmannus. Maginus. Bredembachius. Fr. Alvaesius Itin. de Abyssinis Herbis solum vescuntur vocantur, aquis dormiunt, &c. ^e Bredembachius Jod a Meggen.

^f See Passerius Herbasceia; Mag. N. D. Fletcher, Jovius, Hachit, Purchas, &c. of their errors.

^g Deplorat. Gentis Lap. ^h Gens superstitiosa o'noxia, Religionibus adversa. ⁱ Boissardus de Magia. intra septimum aut nonum a baptismo diem moriuntur. Hinc fit &c.

quod

quod maxime mirandum & dolendum, and which is to be admired and pitied, if any of them be baptized, which the Kings of *Sweden* much labour, they dye within seven or nine days after; and for that cause, they will hardly be brought to Christianity, but worship still the Devil, who daily appears to them. In their Idolatrous courses, *Gaudentibus diis patriis, quos religiose colunt, &c.* Yet are they very superstitious, like our wilde Irish: Though they of the better note, the Kings of *Denmark* and *Sweden* themselves, that govern them, be *Lutherans*; The remnant are *Calvinists*, *Lutherans*, in *Germany* equally mixt: And yet the Emperour himself, Dukes of *Lorain*, *Bavaria*, and the Princes Electors, are most part professed Papists. And though some part of *France* and *Ireland*, Great Britain, half the Cantons in *Switzerland*, and the Low-Countreys be *Calvinists*, more defecate than the rest, yet at oddes amongst themselves, not free from superstition. And which

* *Brochard* the Monk, in his description of the Holy Land, after he had censured the Greek Church, and shewed their errours, concluded at last, *Faxit Deus ne Latinis multa irrepserint stultitie*, I say, God grant there be no fopperies in our Church. As a damme of water stopt in one place, breaks out into another, so doth superstition. I say nothing of *Anabaptists*, *Socinians*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversity of opinions, schismes, factions, &c. But as the Lord (*Job 42. cap. 7. 5.*) said to *Eliphaz* the *Temanite*, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right*, we may justly of these Schismaticques, and Heretiques, how wise soever in their own conceits, *non rectè loquuntur de Deo*, they speak not, they think not, they write not well of God, and as they ought. And therefore, *Quid queso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hiscæ Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall we wish them, but *sanam mentem*, and a good Physician? But more of their differences, paradoxes, opinions, mad pranks, in the Symptoms: I now hasten to the causes.

* *Cap. de Incolis terræ sanctæ.*

SUBJECT. 2.

Causes of Religious-Melancholy. From the Devil by miracles, apparitions, oracles. His instruments or factors, Politicians, Priests, Impostors, Hereticks, blinde guides. In them simplicity, fear, blinde zeal, Ignorance, solitariness, curiosity, pride, vain-glory, presumption, &c. His engines, fasting, solitariness, hope, fear, &c.



VE are taught in holy Scripture, that the Devil rangeth abroad like a roaring Lyon, still seeking whom hee may devour: and as in several shapes, so by several engines and devices, hee goeth about to seduce us; sometimes hee transformes himself into an Angel of light; and is so cunning, that hee is able, if it were possible,

to deceive the very Elect. Hee will bee worshipped as^s God himself, and is so adored by the Heathen, and esteemed. And in imitation of that divine power, as ^b Eusebius observes, ⁱ to abuse or emulate Gods glory, as Dandinus adds, hee will have all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to bee done likewise unto him, *similis erit altissimo*, and by this means infatuates the world, deludes, entraps, and destroies many a thousand souls. Sometimes by dreams, visions (as God to Moses by familiar conference) the Devil in several shapes talks with them: in the ^k Indies it is common, and in China nothing so familiar as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeited miracles, sending storms, tempests, diseases, plagues (as of old in Athens there was Apollo, Alexicacus, Apollo λοιμικος pestifer & malorum depulsor) raising wars, seditions by Spectrums, troubling their Consciences, driving them to despair, terrors of mind, intolerable pains; by promises, rewards, benefits, and fair means, hee raiseth such an opinion of his Deity and greatness, that they dare not do otherwise than adore him, do as hee will have them, they dare not offend him. And to compel them more to stand in awe of him, ^l hee sends and cures diseases, disquiets their spirits (as Cyprian saith) torments and terrifies their souls, to make them adore him: and all his study, all his indeavour is to divert them from true Religion, to superstition: and because hee is damned himself, and in an error, hee would have all the world participate of his errors, and bee damned with him. The *primum mobile* therefore, and first mover of all superstition, is the Devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after divers fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and Countries, still rejoycing at their falls. All the world over before Christs time, hee freely domineered, and held the souls of men in most slavish subjection, saith ^m Eusebius, in divers forms, ceremonies, and sacrifices, till Christs coming, as if those Devils of the Air had shared the Earth amongst them, which the Platonists held for Gods, († *Ludus deorum sumus*) and were our governors and keepers. In several places, they had several rites, orders, names, of which read Wierus de prestigiis demonum lib. 1. cap. 5. ⁿ Strozius, Cicogna, and others; Adonided amongst the Syrians; Adramelech amongst the Capernaïtes; Asinia amongst the Emathites; Astartes with the Sydonians; Asteroth with the Palestines; Dagon with the Philistines; Tartary with the Hanai; Melchonis amongst the Ammonites; Beli the Babylonian, Beelzebub and Baal with the Samaritans and Arabites; Apis, Isis and Osyris amongst the Egyptians: Apollo Pythius at Delphos, Colephon, Ancyra, Cuma, Erythra: Jupiter in Crete, Venus at Cyprus, Juno at Carthage, Esculapius at Epidaurus, Diana at Ephesus, Palas at Athens, &c. And even in these our daies, both in the East and West Indies, in Tartary, China, Japan, &c. what strange Idols, in what prodig-

^g Plato in Crit. Demones custodes sunt hominum & eorum domini, ut nos animalium; nec hominibus, sed & regionibus imperant, vaticiniis, anginiis, nos regunt. 1. dem fere Max. Tyrius ser. 1. & 26, 27. medios vult demones inter Deos & homines deorum ministros, praesides hominum, à caelo ad homines descendentes.

^h De praeparat. Evangel.

ⁱ Vel in abusum Dei, vel in emulationem.

^j Dandinus com. in lib. 2. Arist. de An. Text. 29.

^k Demones consultant, & familiares habent demones plerique sacerdotes. Riccius lib. 1. cap. 10. expedit. Sinar.

^l Vitam turbant, somnos inquietant, irrepentes etiam in corpora mentes terrent, vanitatem letitudinem frangunt. mobos lacessunt, ut ad cultum sui cogant, nec aliud his studium, quam ne a vera religione, ad superstitionem vertant, cum sit ipsi penales, quaerunt sibi ad penas comites, ne habeant erroris participes.

^m Lib. 4. Praeparat. Evang. c.

Tantumque victoriam amentia hominum consequuti sunt, ut si colligere in unum velis, universum orbem in istis sceleratibus spiritibus subiectum fuisse invenies: usque ad Salvatoris adventum hominum caeco perniciosissimo demones plangebant, &c. † Plato. ⁿ Strozius, Cicogna omni. f. mag. lib. 3. cap. 7. Ezech. 8. 4. Reg. 11. 4. Reg. 3. & 17. 14. Jer. 49. Nam. 11. 3. Reg. 13.

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• Lib. 4. cap. 8.
Prepar.

† Bapt. Mant. 4.
Fast. de Sancto
Georgio.

¶ Part. 1. cap. 1.
Ch. lib. 2. cap. 9.

¶ Polyd. Virg.
lib. 1. de prodig.
† Hor. l. 3. od. 6.

† Lib. 3. hist.

gious forms, with what absurd ceremonies are they adored? What strange Sacraments, like ours of Baptism and the Lords Supper, what goodly Temples, Priests, Sacrifices they had in *America*, when the *Spaniards* first landed there, let *Acosta* the Jesuite relate, lib. 5. cap. 1, 2, 3, 4, &c. and how the Devil imitated the Ark, and the children of *Israel* coming out of *Egypt*: with many such. For as *Lipsius* well discourseth out of the doctrine of the *Stoicks*, *maximè cupiunt adorationem hominum*, now and of old, they still and most especially desire to bee adored by men. See but what *Vertomannus*, l. 5. c. 2. *Marcus Polus*, *Lerius*, *Benzo*, *P. Martyr* in his *Ocean Decades*, *Acosta*, and *Mat. Riccius expedit. Christ. in Sinas lib. 1.* relate. • *Eusebius* wonders how that wise City of *Athens*, and flourishing Kingdomes of *Greece* should bee so befotted, and wee in our times, how those witty *China's*, so perspicacious in all other things, should bee so gulled, so tortured with superstition, so blinde, as to worship stocks and stones. But it is no marvel, when wee see all out as great effects amongst Christians themselves: how are those *Anabaptists*, *Arrians*, and *Papists* above the rest, miserably infatuated! *Mars*, *Jupiter*, *Apollo*, and *Æsculapius*, have resigned their interest, names and offices to Saint *George*,

† (*Maxime bellorum rector, quem nostra juvenus
Pro Martorte colit.*)

St. Christopher, and a company of fictitious Saints, *Venus* to the Lady of *Lawretta*. And as those old *Romans* had several distinct gods, for divers offices, persons, places, so have they Saints, as *¶ Lavater* well observes out of *Lactantius*, *mutato nomine tantum*, 'tis the same spirit or Devil that deludes them still. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments: In a word, fair and foul means, *Hope* and *Fear*. How often hath *Jupiter*, *Apollo*, *Bacchus*, and the rest, sent plagues in *¶ Greece* and *Italy*, because their sacrifices were neglected?

† *Dii multa neglecti dedèrunt
Hesperia mala luctuosa.*

to terrifie them, to rouse them up, and the like: See but *Livy*, *Dionysius Halicarnassians*, *Thucydides*, *Pausanias*, *Philostratus*, † *Polybius*, before the battel of *Cannas*, *prodigiis*, *signis*, *ostentis*, *templa cuncta*, *privata etiam ades* scatebant. *Oeneus* reigned in *Ætolia*, and because hee did not sacrifice to *Diana* with his other Gods (see more in *Libanius* his *Diana*) shee sent a wilde Bore, *insolita magnitudinis*, *qui terras & homines miserè depascebatur*, to spoil both men and country, which was afterwards killed by *Meleager*. So *Plutarch* in the life of *Lucullus* relates, how *Mithridates* King of *Pontus*, at the siege of *Cizicum*, with all his Navy was overthrown by *Proserpina*, for neglecting of her holy-day. Shee appeared in a vision to *Aristagoras* in the night, *Cras inquit tybicinem Lybicum cum tybicine pontico committam*, and the day following this *Ænigma* was understood; for with a great South-wind which came from *Lybia*, shee quite overwhelmed *Mithridates* army. What prodigies and miracles, dreams, visions, predictions, apparitions, oracles, have been of old at *Delphos*, *Dodona*, *Trophonius* Denn, at *Thebes*, and *Lebandia*, of *Jupiter Ammon* in *Ægypt*, *Amphiarus* in *Attica*, &c. what strange cures performed by *Apollo*

pollo and Æsculapius: Juno's Image, and that of Fortune spake, ¹ Caster and Pollux fought in person for the Romans against Hannibals army, as ² Pallas, Mars, Juno, Venus, for Greeks and Trojans, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles; how many cures done by our Lady of Lauretta, at Sichem! of old at our S. Thomas Shrine, &c. ³ S. Sabine was seen to fight for Arnulphus Duke of Spoleto; ⁴ S. George fought in person for John the bastard of Portugal, against the Castilians; S. James for the Spaniards in America. In the battel of Bonnoxburn, where Edward the second, our English King, was foyled by the Scots, S. Philanus arm was seen to fight (if ⁵ Hector Boethius doth not impose) that was before shut up in a silver capcase: Another time in the same Author, S. Magnus fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatory, but every day comes news from the Indies, and at home, read the Jesuits letters, Ribadineira, Thurfelinus, Acofta, Lippomanus, Xaverius, Ignatius lives, &c. and tell me what difference?

His ordinary instruments or factors which he useth, as God himself did good Kings, Lawful Magistrates, patriarchs, prophets, to the establishing of his Church, are Politicians, Statesmen, Priests, Heretiques, blind guides, Impostors, pseudoprophets, to propagate his superstition. And first to begin with Politicians, it hath ever been a principal axiom with them, to maintain religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best, they make Religion meer policie, a cloak, a humane invention; *nihil æquè valet ad regendos vulgi animos ac superstitio*, as ⁶ Tacitus and ⁷ Tully hold. Austin l. 4. de civitat. Dei c. 9. censures Scavola saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the proverb, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection, 'Tis that ⁸ Aristotle and ⁹ Plato inculcate in their Politiques, Religion neglected, brings plagues to the city, opens a gap to all naughtiness. 'Tis that which all our late Politicians ingeminate. Cromerus l. 2. pol. hist. Boterus l. 3. de incrementis urbium, Clapmarus l. 2. c. 9. de Arcanis rerump. Arnesens cap. 4. lib. 2. polit. Captain Machiavel will have a prince, by all means to counterfeit religion, to be superstitious in shew at least, to seem to be devout, frequent holy exercises, honour divines, love the Church, affect priests, as Numa, Lycurgus, and such law-makers were, and did, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience. ¹⁰ Nam naturaliter (as Cardan writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis*, &c. But this error of his, Innocentius Fentilettus a French Lawyer, Theorem. 9. comment. 1. de Relig. and Thomas Bozius in his book de ruinis gentium & Regnorum have copiously confuted. Many Politicians, I dare not deny, maintain Religion as a true means, and sincerely speak of it without hypocrisie, are truly zealous and religious themselves. Justice and Religion are the two chief props and supporters of a well governed commonwealth: but most of them are but Machiavellians, counterfeits only for political ends; for

¹ Orat. lege me² dicestis mulieres³ Dion. Halicarn.⁴ Tully de nat.⁵ deorum lib. 2.⁶ Aqua Venus⁷ Tenuis Pallas⁸ iniqua fuit.⁹ Jo. Molanus¹⁰ ubi 3. cap. 59.¹¹ Per. Oliver. de¹² Feb. me. primo¹³ Portugallia Re-¹⁴ ge. p. 188.¹⁵ nant, & de conse-¹⁶ paris istas cy-¹⁷ pto excipiant.¹⁸ L. 14. Loc. 10.¹⁹ sponte aper. se²⁰ & pro his pug-²¹ nasse.²² Religion, as²³ they hold, is²⁴ policie, inven-²⁵ ted alone to²⁶ keep men in²⁷ aw.²⁸ 21. Annal²⁹ 2 Omnes religio-³⁰ ne moventur 5.³¹ in Verem.³² Zolteus,³³ prefat. legis. qui³⁴ urbem aut regi-³⁵ onem inhabi-³⁶ tant, persuasor³⁷ esse oportet esse³⁸ Dros.³⁹ 10 de legibus.⁴⁰ Religio neglecta⁴¹ maximam pest-⁴² tem in civita-⁴³ tem infert, omni-⁴⁴ um scelerum se-⁴⁵ nstram aperit.⁴⁶ 7 Cardanus⁴⁷ Com. in Prolo-⁴⁸ gium quadri-⁴⁹ pari.

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Solus Rex (which *Campanella* cap. 18. *Altheismi Triumphati* observes) as amongst our modern *Turks*, *Reipub. Finis*, as knowing^a *magnus ejus in animos imperium*; and that as^d *Sabellicus* delivers, *A man without Religion, is like a horse without a bridle*. No way better to curb than superstition, to terrifie mens consciences, and to keep them in awe: they make new laws, statutes, invent new religions, ceremonies, as so many stalking-horses, to their own ends. † *Hæc enim (religio) si falsa sit, dummodo veracredatur, animorum ferociam domat; libidines coercet, subditos principi obsequentes efficit*. Therefore (saith^e *Polybius* of *Lycurgus*) did hee maintain ceremonies, not that hee was superstitious himself, but that hee perceived mortal men more apt to embrace Paradoxes, than ought else, and durst attempt no evil things for fear of the gods. This was *Zamolcus* stratagem amongst the *Thracians*, *Numa's* plot, when hee said hee had conference with the Nymph *Ageria*, and that of *Sertorius* with an Hart; To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nicholas Damascen* well observes of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated; *monte sacro*, by *Jupiter* himself. So *Mahomet* referred his new laws to the^{*} *Angel Gabriel*, by whose direction hee gave out they were made. *Caligula* in *Dion* feigned himself to bee familiar with *Castor* and *Pollux*, and many such, which kept those *Romans* under (who, as *Machiavel* proves, lib. 1. disput. cap. 11, & 12. were *Religione maximè moti*, most superstitious:) and did curb the people more by this means, than by force of arms, or severity of humane laws. *Sola plebecula eam agnoscebat* (saith *Vaninus dial. 1. lib. 4. de admirandis natura arcanis*) speaking of Religion, *que facile decipitur, magnates vero & Philosophi nequaquam*, your *Grandees* and *Philosophers* had no such conceit, *sed ad imperii confirmationem & amplificationem, quam sine prætectu religionis tueri non poterant*; and many thousands in all ages have ever held as much, *Philosophers* especially, *animadvertentibus hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for fear of Laws, &c. To this end, that *Syrian Phrygesides*, *Pythagoras* his Master, broached in the East amongst the Heathens, first the immortality of the Soul, as *Trismegistus* did in *Egypt*, with a many of feigned Gods. Those *French* and *Britain* *Druides* in the West, first taught, saith † *Caesar*, *Non interire animas, but after death to go from one to another, that so they might encourage them to virtue*. 'Twas for a politick end, and to this purpose the old Poets feigned those *Elysian* fields, † their *Æacus*, *Minos*, and *Rhadamanthus*, their infernal Judges, and those *Stygian* lakes, fiery *Phlegetons*, *Pluto's* Kingdome, and variety of torments after death. Those that had done well, went to the *Elysian* fields, but evil doers to *Cocytus*, and to that burning lake of † *Hell*. with fire and brimstone for ever to bee tormented. 'Tis this which † *Plato* labours for in his *Phædon*, & 9. de rep. The *Turks* in their *Alcoran*, when they set down rewards, and several punishments for every particular virtue and vice, & when they perswade men, that they that dye in battel, shall go directly to Heaven, but wicked livers to eternal torment, and all of all sorts (much like our *Papistical Purgatory*) for a set time shall bee tortured in their graves, as appears

^c *Lippus l. 1. c. 3.*
^d *Homo sine religione, sicut equus sine freno.*
[†] *Vaninus dial. 52. de oraculis.*
^e *Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxo a facilius amplecti, nec res graves audere sine periculo degum.*

^{*} *Cleonardus epist. 1. Novas leges suas ad Angelum Gabrielem referebat, quo monito- re mentiebatur omnia se gerere.*

† *Lib. 16. belli Gallici. ut metu mortis neglecto, ad virtutem incitarent.*

† *De his lege Lucianum de lectu, Tom. 1. Homer Odyss. 11. Virg. Aen. 6.*

† *Barathro sulfure & flammâ stagnante æternum demergebantur.*

† *Et 3. de repub. Omnis institutio adolescentum eo referenda ut de deo bene sentiant ob commuæ bonum.*
[§] *Boterus.*

appears by that tract which *John Baptist Alsaqui* that *Mauritanian* Priest, now turn'd Christian, hath written in his confutation of the *Alcaron*. After a mans death two black Angels, *Nunquir* and *Nequir* (so they call them) come to him to his grave, and punish him for his precedent sins; if hee lived well, they torture him the less; if ill, *per indefinentes cruciatus ad diem judicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, and makes them spend their daies in fasting and prayer, *ne mala hac contingant*, &c. A Tartar Prince, saith *Marcus Polus*, lib. 1. cap. 28. called *Senex de montibus*, the better to establish his government amongst his subjects, and to keep them in awe, found a convenient place in a pleasant valley, environed with hills, in ^h which hee made a delicious Park full of odoriferous flowers and fruits, and a Palace of all worldly contents, that could possibly bee devised, Musick, Pictures, variety of meats, &c. and chose out a certain young man, whom with a soporiferous potion hee so benumbed, that hee perceived nothing: and so fast asleep as hee was, caused him to bee conveyed into this fair Garden. Where after hee had lived a while in all such pleasures a sensual man could desire, ^k Hee cast him into a sleep again, and brought him forth, that when hee awaked, hee might tell others hee had been in Paradise. The like hee did for Hell, and by this means brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, and to bee beleev'd necessary by Christians: so cunningly can the Devil and his Ministers, in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by Politicians, in *China* especially, but with what effect I will discourse in the Symptomes.

Next to Politicians, if I may distinguish them, are some of our Priests, (who make Religion Policy) if not far beyond them, for they domineer over Princes and States-men themselves. *Carnificinam exercent*, one saith they tyrannize over mens consciences more than any other tormentors whatsoever, partly for their commodity and gain; *Religionum enim omnium abusus* (as [†] *Postellus* holds) *quastus scilicet sacrificium in causa est*: for sovereignty, credit, to maintain their state and reputation, out of *Ambition* and *Avarice*, which are their chief supporters: What have they not made the common people beleieve? Impossibilities in nature, incredible things; what devices, traditions, ceremonies, have they not invented in all ages to keep men in obedience, to enrich themselves? *Quibus questui sunt capiti superstitione animi*, as ¹ *Livy* 1 Lib. 4. saith. Those *Egyptian* Priests of old got all the sovereignty into their hands, and knowing, as ^m *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitione; melius vatibus quam ducibus parent*, ^m *Lib. 4.* *vanâ religionem capiti, etiam impotentes famina*; the common people will sooner obey Priests, than Captains, and nothing so forcible as superstition, or better than blind zeal to rule a multitude; have so terrified and gull'd them, that it is incredible to relate. All Nations almost have been besotted in this kinde; amongst our *Brittains* and old *Gauls* the *Druides*; *Atagi*

*Magi in Persia; Philosophers in Greece; Chaldeans amongst the Oriental; Brachmanni in India; Gymnosophists in Ethiopia; the Turditanes in Spain; Augures in Rome, have insulted; Apollo's Priests in Greece, Phabades and Pythonissa, by their oracles and phantasms; Amphiarus and his companions; now Mahometan and Pagan Priests, what can they not effect? How do they not infatuate the world? Adeo ubique (as † Scaliger writes of the Mahometan Priests) tum gentium tum locorum, gens ista sacrorum ministra, vulgi secatur spes, ad ea quae ipsi fingunt somnia, so cunningly can they gull the commons in all places and Countries. But above all others, that High Priest of Rome, the dam of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed Cerberus hath plaid his part. ^a Whose religion at this day is meer policy, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it, that useth Colledges and religious houses to as good purpose as Forts and Castles, and doth more at this day by a company of scribbling Parasites, fiery-spirited Friars, zealous Anchorites, hypocritical Confessors, and those Pretorian soldiers, his Janissary Jesuits, that dissociable society, as * Langius terms it, *postremus diaboli conatus, & saeculi excrementum*, that now stand in the fore-front of the battel, will have a monopoly of, and ingross all other learning, but domineer in Divinity,*

† Exerc. 228.

a S. Ed. Sands.

* In consult. de princ. inter provinc. Europ.

o Lucian.

† S. Ed. Sands in his Relation.

Excipiunt soli totius vulnera belli, and fight alone almost (for the rest are but his dromedaries and asses) than ever hee could have done by garrisons and armies. What power of Prince, or poenal Law, bee it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and penance, abandon the world, wilful poverty, perform canonical and blinde obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their Superiours feet, at his command? What so powerful an engine as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as Calvin rightly suspects, the tenor and practice of their life proves) *arcana illius Theologiae, quod apud eos regnat, caput est, nullum esse deum,* they hold there is no God, as Leo 10. did, Hildebrand the Magician, Alexander 6. Julius 2. meer Atheists, and which the common proverb amongst them approves, † *The worst Christians of Italy are the Romans, of the Romans the Priests are wildest, the lewdest Priests are preferred to bee Cardinals, and the baddest man among the Cardinals is chosen to be Pope,* that is an Epicure, as most part the Popes are, Infidels and Lucianists, for so they think and beleeve, and what is said of Christ to be fables and impostures, of Heaven and Hell, day of Judgement, Paradise, Immortality of the soul, are all,

, Seneca.

*Rumores vacui, verbaque inania,
Et par sollicito fabula somnio.*

*a Vice caris, autum reddere
quae ferrum valet, exors ipsa
secandi.*

Dreams, toys, and old wives tales. Yet as so many whetstones to make other tools cut, but cut not themselves, though they bee of no religion at all, they will make others most devout and superstitious, by promi-

promises and threats compel, enforce from, and lead them by the nose like so many Bears in a line; When as their end is not to propagate the Church, advance Gods Kingdome, seek his glory or common good, but to enrich themselves, to enlarge their territories, to domineer and compel them to stand in awe, to live in subjection to the See of Rome. For what otherwise care they? *si mūdus vult decipi, decipiatur*, 'tis fit it should bee so. And for which † *Austin* cites *Varro* to maintain his Roman religion, wee may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existimare populum expedit*; some things are true, some false, which for their own ends they will not have the gullish commonalty take notice of. As well may witnesses their intolerable covetousness, strange forgeries, fopperies, fooleries, unrighteous subtilties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged to inthrall, circumvent and subjugate them, to maintain their own estates. † One while by Bulls, Pardons, Indulgences, and their doctrine of good works; that they bee meritorious, hope of Heaven, by that means they have so fleeced the commonalty, and spurred on this free superstitious horse, that hee runs himself blinde, and is an Ass to carry burdens. They have so amplified *Peters* patrimony, that from a poor Bishop, hee is become *Rex Regum, Dominus Dominantium*, a Demi-god, as his *Canons* make him (*Felinus* and the rest) above God himself. And for his wealth and † temporalties, is not inferiour to many Kings; † his Cardinals Princes companions, and in every Kingdome almost, Abbots, Priors, Monks, Friars, &c. and his Clergy have ingrossed a third part, halt, in some places all into their hands. Three Princes Electors in Germany Bishops; besides *Magdeburge, Spire, Salesburge, Breme, Bamberg, &c.* In France, as *Bodine lib. de repub.* gives us to understand, their revenues are twelve millions, and three hundred thousand lieures; and of twelve parts of the revenues in France, the Church possesseth seven. The *Jesuits*, a new sect begun in this age, have as * *Midendropius* and † *Pelargus* reckon up, three or four hundred Colledges in Europe, and more revenues than many Princes. In France, as *Arnoldus* proves, in thirty years they have got *buscentum librarum millia annua, 200000*!. I say nothing of the rest of their orders. Wee have had in England, as *Armachanus* demonstrates, above thirty thousand Friars at once, and as † *Speed* collects out of *Leland* and others, almost 600 religious houses, and near two hundred thousand pound in revenues of the old rent belonging to them, besides Images of Gold, Silver, Plate, furniture, goods and ornaments, as * *Weever* calculates, and esteems them at the dissolution of Abbies, worth a million of gold. How many Towns in every Kingdome hath superstition enriched? What a deal of money by musty reliques, Images, Idolatry, have their Mass-Priests ingrossed, and what sums have they scraped by their other trick! *Lauretum* in Italy, *Walsingham* in England, in those daies, *Ubi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine, &c.* may witness. † *Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium solæ religionis munition*; *Dadona*, whose fame and wealth were sustained

† *De civ. Dei.*
lib. 4. c. 3.

* Seeking their
own, saith *Paul*,
not Christ.

† Hee had the
Duchy of *Spa-*
leto in Italy,
the Marquisate
of *Anchoza*, be-
side Rome, and
the territories
adjacent, *Bo-*
logne, Ferrara,
&c. *Avignon*
in France, &c.
* *Episcopi frances-*
met. & princi-
pales hujus mun-
di

* The Laity
suspect their
greatness, wit-
ness these sta-
tures of mon-
n.

* *Lib. 8. de A-*
cadem

† *Præf. lib. de*
paradox. Testit.

Rom. p. ovine
habet, Col. 26.
Neapol. 22. Ve-
nera 13. Libet.
15. In lib. ori-
ent 27. Brasl.
20. &c.

† In his *Chro-*
nic vit Hen. 3.

* 15. Cap of
his funeral mo-
numents.

† *Pausanias in*
Laconicis lib. 3.

Idem de Achil-
is lib. 7. cujus
summa 2000.

& valde incli-
ta fama.

by

* Exercit. Eth.
Colleg. 3. disp. 3.

† Act. 19. 28.

by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, Idols, or the like, that City is for ever made, it needs no other maintenance. Now if any of these their impostures, or juggling tricks bee controverted, or called in question; If a magnanimous or zealous *Luther*, an heroical *Luther*, as * *Dithmarus* calls him, dare touch the Monks bellies, all is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in peeces; to keep up their trades, † *Great is Diana of the Ephesians*: With a mighty shout of two hours long they will roar and not bee pacified.

* Pontifex Romanus prorsus inimicis regibus terræ jura dat, ad regna evehit, ad pacem cogit, & peccantes castigat, &c. quod imperatores Romani 40. legionibus armati non effecerunt.

† Alium quanta passus sit H.

2. quomodo se submisit, ea se facturum pollicitus, quorum hodie ne privatus quidem partem faceret.

2. Sigonius 9. hist. Ital.

3. Curio lib. 4. Fox Martyrol.

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keyes, thunderings, excommunications, &c. roaring bulls, this High Priest of *Rome*, shaking his *Gorgons* head, hath so terrified he soul of many a silly man, insulted over Majesty it self, and swaggared generally over all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing *Spaniards* did by their poor *Negroes*, or *Turks* by their gally-slaves. * *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without arms, which those *Roman Emperours* could never atchieve with forty legions of souldiers, deposed Kings, and crowned them again with his foot, made friends, and corrected at his pleasure, &c. † 'Tis a wonder, saith *Machiavel*, *Florentina hist. lib. 1.* what slavery King *Henry the second* endured for the death of *Th. Becket*, what things hee was enjoyned by the Pope, and how hee submitted himself to do that which in our times a private man would not endure, and all through superstition. 2 *Henry the fourth*, deposed of his Empire, stood bare-footed with his wife at the gates of *Canossus*. 2 *Frederick the Emperour* was trodden on by *Alexander the third*. Another held *Adrians* stirrup. King *Fohn* kissed the knees of *Pandalphos* the Popes Legat, &c. What made so many thousand Christians travel from *France*, *Brittain*, &c. into the Holy land, spend such huge summs of mony, go a pilgrimage so familiarly to *Jerusalem*, to creep and couch, but slavish superstition? What makes them so freely venture their lives, to leave their native Countries, to go seek martyrdom in the *Indies*, but superstition? to bee assassinated, to meet death, murder Kings, but a false perswasion of merit, of canonical or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Devil work by Priests, and so well for their own advantage can they play their parts. And if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the souls of men, hee hath more actors in his Tragedy, more Irons in the fire, another Scean of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blinde guides, that out of pride, singularity, vain glory, blinde zeal, cause much more madness yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince, and subjects, brother against brother, father against son, to the ruine and destruction of a Common-wealth, to the disturbance of peace, and to make 2
gene-

general confusion of all estates. How did those *Arrians* rage of old? How many did they circumvent? Those *Pelagians*, *Manichees*, &c. their names alone would make a just volume. How many silly souls have Impostors still deluded, drawn away, and quite alienated from Christ! *Lucians Alexander*, *Simon Magus*, whose statue was to be seen and adored in *Rome*, saith *Iustin Martyr*, *Simoni deo sancto*, &c. after his decease, ^b *Apollonius Tianeus*, *Cynops*, *Eumo*, who by counterfeiting some new ceremonies and juggling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudo de stellis*, of whom *Nabrigensis* speaks, *lib. 1. cap. 19.* that in King *Stephens* daies imitated most of Christs miracles: fed I know not how many people in the wilderness; and built castles in the air, &c. to the seducing of multitudes of poor souls. In *Franconia 1476.* a base illiterate fellow took upon him to be a Prophet, and preach, *Fohn Beheim* by name, a neatherd at *Nicholhausen*, hee seduced 30000 persons, and was taken by the Commonalty to be a most holy man, come from Heaven. * *Trades-men left their shops, women* * *Munstar Cos-*
their distaves, servants ran from their Masters, children from their Parents, *mog. l. 3. c. 36.*
scholars left their Tutors, all to hear him, some for novelty, some for zeal. *Artifices ex of-*
Hee was burnt at last by the Bishop of Wartzburge, and so hee and his heresie *ficinis, arator è*
vanished together. *How many such Impostors, false Prophets, have* *fluvâ, fumine è*
lived in every Kings Reign? what Chronicle will not afford such ex- *cold, &c. quasi*
amples? that as so many *ignes fatui*, *have led men out of the way,* *numine quodam*
terrified some, deluded others, that are apt to be carried about with *rapti, nesciis*
the blast of every wind, a rude inconstant multitude, a silly company *parentibus et*
of poor souls, that follow all, and are cluttered together like so many *dominis restâ*
pibbles in a tide. *What prodigious follies, madness, vexations, per-* *adeunt, &c. 1*
secutions, absurdities, impossibilities, these impostors, hereticks, &c. *Combustus de-*
have thrust upon the world, what strange effects, shall be shewed in the *mun: ab Herbi-*
Symptomes. *polensi Episcopo,*
heresis evanuit

Now the means by which, or advantages the Devil and his infernal Ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate fear, ignorance, simplicity, *Hope* and *Fear*, those two battering Canons, and principal Engines, with their objects, reward and punishment, *Purgatory*, *Limbus Patrum*, &c. which now more than ever tyrannize; † *for what Province is free from Atheism, Superstition, Idolatry, Schism, Heresie, Impiety, their factors and followers?* thence they proceed, and from that same decayed Image of God, which is yet remaining in us. ° *Os homini sublime dedit, cælumque tueri*

Iussit,

our own conscience

doth dictate so much unto us, wee know there is a God, and nature doth inform us; *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hac persuasio, Deum esse; sed nec Scythæ, nec Græci, nec Persæ, nec Hyperboreus dissentiet* (as *Maximus Tyrius* the Platonist, *ser. 1.* farther adds) *nec continentis nec insularum habitator;* let him dwell where hee will, in what coast soever, there is no Nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kinde, of their Tenents in *America*, *pro suo quisque libitu*
varias

^b Hierocles
 contendit Apol-
 lonius to have
 been as great a
 Prophet as
 Christ, whom
 Eusebius con-
 futes.

* *Munstar Cos-*
mog. l. 3. c. 36.
Artifices ex of-
ficinis, arator è
fluvâ, fumine è
cold, &c. quasi
numine quodam
rapti, nesciis
parentibus et
dominis restâ
adeunt, &c. 1
Combustus de-
mun: ab Herbi-
polensi Episcopo,
heresis evanuit

† *Nulla non*
provincia here-
sibus, Atheis-
mis. &c. plena.
Nullus orbis
angulus ab his-
ce bellis im-
munis.
 ° *Lib. 1. de nat.*
Deorum.

varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant (some few places excepted, as hee grants, that had no God at all.) So the Heavens declare the glory of God, and the Firmament declareth his handiwork, Psalm 19. Every creature will evince it;

Præsentemque refert qualibet herba deum.

¹ Zanchius.

Nolentes sciunt, fatentur inviti, as the said Tyrius proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plotinus; Pythagoras, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as far as they could by the light of Nature; ¹ *Malta præclara de natura Dei scripta reliquerunt*, writ many things well of the nature of God; but they had but a confused light, a glimpse,

† Virg. 6. Æn.

† *Quale per incertam lunam sub luce maligna
Est iter in sylvis,* —

as hee that walks by Moonshine in a wood, they groped in the dark; they had a gross knowledge, as hee in *Euripides, O Deus, quicquid es, sive cælum, sive terra, sive aliud quid*, and that of *Aristotle, Ens entium misere-re mei*. And so of the immortality of the Soul, and future happiness? *Immortalitatem animæ* (saith Hierom) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit, Indus, Persa, Gothus, &c. Philosophantur*. So some said this, some that, as they conceived themselves, which the Devil perceiving, led them farther out (as ^c *Lemnius* observes) and made them worship him as their God, with stocks and stones, and torture themselves to their own destruction, as hee thought fit himself, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicity, fear and ignorance. For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a meet beast, *bellua multorum capitum*, will go whithersoever they are led: as you lead a Ram over a gap by the horns, all the rest will follow, ^f *Non quâ eundum, sed quâ itur*, they will do as they see others do, and as their Prince will have them, let him bee of what Religion hee will, they are for him. Now for those Idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. * *Qui Christum negant malè pereant, acclamatum est Decies*, for two hours space; *qui Christum non colunt, Augusti inimici sunt*, *acclamatum est ter decies*; and by and by Idolaters again under that Apostate *Fulianus*; all *Arrians* under *Constantius*, good *Catholiques* again under *Fovinianus*. And little difference there is betwixt the discretion of men and children in this case, especially of old folks and women, as ^g *Cardan* discourseth, when as they are tossed with fear and superstition, and with other mens folly and dishonesty. So that I may say, their ignorance is a cause of their superstition, a symptome, and madnesse it self.

Supplicii causa est, suppliciumque sui.

Their own fear, folly, stupidity, to bee deplored Lethargy, is that which gives occasion to the other, and pulls their miseries on their own heads. For

^e Superstitio ex ignorantia divinitatis emergit, ex vitiosa amulatione, & demonis illecebris, inconstans, timens, fluctuans, & cui se addicat nesciens, quem imploret, cui se committat, à damone facile decepta. *Lemnius* lib. 3. c. 8. ^f *Seneca.* * *Vide Baronium* 3. *Annalium* ad annum 324. vit. *Constantin.* ^g *De rerum varietate* l. 3. c. 38. *Parum vero distat sapientia virorum à puerili, multo minus senum & mulierum, cum metu & superstitione & alienâ stultitiâ & improbitate simplices agitantur.*

For in all these Religions and Superstitions, amongst our Idolaters, you shall still finde that the parties first affected, are silly, rude, ignorant people, old folks, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to bee wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up Religion a trust, as at Mercers they do their wares) to beleieve any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witness. This hath been the Devils practice, and his infernal Ministers in all ages, not as our Saviour, by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and Sinners, but to make advantage of their ignorance, to convert them and their associates, and that they may better effect what they intend, they begin, as I say, with poor ^h stupid, illiterate persons. So *Mahomet* did when hee published his *Alcoran*, which is a peece of work (saith ⁱ *Bredenbachius*) full of non sense, barbarism, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, bee it never so absurd, incredible, ridiculous, fabulous as it is, it must bee beleieved *implicite*, upon pain of death, no man must dare to contradict it, *God and the Emperour, &c.* What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed Ladies, some few trades-men, superstitious old folks, illiterate persons, weak women, discontent, rude, silly, companions, or sooner circumvent? So do all our schismaticks and hereticks. *Marcus* and *Valentinian* hereticks in ^k *Irenæus*, seduced first I know not how many women, and made them beleieve they were Prophets. ^l Frier *Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capritious base fellows? What are most of our Papists, but stupid, ignorant and blinde bayards? how should they otherwise bee, when as they are brought up, and kept still in darkness? ^m If their Pastors (saith *Lavater*) had done their duties, and instructed their flocks as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not been as they are. But being so misled all their lives in superstition, and carried hood-winked like Hawks, how can they prove otherwise than blinde Ideots, and superstitious Asses? what shall wee expect else at their hands? Neither is it sufficient to keep them blinde, and in *Cymerian* darkness, but withall, as a School-master doth by his boyes, to make them follow their books, sometimes by good hope, promises and incouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they colloque and sobth up their silly Auditors, and so bring them

^h In all superstition, wise men follow fools *Bacon's* *Essays*.

ⁱ *Peregrin. Hieros. c. 5 Totem scriptum confusum sine ordine vel colore, ab atheniis erat ornatum et cum mas idem de his rudissimos. & prorsus agrestes, qui nullius erant discretionis, ut judicare possent.*

^k *Lib. 1. cap. 9. Valent. heres. 9.*

^l *Asteranus l. 8. hist. Belg.*

^m *Si Doctores suam secessent officium, & plebem fidei commissam recte instruissent de doctrina Christiana capitibus nec sacris scripturis interdixissent, de multis per oculum rebus esse sensissent.*

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¶ Curtius lib. 4.

¶ See more in
Remissus Ex-
amen Concil.
Trident. de Pur-
gatorio.
¶ Part. 1. c. 16.
part. 3. cap. 18.
¶ 14.

them into a fools paradise. *Rex eris aiunt, si rectè facies*, do well, thou shalt bee crowned; but for the most part by threats, terrors and affrights, they tyrannize and terrifie their distressed souls: knowing that fear alone is the sole and onely means to keep men in obedience, according to that *Hemistichum* of *Petronius*, *primus in orbe deos fecit timor*, the fear of some divine and supreme powers, keep men in obedience, makes the people do their duties: they play upon their consciences, " which was practised of old in *Agypt* by their Priests; when there was an Eclipse, they made the people beleieve God was angry, great miseries were to come; they take all opportunities of natural causes, to delude the peoples senses, and with fearful tales out of purgatory, feigned apparitions, earth-quakes in *Japonia* or *China*, tragical examples of Devils, possessions, obsessions, false miracles, counterfeit visions, &c. They do so insult over, and restrain them, never Hoby so dared a Lark, that they will not offend the least tradition, tread, or scarce look awry: *Dens bone* (¶ *Lavater* exclaims) *quot hoc commentum de purgatorio miserè afflixit!* good God, how many men have been miserably afflicted by this fiction of purgatory!

To these advantages of *Hope* and *Fear*, ignorance and simplicity, hee hath severall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them, to maintain his superstition, sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at odds, and in an uproar, sometimes hee infects one man, and makes him a principal agent; sometimes whole Cities, Countries. If of meaner sort, by stupidity, canonical obedience, blinde zeal, &c. If of better note, by pride, ambition, popularity, vain-glory. If of the Clergy and more eminent, of better parts than the rest, more learned, eloquent, hee puffs them up with a vain conceit of their own worth, *scientiâ inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn hereticks, schismaticks, broach new doctrines, frame new crotchets, and the like; or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become Prophets, *Enthusiasts*, and what not: or else if they bee displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed, as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *cælum terra miscent*, they become so impatient in an instant, that a whole Kingdome cannot contain them, they will set all in a combustion; all at variance, to bee revenged of their adversaries.

¶ *Austin.*¶ *Curtius lib. 8.*

¶ *Donatus*, when hee saw *Ceciliannus* preferred before him in the Bishoprick of *Carthage*, turned heretick, and so did *Arian*, because *Alexander* was advanced: wee have examples at home, and too many experiments of such persons. If they bee lay men of better note, the same engines of pride, ambition, emulation and jealousy take place, they will bee gods themselves: ¶ *Alexander* in *India* after his victories, became so insolent, hee would bee adored for a god: and those *Romane Emperors* came

came to that height of madness they must have Temples built to them, sacrifices to their deities; *Divus Augustus, D. Claudius, D. Adrianus*: ^f *Helioabalus* put out that vestall fire at Rome, expelled the Virgins, and banished all other Religions all over the world, and would be the sole God himself. Our *Türks, China Kings, great Chams, and Mogors* do little less, assuming divine and bumbast titles to themselves; the meaner sort are too credulous, and led with blinde zeal, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose, what they in pride, and singularity, revenge, vain glory, ambition, spleen, for gain, shall rashly maintain and broach, their disciples make a matter of conscience, of hell and damnation, if they do it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassins, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

f Lampadius
vita ejus Vir-
gines vestales,
& sacrum ig-
nem Romæ ex-
tingit, & omnes
ubique per orbem
terram religio-
nes, unum hoc
studens ut solus
deus coleretur.

Now when they are truly possessed with blinde zeal, and nussed with superstition, he hath many other baits to inveagle and insatuate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going wolward, whipping, alms, fastings, &c. An. 1320. there was a Sect of † whippers, in *Germany*; that to the astonishment of the beholders, lashed, and cruelly tortured their selves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others; to make them macerate and consume their bodies, *specie virtutis & umbra*, those Evangelicall counsels are propounded, as our *Speudocatholicks* call them, *canonicall obedience*, wilfull poverty, † vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to *Türks, China's, Gentiles, Abyssines, Greeks, Latines*, and all Countries. Amongst the rest, fasting, contemplation, solitariness, are as it were certain rams by which the devill doth batter and work upon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedias, studia & meditationes celestes, de rebus sacris & religione semper agitant*, by fasting over-much, and divine meditations, are overcome. Not that fasting is a thing of it self to be discommended, for it is an excellent means to keep the body in subjection, † a preparative to devotion, the physick of the soul, by which chaste thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsels do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The Fathers are very much in commendation of it, and as *Calvin* notes, *sometimes immoderate*. The mother of health, key of heaven, a spiritual wing to ereare us, the chariot of the holy Ghost, banner of faith, &c. And 'tis true they say of it, if it be moderately and seasonably used, by such parties as *Moses, Elias, Daniel, CHRIST*, and as his † Apostles made use of it; but when by this means they will supererogate, and as † *Erasmus* well taxeth, *Caelum non sufficere putant suis meritis*, Heaven is too small a reward for it; *Paul* They make choice of times and meats, buy and sell their merits, attribute

† Flagellato-
rum secta Mun-
ster. lib. 3. Cos-
mog. cap. 19.

† Votum casti-
tatis, mona-
chatus.

† Mater sancti-
ta, clavis celo-
rum, ala anime
que leves pen-
nas producat,
ut in sublime
sevat; curvus
spiritus sancti,
vexillum fidei,
porta paradisi,
vita angelorum,
&c.

† Castigo cor-
pus meum.
† Mor. necem.

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bute more to them than to the ten Commandments, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such works of theirs than to Christs death and passion; the devill sets in a foot, strangely deludes them; and by that means makes them to overthrow the temperature of their bodies, and hazard their souls. Never any strange illusions of devils amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the Devill takes to delude them. *Marcilius Cognatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting have been seduced by devils: and *z'tis a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting; dreams, superstition, contempt of torments, desire of death, prophesies, paradoxes, madness; fasting naturally prepares men to these things.* Monkes, Anachorites, and the like, after much emptiness become melancholy, vertiginous, they think they hear strange noises, confer with Hobgoblins, Devils, rivell up their bodies, *& dum hostem insequimur*, saith Gregory, *civem quem diligimus trucidamus*, they become bare Skeletons; skin and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum.* Hilarion, as Hierome reports in his life, and Athanasius of Antonius, was so bare with fasting, that the skin did scarce stick to the bones; for want of vapours he could not sleep, and for want of sleep became idle headed, heard every night infants cry, oxen low, wolves howl, lions roar (as he thought) clattering of chains, strange voices, and the like illusions of devils. Such symptoms are common to those that fast long, are solitary, given to contemplation, over much solitariness and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull in some cases and good: sobriety and contemplation joyn our souls to God, as that heathen Porphyrie cantell us. *e Extasis is a taste of future happiness, by which we are united unto God, a divine melancholy, a spiritual wing Bonave. ture terms it, to lift us up to heaven: But as it is abused, a meerdotage, madness, a cause and symptome of Religious Melancholy.* *a If you shall at any time see (saith Guatinerius) a Religious person over-superstitious, too solitary or much given to fasting, that man will certainly be melancholy, thou maist boldly say it, he will be so.* P. Forestus hath almost the same words, and *c Cardan subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitariness, fasting, and that melancholy humour, are the causes of all Hermites illusions.* Lavater, de spect. cap. 19. part. 1. and part. 1. cap. 10. puts solitariness a main cause of such spectrums and apparitions; none, saith he, so melancholy as Monkes and Hermites, the devils bath me-

2. Lib. 8. cap. 10. de rerum varietate: admiratione digna sunt quæ per jejunium hoc modo contingunt: somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insania: jejunium naturaliter præparat ad hæc omnia.

a Epist. 1. 3. Na attenuatus fuit jejunio et vigiliis, in tantum exeso corpore ut ossibus vix hærebat, unde nocte infirmum vagitus, balatus pecorum, mugitus bovm, voces & ludibria demonum, &c.

b Lib. de abstinentia. Sobrietas & continentia mentem deo conjungunt.

c Extasis nihil est aliud quam gustus future beatitudinis.

d Erasmus epist. ad Dorpium

in qua toti absorbemur in Deum. d Si religiosum nimis jejunia videris observantem, audacter melancholicum pronuntiabis. Tract. 5. cap. 5. e Solitudo ipsa, mens ægra laboribus anxiiis & jejniis, tum temperatura cibis mutata agrestibus, & humor melancholicus Heremitis illusionum causa sunt.

lancholy,

lancholy, none so subject to visions and dotage in this kinde, as such as live solitary lives, they hear and act strange things in their dotage. & Polydore Virgil lib. 2. de prodigiis, holds that those propheties, and Monkes revelations, Nunnes dreames, which they suppose come from God, do proceed wholly ab instinctu dæmonum, by the Devils means: and so these Enthusiasts, Anabaptists, pseudo-Prophets from the same cause. h Fracastorius lib. 2. de intellectu. will have all your Pythonisses, Sibyls, and pseudo-prophets to be meer melancholy; so doth Wierus prove, lib. 1. cap. 8. & l. 3. cap. 7. and Arculanus in 9. Rhasis, that melancholy is a sole cause, and the Devill together, with fasting and solitariness, of such Sibylline propheties, if there were ever such, which with i Causabon and others I justly except at; for it is not likely that the Spirit of God should ever reveal such manifest revelations and predictions of Christ, to those Pythonisse, witches, Apollo's priests, the Devils ministers, (they were no better) and conceal them from his own prophets; for these Sibyls set down all particular circumstances of Christs coming, and many other future accidents far more perspicuous and plain than ever any prophet did. But howsoever there be no Phæbades or Sibyls, I am assured there be other Enthusiasts, prophets, dii Fatidici, Magi, (of which read Jo. Boissardus, who hath laboriously collected them into a great volume of late, with elegant pictures, and epitomized their lives) &c. ever have been in all ages, and still proceeding from those causes,* qui visiones suas enarrant, somniant futura, prophetisunt, & ejusmodi deliriis agitati, Spiritus Sanctum sibi communicari putant. That which is written of Saint Francis five wounds, and other such monasticall effects, of him and others, may justly be referred to this our Melancholy; and that which Matthew Paris relates of the Monk of Evesham, who saw heaven and hell in a vision; of i Sir Owen, that went down into Saint Patrickes purgatory in King Stephens dayes, and saw as much: Walsingham of him that was shewed as much by Saint Julian. Beda lib. 5. cap. 13, 14, 15. & 20. reports of King Sebba, lib. 4. cap. 11. eccles. hist. that saw strange visions; and Stumphius Helvet. Cornic. a cobbler of Basil, 1520. that beheld rare apparitions at Ausborough † in Germany. Alexander ab Alexandro. gen. dier. lib. 6. cap. 21. of an Enthusiasticall prisoner, (all out as probable as that of Eris Armenius, in Plato's tenth dialogue de Repub. that revived again ten dayes after he was killed in a battell, and told strange wonders, like those tales Ulysses related to Alcinous in Homer, or Lucians vera historia it self) was still after much solitariness, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, fol. 191. one of Saint Guttlake of Crowalde that fought with Devils, but still after long fasting, over-much solitariness, the Devill perswaded him therefore to fast, as Moses and Elias did, the better to delude him. o In the same Authour is recorded Carolus Magnus vision An. 185. or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Devill of old with Apollo's priests. Amphiaræus and his fellowes; those Egyptians, still enjoyn long

f Solitudo est causa apparitionum; nulli visionibus & hinc delirio magni obnoxii sunt quam qui collegiis & conventibus tales plerumque melancholici obviunt, solitudinem.

g Monachi sepe putant prophetate ex Deo, & qui solitariam agunt vitam, quam sit instinctu dæmonium; & sic falluntur fatidice; a malo genio habent, que putant à Deo, & sic Enthusiastæ. h Sibylæ, Pythonibii & Prophetæ qui divinare solent omnes phantasiæ sunt melancholici.

i Exereit. c. 1. † De divinatione & Magici præstigiis.

* Idem. k Post. 15. dierum preces & jejunia mirabiles videbar visiones.

l Fol. 84. vita Stephani & fol. 177. post trium mensium inedia & languorem per 9 dies nihil comedens aut bibens.

m After contemplation in an extasis; so Hierom was whipped for reading Tully; see millions of examples in our Annals.

† Bede, Gregory, Jacobus de Voragine, Lippa

manu, Hieronymus; John Major de vitis Patrum, &c. n Fol. 199. post abstinentiæ curas miras illusiones dæmonum audivit.

o Fol. 155. post jejunium meditationem in vigilia dñi dominicæ visionem habuit de purgatorio.

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p Ubi multos
dies manent je-
juni consilio
sacerdotum
auxilia invo-
cantes.
q In Necro-
mant. Et cibum
quidem glandes
erant, potus a-
qua, lectus sub
dio, &c.

r John Everar-
dus Britanno.
Romanus lib.
edit. 1611. de-
scribes all the
manner of it.

fasting before he would give any Oracles, *triduum à cibo & vino ab-
stinerent*, p before they gave any answers, as *Volateran lib. 13. cap. 4.*
records, and *Strabo Geog. lib. 14.* describes *Charons* den, in the way
betwixt *Tralles* and *Nissum*, whither the Priests led sick and fanaticke
men: but nothing performed without long fasting, no good to be
done. That scoffing q *Lucian* conducts his *Menippus* to hell by the
directions of that *Chaldean Mithrobarzanes*, but after long fasting, and
such like idle preparation. Which the Jesuites right well perceiving of
what force this fasting and solitary meditation is, to alter mens minds,
when they would make a man mad, ravish him, improve him beyond
himself, to undertake some great business of moment, to kill a King,
or the like, r they bring him into a melancholy dark chamber, where
he shall see no light for many dayes together, no company, little
meat, gasty pictures of Devils all about him, and leave him to lie
as he will himself, on the bare floor in this chamber of meditation,
as they call it, on his back, side, belly, till by his strange usage they
make him quite mad and beside himself. And then after some ten
dayes, as they find him animated and resolved, they make use of
him. The Devill hath many such factours, many such engines,
which what effect they produce, you shall hear in these following
Symptomes.

SUBSECT. 3.

*Symptomes generall, love to their own sect, hate of all other Religions, obsti-
nacy, peevishness, ready to undergo any danger or crosse for it; Martyrs,
blinde zeal, blinde obedience, fastings, vowe, belief of incredibi-
lities, impossibilities: Particular of Gentiles, Mahometans,
Jews, Christians; and in them, Hereticks old and
new, Schismaticks, Schoolmen, Pro-
phets, Enthusiasts, &c.*



Leat *Heraclitus*, an rideat *Democritus*? in attempting to speak
of these Symptomes, shall I laugh with *Democritus*, or
weep with *Heraclitus*? they are so ridiculous and absurd
on the one side, so lamentable and tragical on the other; a
mixt Scene offers it self, so full of errors, and a promiscu-
ous variety of objects, that I know not in what strain to represent
it. When I think of that *Turkish* paradise, those *Jewish* fables, and
pontifical rites, those pagan superstitions, their sacrifices, and ce-
remonies, as to make images of all matter, and adore them when
they have done, to see them kiss the pyx, creep to the cross, &c.
I cannot choose but laugh with *Democritus*: but when I see them
whip and torture themselves, grind their souls for toys and trifles,
desperate, and now ready to die, I cannot choose but weep with *He-
raclitus*. When I see a Priest say masse, with all those apish gestures,
murmurings, &c. read the customes of the *Jewes* Syn gogue, or *Maho-
meta* Meschites, I must needs f laugh at their folly, *risum teneatis amici?*
but when I see them make matters of conscience of such toys and
trifles,

i Varius map-
pa componere
risum vix po-
terat.

trifles, to adore the Devil, to endanger their souls, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious Orders contend *pro aris & focis*, with such have and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much pains to so small effect, their Satyrs, invectives, apologies, dul and gross fictions; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massacres, so many cruel battels fought, &c. 'tis a fitter subject for *Heraclitus* to lament. ^u As *Merlin* when he sat by the lake side with *Vortiger*, and had seen the white and red dragon fight, before he began to interpret or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewaile this misery of humane kind with some passionate preface; wishing mine eyes a fountain of tears, as *Jeremy* did, and then to my task. For it is that great torture, that infernal plague of mortall men, *omnium pestium pestilentissima superstitio*, and able of it self alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruel, more pestiferous, more grievous, more general, more violent; of a greater extent. Other fears and sorrows, grievances of body and mind, are troublesome for the time; but this is for ever, eternal damnation, hell it self, a plague, a fire: an inundation hurts one Province alone, and the loss may be recovered; but this superstition involves all the world almost, and can never be remedied. Sicknes and sorrows come and go, but a superstitious soul hath no rest; ^x *su-* ^x *Cicero l. de* *perstitione imbutus animus nunquam quietus esse potest*, no peace, no quietness. ^{finibus.} True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one creates, the other dejects; *illorum pietas, mera impietas*; the one is an easie yoke, the other an intolerable burden, an absolute tyranny; the one a sure anchor, an haven; the other a tempestuous Ocean; the one makes, the other marrs; the one is wisdom, the other is folly, madness, indiscretion; the one unfained, the other a counterfeit; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appear by their particular symptomes. What Religion is, and of what parts it doth consist, every Catechism will tell you, what Symptomes it hath, and what effects it produceth: but for their superstitions, no tongue can tell them, no pen express, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundi superstitiones, quot cælo stellæ*, one faith, there be as many superstitions in the world; as there be stars in heaven, or devils themselves that are the first founders of them: with such ridiculous, absurd symptomes and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well express and beseeem the devil to be the author and maintainer of them. I will only point at some of them, *ex ungue leonem*, gueffe at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucifie the world, Gentiles, Mahometans, Jews, &c.

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y In Micah
comments

† Gall. hist. lib. 1

Lactantius.

2 Juv. Sat. 15.

Of these symptomes some be general, some particular to each private sect: general to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more then *Vatintian* hate to such as are opposite in Religion, as they call it, or disagree from them in their superstitious rites, blind zeal, (which is as much a symptome as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as y *Montanus* saith, *nulla firmiter amicitia quam qua contrahitur hinc; nulla discordia major, quam qua à religione fit*; no greater concord, no greater discord then that which proceeds from Religion. It is incredible to relate, did not our dayly experience evince it, what factions, *quam terribiles factiones*, (as † *Rich. Dinot* writes) have been of late for matters of Religion in *France*, and what hurly burlies all over *Europe* for these many years. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio; siquidem pro ea omnes gentes corpora & animas devovere solent, & arctissimo necessitudinis vinculo se invicem colligare.* We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same crosse, but coadjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against son, &c. In imitation of whom the Devil belike (*nam superstitio irrepsit vera religionis imitatrix*, superstition is still Religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old *Romans* were affected, those ten persecutions may be a witness, and that cruel executioner in *Eusebius*, *aut litā aut morere*, sacrifice or dye. No greater hate, more continuat, bitter faction, wars, persecution in all ages, then for matters of Religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at *Tentira* and *Combos*:

a *Immortale odium, & nunquam sanabile vulnus,
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credit habendos
Esse deos quos ipse colat.* —

Immortal hate it breeds, a wound past cure,
And fury to the commons still to endure:
Because one City t'others gods as vain
Deride, and his alone as good maintain.

The *Turks* at this day count no better of us then of dogs, so they commonly call us *Gaures*, infidels, miscreants, make that their main quarrel, and

and cause of Christian persecution. If he will turn Turk, he shall be entertained as a brother, and had in good esteem, a *Muselman* or a beleever, which is a greater tye to them then any affinity or consanguinity. The *Jews* stick together like so many burrs, but as for the rest whom they call Gentiles, they doe hate and abhor, they cannot endure their *Messias* should be a common Saviour to us all, and rather as

^b *Luther* writes, *then they that now scoffe at them, curse them, persecute and revile them, shall be coheirs and brethren with them, or have any part of fellowship with their Messias, they would crucifie their Messias ten times over, and God himself, his Angels, and all his creatures, if it were possible, though they endure a thousand helts for it:* Such is their malice towards us. Now for *Papists*, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us; and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alva's* tyranny in the Low-countries, the *French* Massacres and Civil Wars.

c *Tantum religio potuit suadere malorum.*

Not there only, but all over *Europe*, we read of bloody battels, racks and wheels, seditions, factions, oppositions,

——— † *obvia signis*

Signa, pares aquilas, & pila minantia pilis,

Invectives and contentions. They had rather shake hands with a *Jew*, Turk, or as the *Spaniards* do, suffer *Moors* to live amongst them, and *Jews* than *Protestants*; *My name, (saith d Luther) is more odious to them then any thief or murderer.* So it is with all hereticks and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilful, refractory, peevish, factious, singular and stiffe in defence of them; they do not only persecute and hate, but pity all other Religions, account them damned, blind, as if they alone were the true Church, they are the true heirs, have the Feesimple of heaven by a peculiar donation, 'tis entailed on them and their posterities, their doctrine sound, *per funem aureum de cælo delapsa doctrina*, they alone are to be saved. The *Jews* at this day are so incomprehensibly proud and churlish, saith *Luther*, that *solī salvari, solī domini terrarum salutari volunt.* And as *Buxtorfius* adds, so ignorant and self-willed withall, that amongst their most understanding Rabbines you shall find nought but gross dotage, horrible hardness of heart, and stupend obstinacy, in all their actions, opinions, conversations: and yet so zealous withall, that no man living can be more, and vindicate themselves for the elect people of *GOD*. 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China*, and *Tartary*; our ignorant *Papists*, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved. Zealous (as *Paul* saith, *Rom. 10. 2.*) without knowledge, they will endure any misery, any trouble, suffer and do that which the Sun-beams will not endure to see, *Religionis acti Furijs*, all extremities, losses and dangers, take any paines, fast, pray, vow chastity, wilful poverty, forsake all and follow their Idols, dye a thousand deaths, as some *Jews* did to

Pilats

^b Comment. in Micha. Fervē non possunt ut illorum Messias communis servator sit, nostrum gaudium. Ecce Messias, vel decem decies crucifigunt, essent, ipsumque deum si id fieri posset, una cum angelis et creaturis omnibus, nec absterverentur ab hoc facto essimille inferna subeunda forent.
^c *Lucret.*
† *Lucan.*

^d Ad Galat. comment. Nomen odiosum meum quam nullus homicida aut fur.

^e In comment. Micah. Adeo incomprehensibilis & aspera eorum superbia, &c.
† *Synagog. Judæorum* c. 1. Inter eorum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam grandem invenies, horrendam indurationem, & ob-
^f *stinatōem*, &c.
^g Great is Diana of the Ephesians, Act. 19.

h Malunt cum
illū insanire,
quam cum aliū
bene sentire.

* Acoſta. l. 5.

† O Ægypte,
religionū tuā
ſolē ſuperſunt
fabulæ eaque
incredibiles
poſternū tuū.

† Meditar. 19
de cana domini.

Pilates ſouldiers, in like caſe, *exertos præbentes jugulos, & manifeſtè præſe ferentes*, (as *Joſephus* hath it) *chariorem eſſe ut à ſibi legis patriæ obſervationem*, rather then abjure, or deny the leaſt particle of that Religion which their Fathers profeſs, and they themſelves have been brought up in, be it never ſo abſurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiouſly falſe, they will beleave it: they will take much more pains to go to hell, then we ſhall do to heaven. Single out the moſt ignorant of them, convince his underſtanding, ſhew him his errors, groſſneſs, and abſurdities of his ſect, *Non perſuadebis etiamſi perſuaſeris*, he will not be perſwaded. As thoſe Pagans told the Jeſuits in *Japona*, h they would do as their fore-fathers have done; and with *Ratholde* the *Friſſan* Prince, go to hell for company, if moſt of their friends went thither: they will not be moved, no perſwaſion, no torture can ſtir them. So that Papiſts cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, faſtings, alms, good works, pilgrimages: much and more then all this, I ſhall ſhew you, is, and hath been done by theſe ſuperſtitious Gentiles, Pagans, Idolaters and Jews: their blind zeal and idolatrous ſuperſtition in all kinds is much at one; little or no difference, and it is hard to ſay which is the greateſt, which is the groſſeſt. For if a man ſhall duly conſider thoſe ſuperſtitious rites amongſt the Ethnicks in *Japan*, the *Bannians* in *Gusart*, the *Chineſe* idolaters, * *Americans* of old, in *Mexico* eſpecially, *Ma-hometan* prieſts, he ſhall find the ſame government almoſt, the ſame orders and ceremonies, or ſo like, that they may ſeem all apparently to be derived from ſome heathen ſpirit, and the *Roman* Hierarchy no better then the reſt. In a word, this is common to all ſuperſtition, there is nothing ſo mad and abſurd, ſo ridiculous, impoſſible, incredible, which they will not believe, obſerve, and diligently perform as much as in them lies; nothing ſo monſtrous to conceive, or intolerable to put in practice, ſo cruel to ſuffer, which they will not willingly undertake. So powerful a thing is ſuperſtition. † *O Ægypt* (as *Trimegiſtus* exclaims) *thy religion is fables, and ſuch as poſterity will not believe*. I know that in true Religion it ſelf, many myſteries are ſo apprehended alone by faith, as that of the Trinity, which Turks eſpecially deride, Chriſts Incarnation, reſurrection of the body at the laſt day, *quod ideo credendum* (ſaith *Tertullian*) *quod incredibile*, &c. many miracles not to be controverted or diſputed of. *Mirari non rimari ſapientia vera eſt*, ſaith † *Gerhardus*; & *in divinis* (as a good Father informs us) *quædam credenda, quædam admiranda*, &c. ſome things are to be believed, embraced, followed with all ſubmiſſion and obedience, ſome again admired. Though *Julian* the Apoſtate ſcoff at Chriſtians in this point, *quod captivemus intellectum in obſequium fidei*, ſaying, that the Chriſtian Creed is like the *Pythagorean ipſe dixit*, we make our will and underſtanding too ſlavishly ſubject to our faith, without farther examination of the truth, yet as *Saint Gregory* truly answers, our Creed is *altioris præſtantia*, and much more divine; and as *Thomas* will, *piè conſideranti ſemper ſuppētunt rationes, oſtendentes credibilitatem in myſteris ſupernaturalibus*, we do abſolutely believe it, and upon good reaſons, for

for as Gregory well informeth us; *Fides non habet meritum, ubi humana ratio quarit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration: we must and will believe Gods word; and if we be mistaken or erre in our generall belief, as * *Richardus de sancto Victore* vows, he will say to Christ himself at the day of judgement; *Lord, if we be deceived, then alone hast deceived us*: thus we plead. But for the rest I will not justifie that pontifical consubstantiation, that which * *Mahometans* and *Jewes* justly except at, as *Campanella* confelleth, *Atheismi triumphat*. cap. 12. fol. 125. *difficillimum dogma esse, nec aliud subjectum magis hereticorum blasphemis, & stultis irrisionibus politicorum reperiri*. They hold it impossible, *Deum in pane manducari*; and besides they scoff at it, *vide gentem comedentem Deum suum, inquit quidam Maurus*. † *Hunc Deum muscæ & vermes irridunt, quum ipsum poluunt & devorant, subditus est igni, aquæ, & latrones furantur, pixidem auream humi prosternunt, & se tamen non defendit hic Deus*. *Quæ fieri potest, ut sit integer in singulis hostiæ particulis, idem corpus nuncero, tam multis locis, cælo, terrâ, &c.* But he that shall read the *Turkes* Alcoran, the *Jewes* Talmud, and *Papists* Golden Legend, in the mean time will swear that such gross fictions, fables, vain traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the devill himself, which is the Author of confusion and lies; and wonder withall how such wise men as have been of the *Jewes*, such learned understanding men as *Averroes*, *Avicenna*, or those *Hesthen* Philosophers, could ever be perswaded to believe, or to subscribe to the least part of them: *aut fraudem non detegere*: but that as † *Vanninus* answers, *ob publicæ potestatis formidinem allatrare philosophi non audebant*, they durst not speak for fear of the law. But I will descend to particulars: read their severall Symptomes and then guess.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some again ferall to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy dayes, sacrifices, adorations, and the like. The *Ægyptians* that pretended so great antiquity, 300 Kings before *Amasis*: and as *Mela* writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry: of their wealth and power, that vaunted of 20000 Cities: yet at the same time their Idolatry and superstition was most gross: they worshipped, as *Diodorus Siculus* records, Sun and Moon under the name of *Isis* and *Osiris*; and after, such men as were beneficial to them, or any creature that did them good. In the city of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storks, an Oxe (saith *Pliny*) † *Leekes* and Onions, *Macrobius*,

* *Porrum & cæpe deos imponere nubibus ausi,*

Hos tu Nile deos colis, —

his vera Historia: which as he confelleth himself was not perswasively written as a truth, but in Comical fashion to glaunce at the mon-

trous

* *Lib. 1. de trin. cap. 2. si decepti sumus, &c.*

* *Vide Samosatæ Iphocinæ objectiones in monachum Milesum.*

† *Lege Nestor. Man. Mus exemeratus.*

i *As true as Homers Iliads, Ovids Metamorphosis, & fables.*

† *Dial. 52. de oraculis.*

† *O sanctus gentes quibus hæc nascuntur in horto Numina? Juven. Sat. 15. * Prudentius. † Præfat. vers. 118.*

† Tiguri fol.
1494.
k Rosin. antiq.
Rom. 1. 2. c. 1.
O deinceps.

† Lib. de divi-
natione & ma-
giciæ præstigiis
in Mopso.

† Cosmo Paccio
Interpret. nihil
ab aeris caligi-
ne aut figura-
rum varietate
impeditur me-
ram pulchritu-
dinem meruit,
exultans & mi-
sericordia mo-
tus, cognatos a-
micos qui ad-
huc monantur in
terra tueretur,
errantibus suc-
currit, &c.
Deus hoc iussit
ut essent genii
dii tutelares
hominibus, bo-
nos juvantes,
malos punientes
&c.

* Savorum
gent. descript.
non bene meri-
tos solum, sed
& tyrannes pro
diis colunt, qui
genus huma-
num horren-
dum in modum
portentosa im-
manitate di-
vegetant, &c.
feda meretri-
ces, &c.

strous fictions, and gross absurdities of writers and nations, to deride without doubt this prodigious *Ægyptian* Idolatry, fains this story of himself; that when he had seen the *Elisian* fields, and was now coming away, *Radamanthus* gave him a Mallow-root, and bade him pray to that when he was in any perill or extremity; which he did accordingly; for when he came to *Hydamordia* in the Iland of treacherous women, he made his prayers to his root, and was instantly delivered. The *Syrians*, *Chaldeans* had as many proper Gods of their own invention; see the said *Lucian de dea Syria*. *Morny cap. 22. de veritat. relig. Guliel. Stuckius* † *Sacrorum Sacrificiorumque Gentil. descript. Peter Faber Semester. l. 3. c. 1, 2, 3. Selden de diis Syris, Purchas Pilgrimage, k Rosinus of the Romans, and Lilius Giraldu of the Greeks.* The *Romans* borrowed from all, besides their own gods; which were *majorum* and *minorum gentium*, as *Varro* holds, certain and uncertain; some cœlestial select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuroi*, *Soteres*, and *Parastata*, *dii tutelares* amongst the *Greeks*: gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Fœlicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Sylvanus*, *Prigapus*, *Flora*, *Cloacina*, *Stercutius*, *Febris*, *Pallor*, *Invidia*, *Protervia*, *Risus*, *Angerona*, *Volupia*, *Vacuna*, *Viriplaca*, *Veneranda*, *Pales*, *Neptunia*, *Doris*. Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonize and adore for Gods, and it was usually done, *usitatum apud antiquos*, as † *Jac. Boissardus* well observes, *deificare homines qui beneficiis mortales juvent*, and the Devil was still ready to second their intents, *statim se ingressit illorum sepulchris, statuis, templis, aris, &c.* he crept into their temples, statues, tombs, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by *Jupiter*, *Æsculapius*, *Tiresias*, *Apollo*, *Mopsus*, *Amphiarans*, &c. *dii & Semi-dei*. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as *Max. † Tyrius*, the *Platonist*, *ser. 26. & 27.* maintains and justifies in many words. *When a good man dies, his body is buried, but his soulex homine dæmon evadit, becomes forthwith a Demi-god, nothing disparaged with malignity of aire, or variety of forms, rejoiceth, exults and sees that perfect beauty with his eyes.* Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad, and do amiss, as a good Genius to protect and govern mortal men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. *Hector and Achilles assist Souldiers to this day; Æsculapius all sick men, the Dioscuroi Seafaring men, &c.* and sometimes upon occasion they shew themselves. The *Dioscuroi*, *Hercules* and *Æsculapius*, he saw himself (or the devil in his likeness) *non somnians sed vigilans ipse vidi*: So far *Tyrius*. And not good men only do they thus adore, but tyrants, monsters, devils, (as * *Stuckius* enveighs) *Nero's*, *Domitians*, *Heliogables*, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods;

Et domibus, tectis, thermis, & equis soleatis

Assignare solent genios ———

saith *Prudentius*. *Cuna* for

cradles, *Diverra* for sweeping houses, *Nodina* knots, *Prema*, *Pramunda*, *Hymen*, *Hymeneus*, for weddings; *Comus* the God of good fellows, gods of silence, of comfort, *Hebe* goddess of youth, *Mena menstruarum*, &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not born at all, but as *Minerva* start out of *Jupiters* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Jupiters*. As *Jeremy* told them, their gods were to the multitude of Cities;

Quicquid humus, pelagus, cælum miserabile gignit

Id dixere deos, colles, freta, flumina, flammæ.

What ever heavens, sea and land begat,

Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; As children make babies (so saith † *Morneus*) their Poets make † *Cap. 22. de ver. rel. Deos* Gods, & quos adorant in templis, ludunt in Theatris, as *Lactantius* scoffs. *finxerunt eorum Poetæ, ut infantium pupas.* *Saturn* a man, gelded himself, did eat his own children, a cruel tyrant driven out of his kingdom by his son *Jupiter*, as good a God as himself, a wicked lascivious paltry King of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. *Venus* a notorious strumpet, as common as a barbars chair, *Mars*, *Adonis*, *Anchises* whore, is a great she-goddes as well as the rest, as much renowned by their Poets; with many such: and these gods so fabulously and foolishly made, *ceremoniis*, *Hymnis*, & *Canticis* celebrant; their errors, *luctus* & *gandia*, *amores*, *iras*, *nuptias* & *liberorum procreationes*, († as *Eusebius* † *Præm. lib. Contra philos.* well taxeth) weddings, mirth and mournings, loves, angers, and quarrelling they did celebrate in Hymns, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originals. When *Romulus* was made away by the sedition of the Senators, to pacifie the people, * *Julius Proculus* gave out that *Romulus* was taken * *Livius lib. i. Deus vobis in posterum propitius, Quirites.* up by *Jupiter* into Heaven, and therefore to be ever after adored for a God amongst the *Romans*. *Syrophanes* of *Ægypt* had one only son, whom he dearly loved, he erected his statue in his house, which his servants did adorn with crowns and garlands, to pacifie their masters wrath when he was angry, so by little and little he was adored for a god. This did *Semiramis* for her husband *Belus*, and *Arian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that she made the Common-wealth her heir, her birth day was solemnized long after; and to make it a more plausible holiday, they made her Goddes of flowers, and sacrificed to her amongst the rest. † *Anth. Verduve Imag. deorum. Mulieris candido splendentes amicimēte varioque lacerantes gestimine, verno flore, res conamine, solum sternentes, &c. Apuleius lib. xi. de Asino aureo.* The matrons of *Rome*, as *Dionysius Halicarnassæus* relates, because at their entreaty *Coriolanus* desisted from his Wars, consecrated a Church *Fortune muliebri*; and † *Venus Barbata* had a temple erected, for that somewhat was amiss about hair, and so the rest. The Citizens † of *Alabanda* a small town in *Asia minor*, to curry favour with the *Romans*, (who then warred in *Greece* with *Perseus* of *Macedon*, and were formidable to these parts) consecrated a temple to the City of *Rome*, and made

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† *Magna religione queritur quæ possit adulteria plura numerare. Minut. * Lib. de sacrificiis, Fumo inhabitantes, & muscarum in morem sanguinem excugentes circum aras effusum.*

† *Imagines Deorum lib. sic. inscript.*

† *De ver. relig. cap. 22. Idignus qui terram calcant, &c.*

† *Oracio. in Jupiter Tragedus, de sacrificiis, & passim alias.*

made her a goddess, with annual games and sacrifices : so a town of houses was deified, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a goddess, and adored as *Juno* and *Minerva*, and as well she deserved it. Their Holydayes and adorations were all out as ridiculous ; those *Lupercals* of *Pan*, *Florales* of *Flora*, *Rona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith * *Lucian*, and lick blood like flies that was spilled about the altars. Their carved Idols, gilt Images of wood, iron, ivory, silver, brass, stone, *olim truncus erant*, &c. were most absurd, as being their own workmanship ; for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnant*, they adore work, condemn the workman ; and as *Tertullian* follows it, *Si homines non essent diis propitii*, had it not been for men, they had never been gods, but blocks still, and stupid statues, in which mice, swallows, birds made their nests, spiders their webbes, and in their very mouths laid their excrements. Those Images I say were all out as gross, as the shapes in which they did represent them : *Jupiter* with a rams head, *Mercury* a doggs, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without ; see more in *Carterius* and † *Verdurinus* of their monstrous formes and ugly pictures : and which was absurder yet, they told them these Images came from heaven, as that of *Minerva* in her temple at *Athens*, *quod ex cælo cecidisse credebant accolæ*, saith *Pausanias*. They formed some like Storks, Apes, Bulls, and yet seriously believed ; and that which was impious, and abominable, they made their Gods notorious whoremasters, incestuous Sodomites, (as commonly they were all, as well as *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) thieves, slaves, drudges, (for *Apollo* and *Neptune*, made tiles in *Phrygia*,) kept sheep, *Hercules* empty'd stables, *Vulcan* a black-smith, unfit to dwell upon the earth for their vallanies, much less in heaven, as † *Mornay* well saith, and yet they gave them out to be such ; so weak and brutish, some to whine, lament, and roare, as *Isis* for her son and *Cenocephalus*, as also all her weeping Priests ; *Mars* in *Homer* to be wounded, vexed ; *Venus* run away crying, and the like ; then which, what can be more ridiculous ? *Nonne ridiculum lugere quod colas, & elcolere quod lugeas* ? (which † *Minutius* objects) *Si dii, cur plangitis & si mortui, cur adoratis* : that it is no marvel if *Lucian*, that adamantine persecutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry as they did : If *Diagoras* took *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysostome advers. Gentil.* *Arnobius adv. Gentes.* *Austin. de civ. dei.* *Theodore. de curat. Græc. affect.* *Clemens Alexandrinus*, *Minutius Felix*, *Eusebius*, *Lactantius*, *Stuckius*, &c. Lamentable, tragical, and fearful those Symptomes are, that they should be so far forth affrighted with their fictitious Gods, as to spend the goods, lives, fortunes,

tunes, pretious time, best dayes in their honour, to * Sacrifice unto them, to their inestimable loss, such Hecatombs, so many thousand sheep, Oxen; with gilded horns, Goats, as † *Cræsus* King of *Lydia*, * 666 several kinds of sacrifices in Egypt, *Major* reckons up, Tom. 2. coll. of which read more in cap. 1. of *Lactantius Pignori* his *Egypt* characters, a cause of which *Sanubius* gives, subc. lib. 3. cap. 1. † *Herod. clis.* *Immo* 'avit le-
 * *Marcus Fulianus*, surnamed *ob crebras hostias Victimarius*, & *Tauricremus*, and the rest of the *Roman* Emperours usually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in * *Lucians* time, a heifer for their good health; four Oxen for wealth, an hundred for a Kingdome, nine Bulls for their safe return from *Troja* to *Pylus*, &c. Every God almost hath a peculiar sacrifice, the *Sun* horses, *Vulcan* fire, *Diana* a white Hart, *Venus* a Turtle, *Ceres* an hog, *Proserpina* a black lamb, *Neptune* a Bull; (read more in * *Stukins* at large) besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with blood or smoke. And surely (* *saith* hee) if one should but repeat the sopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they think of them, of their diet, houses, orders, &c. what prayers and vowes they make; if one should but observe their absurditie and madness, hee would burst out a laughing, and pitie their folly. For what can bee more absurd than their ordinary prayers, petitions, † requests, sacrifices, oracles, devotions: of which wee have a taste in *Maximus Tyrius* serm. 1. *Plato's Alcibiades Secundus*, *Persius* Sat. 2. *Juvenal* Sat. 10. there likewise exploded, *Lactantius* lib. 2. cap. 6.) as if their Gods were an hungrie, a thirst, in the dark, they light candles, offer meat and drink. And what so base as to reveal their counsels and give oracles è viscerum sterquiliniis, out of the bowels and excremental parts of beasts? *Sordidos Deos Varro* truely calls them therefore, and well hee might. I say nothing of their magnificent and sumptuous temples, those majestical structures: To the roof of *Apollo Didymeus* Temple, ad *Branchidas*, as † *Strabo* writes, a thousand okes did not suffice. Who can relate the glorious spendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus*, *Jupiter Ammons* Temple in *Afrika*, the *Pantheon* at *Rome*, the *Capitol*, the *Serapium* at *Alexandria*, *Apollos* Temple at *Daphne* in the Suburbs of *Antioch*. The great Temple at *Mexico*, so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair *Pantheon* of *Cusco*, described by *Acosta* in his *Indian History*, which eclipses both *Jews* and *Christians*. There were in old *Jerusalem*, as some write, 408 Synagogues; but new *Cairo* reckons up (if * *Radzinilus* may bee beleev'd.) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like *Saint Pauls* in *London*. *Helena* built 300 fair churches in the holy Land, but one *Bassa* hath built 400 meskites. The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans*; *Riccius* of the *Chinenses*, for men and women, fairly built; and more richly endowed

ser. 1. *Cræsus* regnum omnium stultissimus de lebere consultit, alius de numero argenti, dimensione maris, &c. † Lib. 4.
 * *Perigr. Hierosol.*

c Solinus.

d Herodotus.

* Boterus polit.
lib. 2. cap. 16.* Plutarch vit.
Crass.* They were
of the Greek
Church.* Lib 5. de ge-
stis Scanderbe-
gis.p In templis im-
mania Idolorum
monstra conspi-
ciuntur, marmo-
rea, lignea, lu-
tea, &c. Ricci-
us.† Deum epim
placare non est
opus, quia non
nocet; sed da-
monem sacrifi-
ciis placant,
&c.

some of them, than *Arras* in *Artois*, *Falda* in *Germany*, or *Saint Edmundsbury* in *England* with us: who can describe those curious and costly Statues, Idols, Images, so frequently mentioned in *Pausanias*? I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. * *Alexander* the son of *Amyntas*, K. of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delfos*.^a *Cræsus* King of *Lydia* dedicated an hundred golden Tiles in the same place, with a golden Altar: No man came empty-handed to their Shrines. But these are base offerings in respect; they offered men themselves alive: The *Leucadians*, as *Strabo* writes, sacrificed every year a man, *averruncanda deorum ira causa*, to pacifie their Gods, *de montis precipitio dejecerunt*, &c. and they did voluntarily undergo it. The *Decii* did so sacrifice *Diis manibus*, *Curtius* did leap into the gulf. Were they not all strangely deluded to go so far to their Oracles, to bee so gulled by them, both in war and peace, as *Polybius* relates (which their Augures, Priests, Vestal Virgins can witness) to bee so superstitious, that they would rather lose goods and lives, than omit any ceremonies, or offend their Heathen Gods? *Nicias* that generous and valiant Captain of the *Greeks*, overthrew the *Athenian* Navy, by reason of his too much superstition, * because the *Augures* told him it was ominous to set sail from the Haven of *Syracuse* whilest the Moon was eclipsed, hee tarried so long, till his enemies besieged him, hee and all his Army was overthrown. The * *Parthians* of old were so sottish in this kinde, they would rather lose a victory, nay, lose their own lives, than fight in the night, 'twas against their Religion. The *Jews* would make no resistance on the Sabbath, when *Pompeius* besieged *Jerusalem*; and some Jewish Christians in *Africk*, set upon by the *Goths*, suffered themselves upon the same occasion to bee utterly vanquished. The superstition of the *Dibrenses*, a bordering-Town in *Epirus*, besieged by the *Turks*, is miraculous almost to report. Because a dead dogg was flung into the onely Fountain which the City had, they would die of thirst all, rather than drink of that * unclean water, and yeeld up the City upon any conditions. Though the *Prator* and chief Citizens began to drink first, using all good perswasions, their superstition was such, no saying would serve, they must all forthwith die, or yeeld up the City. *Vix ausum ipse credere* (saith * *Barletius*) *tantam superstitionem, vel affirmare levissimam hanc causam tanta rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam.* The story was too fidiculous, hee was ashamed to report it, because hee thought no body would beleieve it. It is stupend to relate what strange effects this Idolatry and Superstition hath brought forth in these latter years in the *Indies*, and those bordering parts: p in what feral shapes the † Devil is adored, *ne quid mali intendent*, as they say; for in the mountains betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certain kinde of people called *Coordes*, comming of the race of the antient *Parthians*, who worship the Devil, and alledge this reason inso doing; God is a good man, and will do no harm, but the Devil is bad, and must bee pleased, lest hee hurt them. It is wonderful to tell how the Devil deludes them, how hee terrifies them, how they offer

men

men, and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturn* of old, the finest children, like *Agamemnon's Iphigenia*, &c. At *Mexico*, when the *Spaniards* first overcame them, they dayly sacrificized *viva hominum corda è viventium corporibus extracta*, the hearts of men yet living, 20000. in a year (*Acofta lib. 5. cap. 20.*) to their Idols made of flower and mens blood, and every year fix thousand infants of both sexes: And as prodigious to relate, how they burie their wives with husbands deceased, 'tis fearful to report, and harder to beleve.

† *Nam certamen habent lathi qua viva sequatur*

Conjugium, pudor est non licuisse mori, and burn them alive, best goods, servants, horses, when a grandie dies, 12000. at once amongst the *Tartars*, when a great *Cham* departs, or an Emperour in *America*: how they plague themselves, which abstain from all that hath life, like those old *Pythagoreans*, with immoderate fasting, as the *Bannians* about *Surat*, they of *China*, that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in deserts and by-places, and some pray to their Idols 24 hours together, without any intermission, biting off their tongues when they have done, for devotions sake. Some again are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality; and the joyes of heaven in that other life) that many thousands voluntarily break their own necks, as *Cleombrotus Ambrociatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another stranglenth himself, and the King of *China* had done as much, deluded with this vain hope, had hee not been detained by his servant. But who can sufficiently tell of their several superstitions, vexations, follies, torments? I may conclude with * *Possevinus*, *Religio facit asperos mites, homines è feras*, *superstitio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better than dizards; nay more, if that of *Plotinus* bee true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of religion, to make us like him whom wee worship: what shall bee the end of Idolaters, but to degenerate into stocks and stones? of such as worship these Heathen gods, for *dii gentium demonia*, * but to become devils themselvs. 'Tis therefore *exitiosus error*, & *maximè periculosus*, a most perilous and dangerous error of all others, as *Plutarch* holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, * *Pliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happy than they which are superstitious; no torture like to it, none so continueate, so general, so destructive, so violent.

In this superstitious row, *Jews* for antiquitie may go next to *Gentiles*; what of old they have done, what Idolatries they have committed in their groves and high places; what their *Pharisees*, *Sadduces*, *Scribes*, *Essai*, and such sectaries have maintained, I will not so much as mention:

¶ *Fer. Correfius*
¶ *M. Polus. Lod.*
Vertomannus
navig. lib. 6.
cap. 9. P. Maar-
tyr. Ocean. det.

† *Propertius lib.*
3. eleg. 12.
¶ *Matthias à*
Michor.
¶ *Epist. Jesuit.*
ana. 1549. à
Xaverio & so-
ciis. Idemque
Riccus expedit:
ad Sinas l. 1. per
totum. Jejuna-
tores apud eos
toto die carni-
bis abstinent
& piscibus ob
religionem, noc-
te & die Idola
colentes; nuf-
quam egredi-
entes.

¶ *Ad immorta-*
litatem morte
aspitant summi
magistratus,
&c. Et multi
mortales hac
insania, et præ-
postero immor-
talitatis studio
laborant, & mi-
serè percut:
rex ipse clam
genarum han-
fisset, nisi a ser-
vo fuisset de-
tentus.

* *Cautione in*
lib. 10. Bonini
de repub. fol.

¶ *Quin ipsius*
diaboli ut ne-
quitiæ refe-
rant.

¶ *Lib. de super-*
stir.

¶ *Hominibus*
vita suis mors
non autem su-
perstitionis,
profert hac suos
terminos ultra
vita finem.

^a Buxtorfius
Synagog. Jud.
c. 4. Inter pre-
candum nemo
pediculos attin-
gat, vel pali-
cem, aut per
guttur inferius
ventum emit-
tat. &c. Id. c. 5.
& seq. cap. 36.

^b Illic omnia
animalia, pis-
ces, aves, quos
Deus unquam
creavit macta-
buntur, & vi-
num genero-
sum, &c.

^c Cuius lapsu
cedri altissimi
300 dejecti
sunt, quumq;
è lapsu ovum
fuerat confractum, pag. 160.
inde submersi,
& alluvione
inundati.

^d Every King of
the world shall
send him one of
his daughters
to be his wife,
because it is
written, Psal.
45. 10. Kings
daughters shall
attend on him,
&c.

^e Quum qua-
dringentis ad-
huc miliaribus
ab imperatore
Leo hic abesset,
tam fortiter ru-
giebat, ut mu-
lieres Romanæ
abortirent om-
nes, nunquam,
&c.

^f Siroxius Ci-
cogna omnis.
mag. lib. 1. c. 1.
Putida multa
recesset ex Al-
corano, de celo,
stellis, Angelis,
Loricis, &c. 2. 1.
22. l. 1.

for the present, I presume no Nation under Heaven can be more foolish, ignorant, blinde, superstitious, wilful, obstinate and peevish; tying themselves with vain ceremonies to no purpose; hee that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleeeve, will think they bee scarce rational creatures; their foolish^a customes, when they rise in the morning, and how they pre- pare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, and those figments, mi- racles, vain pomp that shall attend him, as how hee shall terrifie the *Gentiles*, and overcome them by new diseases; how *Michael* the Arch- Angel shall sound his trumpet, how hee shall gather all the scattered *Jews* into the holy Land, and there make them a great banquet,^b *Where- in shall bee all the birds, beasts, fishes, that ever God made; a cup of wine that grew in Paradise; and that hath been kept in Adams cellar ever since.* At the first course shall bee served in that great Oxe, in *Job* 4. 10. *that every day feeds on a thousand hills, Psal. 50. 10. that great Leviathan, and a great bird, that laid an egg so big, that by chance tumbling out of the nest, it knockt down 300 tall Cedars, and breaking as it fell, drowned 160 villages:* This bird stood up to the knees in the Sea, and the Sea was so deep, that a hatchet would not fall to the bottome in seven years: Of their *Messias*^d wives and children; *Adam* and *Eve*, &c. and that one stupend fiction among the rest: When a *Roman* Prince asked of *Rabbi Jehosua ben-Hanania*, why the *Jews* God was compared to a Lion; hee made an- swer, hee compared himself to no ordinary Lion, but to one in the wood *Ela*, which when hee desired to see, the Rabbin prayed to God hee might, and forthwith the Lion set forward, ^e *But when hee was 400 miles from Rome, hee so roared, that all the great-bellied women in Rome made aborts, the City walls fell down, and when hee came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himself fell down dead, and so the Lion went back.* With an infinite num- ber of such lies and forgeries, which they verily beleeeve, feed them- selves with vain hope, and in the mean time will by no perswasions bee diverted, but still crucifie their souls with a company of idle cere- monies, live like slaves and vagabonds, will not be relieved or recon- ciled.

Mahometans are a compound of *Gentiles*, *Jews*, and *Christians*, and so absurd in their ceremonies, as if they had taken that which is most sot- tish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* it self a gallimaufrie of lyes, tales, ceremonies, traditi- ons, precepts, stole from other sects, and confusedly heaped up to delude a company of rude and barbarous clowns. As how birds, beasts, stones, saluted *Mahomet* when hee came from *Mecha*, the Moon came down from Heaven to visit him, ^f how God sent for him, spake to him, &c. with a company of stupend figments of the Angels, Sun, Moon, and Stars, &c. Of the day of judgement, and three sounds to prepare to it, which must last 50000. years, of Paradise, which wholly consists in *coenandi & comedendi voluptate*, and *Pecorinis hominibus scriptum, bestialis beatitudo*,
is

is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can bee more fabulous. Their Rites and Ceremonies are most vain and superstitious; Wine and Swines-flesh are utterly forbidden by their Law, ^s they must pray five times a day, and still towards the South; wash before and after all their bodies over, with many such. For fasting, vows, religious orders, peregrinations, they go far beyond any Papists; ^h they fast a month together many times, and must not eat a bit till Sun bee set. Their *Kalenders*, *Dervises*, and *Torlachers*, &c. are more abstemious some of them, than *Carthusians*, *Franciscans*, *Anachorites*, forsake all, live solitary; fare hard; go naked, &c. ^k Their Pilgrimages are as far as to the River *† Ganges* (which the *Gentiles* of those Tracts likewise do) to wash themselves; for that River, as they hold, hath a sovereign virtue to purge them of all sinnes, and no man can bee saved that hath not been washed in it. For which reason they come far and near from the *Indies*; *Maximus gentium omnium confluxus est*; and infinite numbers yearly resort to it. Others go as far as *Mecha* to *Mahomets* Tomb, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Devil, of eating a Camel at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets* Temple, Tomb, and building of it, would ask a whole volume to dilate; and for their pains taken in this holy Pilgrimage, all their sins are forgiven, and they reputed for so many Saints. And divers of them with hot bricks, when they return, will put out their eyes, [†] that they never after see any prophane thing, bite out their tongues, &c. They look for their Prophet *Mahomet*, as *Jews* do for their *Messias*. Read more of their Customes, Rites, Ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the four and twentieth chapter. *Bredembachius cap. 4, 5, 6.* *Leo Afer lib. 1.* *Busbequius*, *Sabellicus*; *Purchas lib. 3. cap. 3, & 4, 5.* *Theodorus Bibliander, &c.* Many foolish Ceremonies you shall finde in them; and which is most to bee lamented, the people are generally so curious in observing of them, that if the least Circumstance bee omitted; they think they shall bee damned, 'tis an irremissible offence, and can hardly bee forgiven. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turks* Orator in *Constantinople*) a *Turkey* boy, that by chance did eat shell-fish, a meat forbidden by their Law, but the next day when hee knew what hee had done, hee was not onely sick to cast and vomit, but very much troubled in minde, would weep and grieve many daies after; torment himself for his foul offence. Another *Turk* being to drink a cup of wine in his Cellar; first made a huge noise, and filthy faces, ⁿ to warn his soul, as hee said, that it should not bee guilty of that foul fact which hee was to commit. With such toys as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their Law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.

In the last place are *Pseudo-Christians*, in describing of whose superstitious Symptomes, as a mixture of the rest, I may say that which *S. Benedict* once saw in a vision, one Devil in the market-place, but ten in a

^s *Quinquies in die orare Turcae tenentur ad meridiem.* *Bredembachius cap. 5.*
^h *In quolibet anno mensem integrum jejuant interdiu, nec comedunt nec bibentes.*

[†] *Nullis unquam multi per totam aetatem carnibus vescuntur.* *Leo Afer.*

^k *Lonicerus to. 1. cap. 17, 18.*

[†] *Gotardus Arthus c. 33. hist. orient. India:*

opinio est expiatorium esse

Gangem; & nec mundum ab omni peccato nec

salvum fieri posse, qui non

hoc flumine se abluit: quam ob causam ex tota

India, &c.

[†] *Quia nil volunt deinceps videre.*

^m *Nullum se conflictandi finem facit.*

ⁿ *ut in aliquo angulum se reciperet, ne reus fieret ejus delicti quod ipse erat admitturus.*

Monastery, because there was more work; In populous Cities, they would swear and for-swear, lye, falsifie, deceive fast enough of themselves, one Devil could circumvent a thousand; but in their religious houses, a thousand Devils could scarce tempt one silly Monk. All the principal Devils, I think, busie themselves in subverting *Christians*; *Jews*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, * *eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his own already; but *Christians* have that shield of Faith, sword of the Spirit to resist, and must have a great deal of battery before they can bee overcome. That the Devil is most busie amongst us that are of the true Church, appears by those several Oppositions, Heresies, Schisms, which in all ages hee hath raised to subvert it, and in that of *Rome* especially, where in *Antichrist* himself now sits, and plaies his prize. This mystery of iniquity began to work even in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung up since, many now present, and will bee to the worlds end, to dementate mens minds, to seduce and captivate their souls. Their symptoms I know not how better to express, than in that twofold division, of such as lead, and are led. Such as lead are Hereticks, Schismaticks, false Prophets, Impostors, and their Ministers: they have some common symptoms, some peculiar. Common, as madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn, and contempt of all other sects:

Nullius addicti jurare in verba magistri;

o Epist. 190.

p Orat. 8. ut
vertigine cor-
reptis videntur
omnia moveri,
omnia iis falsa
sunt, quum er-
ror in ipsorum
cerebro sit.

q Res novas af-
fectant & in-
utiles falsa veris
preferunt. 2.

Quod temeritas
effutierit, id su-
perbia postmo-
dum tucbitur
& contumacia,
&c.

r See more in
Vincent. Lyrin.

They will approve of nought but what they first invent themselves, no interpretation good, but what their infallible spirit dictates; none shall bee *in secundis*, no not *in tertiis*; they are onely wise, onely learned in the truth, all damned but they and their followers, *eadem scripturarum faciunt ad materiam suam*, saith *Tertullian*; they make a slaughter of Scriptures, and turn it, as a nose of wax, to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole Tomes, duplications, triplications, never yeeld to death, so self-conceited, say what you can. As o *Bernard* (erroniously some say) speaks of *P. Aliardus*, *omnes patres sic, atque ego sic*. Though all the Fathers, Councils, the whole world contradict it, they care not, they are all one: and as p *Gregory* well notes of such as are *vertiginous*, they think all turns round and moves, all err; when as the error is wholly in their own brains. *Magallianus* the *Jesuite* in his Comment on the first of *Timothy*, cap. 6. vers. 20. and *Alphonsus de Castro lib. 1. adversus hereses*, gives two more eminent notes, or probable conjectures to know such men by (they might have taken themselves by the noses when they said it) q *First, they affect novelties and toys, and prefer falsehood before truth*; r *Secondly, they care not what they say, that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp*. Peculiar symptoms are prodigious paradoxes, new doctrines, vain phantasms, which are many and divers, as they them-

themselves. *Nicholaites* of old would have wives in common: *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Severians* wine; *Adamians* go naked, because *Adam* did so in Paradise, and some ^a bare-foot all their lives, because *God*, *Exodus* 3. and *Joshua* 5. bid *Moses* so to do; and *Isa.* 20. was bid put off his shooes: *Manichees* hold, that *Pythagorean transmigration* of souls from men to beasts; ^x the *Circumcellions* in *Africk*, with a mad cruelty made away themselves, some by fire, water, breaking their necks, and seduced others to do the like, threatening some if they did not, with a thousand such; as you may read in *Austin*. (for there were fourscore and eleven Heresies, in his time, besides Schisms and smaller factions) *Epiphanius*, *Alphonsus de Castro*, *Danaus*, *Gab. Prateolus*, &c. Of Prophets, *Euthasians* and *Impostors*, our Ecclesiastical stories afford many examples: of *Elia's* and *Christs*, as our ² *Eudo de stellis*, a *Brittain* in King *Stephens* time, that went invisible, translated himself from one to another in a moment, fed thousands with good chear in the wilderness, and many such; nothing so common as miracles, visions, revelations, prophecies. Now what these brain-sick Hereticks once broach, and *Impostors* set on foot, bee it never so absurd, false, and prodigious, the common people will follow and beleeve. It will run along like *Murrain* in cattel, scab in sheep. *Nulla scabies*, as hee said, *superstitione scabiosior*: as hee that is bitten with a mad dogg bites others, and all in the end become mad; either out of affection of novelty, simplicity, blinde zeal, hope and fear, the giddy-headed multitude will embrace it, and without farther examination approve it.

Sed vetera querimur, these are old, *hac prius fuere*. In our daies wee have a new scene of superstitious *Impostors* and Hereticks, a new company of Actors, of *Antichrists*, that great *Antichrist* himself: A rope of Popes, that by their greatness and authority bear down all before them: who from that time they proclaimed themselves universal Bishops, to establish their own Kingdome, sovereignty, greatness, and to enrich themselves, brought in such a company of humane traditions, Purgatory, *Limbus Patrum*, *Infantum*, and all that subterranean Geography, Mass, adoration of Saints; alms, fastings, bulls, indulgences, orders, Friars, Images, Shrines, musty Reliques, Excommunications, confessions, satisfactions, blinde obediences, vows, pilgrimages, peregrinations, with many such curious toys, intricate subtilties, gross errors, obscure questions, to vindicate the better, and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the Church it self ^b obscured and persecuted: Christ and his members crucified more, saith *Benzo*, by a few Necromantical, Atheistical Popes, than ever it was by ^{*} *Fulian* the Apostate, *Porphyrius* the Platonist, *Celsus* the Physician, *Libanius* the Sophister, by those Heathen Emperors, *Hunnes*, *Gothes*, and *Van-dals*. What each of them did, by what means, at what times, *quibus auxiliis*, superstition climbed to this height, traditions increased, and *Antichrist* himself came to his estate, let *Magdeburgenses*, *Kennisius*, *Ossander*, *Bale*, *Merney*, *Fox*, *Usher*, and many others relate. In the mean time hee

^c *Aust. de heresibus mulierum indifferens.*

^e *Quod ante peccavit Adam, nudus erat.*

^u *Alii nudis pedibus semper ambulant.*

^x *Infana feritate sibi non parcunt nam per mortis varias precipitiorum aquarum & ignium, seipsos nocant, & in istum furorem allos cogunt, mortem mirantes ni faciant.*

^y *Elench. heter. ab orbe condito.*

^z *Nybrigenfis. lib. cap. 19.*

Jovian. Pont. Ant. Dial.

^b *Cum per Paganos nomen eius persequi non poterat, sub specie religionis fraudulentè subvertere disponebat.*

^{*} *That writ de Professo against Christians, & palestinum deum (ut Socrates lib. 3. cap. 19) scripturam nungis plenam &c. Vide Cyrillum in Julianum, Originem in Celsum, &c.*

^c One Image
had one gown
worth four
hundred crowns
and more.

† As at our La-
dies Church at
Bergamo in I-
taly.

hee that shall but see their prophane Rites and foolish Customes, how superstitiously kept, how strictly observed, their multitude of Saints, Images, that rabble of Romish Deities, for Trades, Professions, Diseases, Persons, Offices, Countries, Places, St. George for England; St. Denis, for France; Patrick, Ireland; Andrew, Scotland; Fago, Spain; &c. Gregory for Students; Luke for Painters; Cosmus and Damian for Philosophers; Crispine, Shooc-makers; Katherine, Spinners, &c. Anthony for Piggs; Gallus, Geese; Wenceslaus, Sheep; Pelagius, Oxen; Sebastian, the plague; Valentine, falling-sickness; Apollonia, tooth-ach; Petronella, for agues; and the Virgin Mary, for sea and land, for all parties, offices: hee that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Crosses, our Lady of *Lauretta's* rich^e Gowns, her Donaries, the cost bestowed on Images, and number of suters; S. Nicholas Burge in France; our S. Thomas Shrine of old at *Canterbury*; those Reliques at *Rome, Jerusalem, Genua, Lyons, Pratum, S. Dennis*; and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition (for forty several Masses are daily said in some of their Churches, and they rise at all hours of the night to Mass, come bare-foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for forty thousand years to come, their processions on set daies; their strict fastings, Monks, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and Fasts, their Ceremonies at *Christmas, Shrovetide, Candlemas, Palm-Sunday, Blase, S. Martin, S. Nicholas* day; their adorations, exorcisms, &c. will think all those *Grecian, Pagan, Mahometan* superstitions, gods, Idols and Ceremonies, the Name, Time and Place, habit onely altered, to have degenerated into Christians. Whilst they prefer Traditions before Scriptures; those Evangelical Councils, poverty, obedience, vows, alms, fasting, supererogations, before Gods Commandements; their own Ordinances instead of his Precepts, and keep them in ignorance, blindness, they have brought the common people into such a case by their cunning conveyances, strict discipline, and fervile education, that upon pain of damnation they dare not break the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony bee omitted; and will accuse their own Father, Mother, Brother, Sister, nearest and dearest friends of heresie; if they do not as they do, will bee their chief executioners, and help first to bring a fagot to burn them. What mulct, what penance soever is enjoined, they dare not but do it, tumble with S. Francis in the mire amongst hoggs, if they bee appointed, go woolward, whip themselves, build Hospitals, Abbies, &c. go to the East or West-Indies, kill a King, or run upon a sword point: they perform all, without any muttering or hesitation, beleieve all.

^a Lucilius lib. 1.
cap. 22. de falsa relig.

^a Ut pueri infantes credunt signa omnia abena
Vivere, & esse homines, & sic isti omnia ficta
Veraputant, credunt signis cor inesse abenis.

As children think their babies live to bee ;

Do they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blinde zeal, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocritical* Cardinals laugh in their sleeves, and are merry in their chambers with their Punks, they do *indulgere genio*, and make much of themselves. The middle sort, some for private gain, hope of Ecclesiastical preferment, (*quis expedit pſittaco ſuum xalee*) popularity, baſe flattery, muſt and will beleeve all their paradoxes and abſurd tenents, without exception, and as obſtinately maintain and put in practice all their traditions and Idolatrous ceremonies (for their Religion is half a Trade) to the death; they will defend all, the golden Legend it ſelf, with all the lyes and tales in it: as that of *S. George*, *S. Chriſtopher*, *S. Winifred*, *S. Denis*, &c. It is a wonder to ſee how *Nich. Harpsfield* that pharaſaical Impoſtor amongſt the reſt, *Eccleſiaſt. hiſt. cap. 22. ſec. prim. ſex.* puzzles himſelf to vindicate that ridiculous fable of *S. Urſula*, and the eleven thouſand Virgins, as when they lived, how they came to *Cullen*, by whom martyred, &c. though hee can ſay nothing for it, yet hee muſt and will approve it: *no-bilitavit* (inquit) *hoc ſaculum Urſula cum comitibus, cujus hiſtoria utinam tam mihi eſſet expedita & certa, quam in animo meo certum ac expeditum eſt, eam eſſe cum ſodalibus beatam in calis virginem.* They muſt and will (I ſay) either out of blinde zeal beleeve, vary their compaſs with the reſt, as the latitude of Religion varies, apply themſelves to the times and ſeaſons, and for fear and flattery are content to ſubſcribe and do all that in them lies to maintain and defend their preſent government, and ſlavish religious School-men, Canoniſts, Jeſuits, Friers, Priests, Orators, Sophiſters, who either for that they had nothing elſe to do, luxuriant wits knew not otherwiſe how to buſie themſelves in thoſe idle times, for the Church then had few or no open adverſaries, or better to defend their lye, fictions, miracles, tranſubſtantiations, traditions, Popes pardons, Purgatories, Maſſes, impoſſibilities, &c. with glorious ſhews, fair pretences, big words, and plauſible wits have coined a thouſand idle queſtions, nice diſtinctions, ſubtilties, Obs and Sols, ſuch tropological, allegorical expoſitions, to ſalve all appearances, objections, ſuch quirks and quiddities. *Quodlibetaries*, as *Bale*, ſaith of *Firribrigge* and *Strode*, inſtances, ampliatiions, decrees, gloſſes, canons, that in ſtead of ſound Commentaries, good Preachers, are come in a company of mad ſophiſters, *primo ſecundo ſecundarii*, Sectaries, Canoniſts, *Sorboniſts*, *Minorites*, with a rable of idle controversies and queſtions, *An Papa ſit Deus, an quaſi Deus? An participet utramque Chriſti naturam?* Whether it bee as poſſible for God to be an Humble-Bee, or a Gourd, as a man? Whether hee can produce reſpect without a foundation or term; make a Whore a Virgin? Fetch *Trajan's* ſoul from hell, and how? with a rabble of queſtions about hell fire: whether it bee a greater ſin to kill a man, or to clout ſhoes upon a Sunday? Whether God can make another God like unto himſelf? Such, ſaith *Kennisſus*, are moſt of your School-men (meer Alchymiſts) 200 Commentators on *Peter Lombard*; (*Pitiſius catal. ſcriptorum Anglie.* reckons up 180 English Commentators alone

† An. 441.

Hospinian. Oſander. An hæc propoſitio Deus ſit encubira vel ſcarabeus, ſit æque poſſibilis ac Deus & homo? An poſſit reſpectum producere ſine fundamento & termino. An levius ſit hominem ſignificare quam die dominico calſcum conſumere?

¶ 676

* De doct. Christi-
stanz.

alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint * *Austin* may bee verified, *Indocti rapiunt cælum, docti interim descendunt ad infernum*. Thus they continued in such error, blindness, decrees, sophisms, superstitions, idle ceremonies and traditions were the sum of their new-coined holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified souls, and if it were possible the very Elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speak of, till *Luthers* time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits, have done their in-deavours, and still do.

* Daniel.

* *And what their ignorance esteem'd so holy,
Our wiser ages do account as folly.*

But see the Devil, that will never suffer the Church to bee quiet, or at rest: no garden so well tilled, but some noxious weeds grow up in it; no wheat, but it hath some tares; wee have a mad giddy company of Precisians, Schismaticks, and some Hereticks, even in our bosomes in another extrem,

Dum vitant stulti vitia in contraria currunt;

That out of too much zeal in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting-daies, no Cross in Baptism, kneeling at Communion, no Church-musick, &c. no Bishops-Courts, no Church-government, rail at all our Church-discipline, will not hold their tongues, and all for the peace of thee O *Sion*. No not so much as Degrees some of them will tolerate, or Universities, all humane learning ('tis *cloaca diaboli*) hoods, habits, cap and surplests, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate and snuff at, as a stone-horse, when hee meets a Bear: they make matters of conscience of them, and will rather forsake their livings, than subscribe to them. They will admit of no holy-daies, or honest recreations, as of hawking, hunting, &c. no Churches, no bells some of them, because Papists use them; no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councils, but such as their own phantastical spirits dictate, or *Recta ratio*, as *Socinians*, by which spirit mis-led, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will bee of privy council with God himself, and know all his secrets, *Per capillos spiritum sanctum tenent, & omnia sciunt, cum sint asini omnium obligatissimi*. A company of giddy heads will take upon them to define how many shall bee saved, and who damned in a parish, where they shall sit in Heaven, interpret Apocalypses (*Commentatores precipites & vertiginosos*, one calls them, as well hee might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what month, what day. Some of them again have such strong faith, so presumptuous, they will

go

† Agrip. ep. 29.

go into infected houses, expel devils, and fast forty daies, as Christ himself did; some call God and his Attributes into question, as *Vorstius* and *Socinus*; some Princes, Civil Magistrates, and their authorities, as *Anabaptists*, will do all their own private spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages *Sleidan* relates in his Commentaries, of *Cretink*, *Knipperdoling*, and their associates, those mad men of *Munster* in *Germany*; what strange Enthusiasms, sottish Revelations they had, how absurdly they carried themselves, deluded others; and as prophane *Machiavel* in his Political Disputations holds of Christian Religion, in general, it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so couragious Souldiers as that *Romane*: wee may say of these peculiar sects, their Religion takes away not spirits only, but wit and judgement, and deprives them of their understanding: for some of them are so far gone with their private Enthusiasms and Revelations, that they are quite mad, out of their wits.

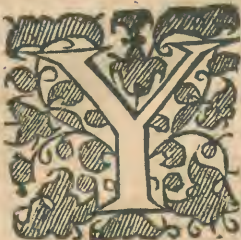
What greater madness can there bee, than for a man to take upon him to bee God, as some do? to bee the Holy Ghost, *Elias*, and what not? In *Poland* 1518. in the Reign of King *Sigismund*, one said hee was Christ, and got him twelve Apostles, came to judge the world, and strangely deluded the Commons. ^h One *David George*, an illiterate Painter, not many years since, did as much in *Holland*, took upon him to bee the *Messias*, and had many followers. *Benedictus Vistorinus Faventinus consil.* 15. writes as much of one *Honorius*, that thought hee was not only inspired as a Prophet, but that hee was a God himself, and had familiar conference with God and his Angels. *Lavat. de spect. c. 2. part. 8.* hath a story of one *John Sartorius*, that thought hee was the Prophet *Elias*, and *cap. 7.* of divers others that had conference with Angel; were Saints, Prophets, *Wierus lib. 3. de Lamiis c. 7.* makes mention of a Prophet of *Groning* that said hee was God the Father; of an *Italian* and *Spanish* Prophet that held as much. Wee need not rove so far abroad, wee have familiar examples at home; *Hacket* that said hee was Christ, *Copinger* and *Arthington*, his disciples: ^k *Burchet* and *Hovatus*, burned at *Norwich*. Wee are never likely seven years together without some such new Prophets, that have several inspirations, some to convert the Jews, some fast forty daies, go with *Daniel* to the Lions den; some foretel strange things, some for one thing, some for another. Great Precisians of mean conditions and very illiterate, most part by a preposterous zeal, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to bee discreet, and men of understanding in other matters, discourse well, *lesam habent imaginationem*, they are like comets, round in all places but only where they blaze, *cetera sani*, they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, in *infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, and have more need of physsick than many a man that keeps his bed, more need of Hellebor than those that are in Bedlam.

^g Alex. Gaguin.
¹² Discipulis
ascitis mirum in
modum populum
decepit.

^h Guicciard. de-
scrip. Belg. Com-
plures habuit
assecras ab iis-
dem honoratus.
ⁱ Hen. Nicholas
at Leiden 1580
such a one.

^k See Camdens
Amel. fo. 242
Or 285.

Prognosticks of Religious-Melancholy.



¹ Arius his
bowels burst,
Montanus
hanged him-
self, &c. Eudo-
de bellis, his
disciples, arde-
re potius quam
ad vitam corri-
gi maluerunt;
tanta vis infixi
semel erroris,
they died blas-
pheming. Nu-
brigenſis c. 9.
lib. 1.

Jer. 7. 23.
Amos 5. 5.

^m Cap. 3.

ⁿ Popliverius
Lerius. pref.
hiſt. Rich. Di-
noth.

† Adverſ. gen-
tes lib. 1. Poſt-
quam in mundo
Chriſtiana gens
cepit, terrarum
orbem periſſe,
& multis malis
affectum eſſe ge-
nus humanum
videmus.

° Quod nec hy-
eme, nec aſtate
tanta imbrum
copia, nec frugi-
bus torrendis
ſolita flagran-
tia, nec verna-
li temperie ſata
tam leta ſint,
nec arborum ſor-
tus autumnum
fecundi, minus
de montibus
marmor erua-
tur, minus au-
rum, &c.

OU may gueſs at the Prognosticks, by the Symptomes. What can theſe ſigns fore-tell otherwiſe than folly, do-
tage, madneſs, groſs ignorance, deſpair, obſtinacy, a re-
probate ſenſe, ¹a bad end? What elſe can ſuperſti-
tion, hereſie produce, but wars, tumults, uproars, tor-
ture of ſouls, and deſpair, a deſolate land, as *Jeremy*
teacheth, *cap. 7. 34.* when they commit Idolatry, and
walk after their own waies? how ſhould it bee otherwiſe with them?
What can they expect but *blaſting, famine, dearth*, and all the plagues of
Egypt, as *Amos* denounceth, *cap. 4. verſ. 9, 10.* to bee led into captivi-
ty? If our hopes bee fruſtrate, *wee ſow much, and bring in little, eat, and*
have not enough, drink, and are not filled, cloathe, and bee not warm, &c.
Haggai 1. 6. Wee look for much, and it comes to little, whence is it? His houſe
was waſte, they came to their own houſes, *verſ. 9.* therefore the Heaven ſtaid
his dew, the Earth his fruit: Becauſe wee are ſuperſtitious, irreligious, wee
do not ſerve God as wee ought, all theſe plagues and miſeries come upon
us; what can wee look for elſe but mutual wars, ſlaughters, fearful
ends in this life, and in the life to come eternal damnation? What
is it that hath cauſed ſo many feral battels to bee fought, ſo much
Chriſtian blood ſhed, but ſuperſtition? That *Spaniſh* Inquiſition,
Racks, Wheels, Tortures, Torments, whence do they proceed?
from ſuperſtition. Bodine the *Frenchman* in his ^mmethod. hiſt. accounts
Engliſhmen Barbarians, for their civil wars: but let him but read thoſe
Pharſalian fields ⁿfought of late in *France* for Religion, their *Maſſacres*,
wherein by their own relations in four and twenty years, I know not how
many millions have been conſumed, whole Families and Cities, and hee
ſhall finde ours to have been but velitations to theirs. But it hath ever
been the cuſtome of Hereticks and Idolaters, when they are plagued for
their ſins, and Gods juſt judgements come upon them, not to acknow-
ledge any fault in themſelves, but ſtill impute it unto others. In *Cyprians*
time it was much controverted betwixt him and *Demetrius* an Idolater,
who ſhould bee the cauſe of thoſe preſent calamities. *Demetrius* laid all
the fault on Chriſtians (and ſo they did ever in the primitive Church,
as appears by the firſt book of [†]*Arnobius*) ° that there were not ſuch
ordinary ſhowers in Winter, the ripening heat in Summer, ſo ſeaſonable
Springs, fruitful Autumns, no Marble Mines in the Mountains, leſs gold
and ſilver than of old; that husbandmen, ſea-men, ſouldiers, all were ſcanted,
juſtice, friendſhip, ſkill in Arts, all was decayed, and that through Chri-
ſtians default, and all their other miſeries from them, *quod dii noſtri à*
vobis non colantur, becauſe they did not worſhip their gods. But *Cypri-*
an retorts all upon him again, as appears by his Tract againſt him.
'Tis true, the world is miſerably tormented and ſhaken with wars,
dearth, famine, fire, inundations, plagues, and many feral diſeaſes rage
amongſt us, *ſed non ut tuquereris iſta accidunt quod dii veſtri a nobis non*
colantur,

colantur, sed quod à vobis non colatur Deus, à quibus nec queritur, nec
timetur, Nor as thou complaineſt, that wee do not worship your
Gods, but becauſe you are Idolaters, and do not ſerve the true God,
neither ſeek him, nor fear him as you ought. Our Papiſts object as
much to us, and account us heretiques, wee them; the *Turks* eſteem
of both as Infidels, and wee them as a company of Pagans; Jews a-
gainſt all, When indeed there is a general fault in us all, and ſome-
thing in the very beſt, which may juſtly deſerve Gods wrath, and pull
theſe miſeries upon our heads. I will ſay nothing here of thoſe vain
cares, torments, needleſs works, penance, pilgrimages, pseudomar-
tyrdome, &c. Wee heap upon our ſelves unneceſſary troubles, obſer-
vations; wee puniſh our bodies, as in *Turkie* (ſaith ^p *Busbequius leg. Tur-*
cic. ep. 3.) one did, that was much affected with Muſick, and to hear Boyes
ſing, but very ſuperſtitious; an old Sybil coming to his houſe, or an holy woman
(as that place yeelds many) took him down for it, and told him, that in
that other world hee ſhould ſuffer for it; thereupon hee ſlung his rich and coſtly
Inſtruments which hee had bedeckt with Jewels, all at once into the fire. Hee
was ſerved in ſilver plate, and had goodly houſhold-ſtuff: a little after, ano-
ther religious man reprehended him in like ſort, and from thenceforth hee was
ſerved in earthen veſſels. Laſt of all, a decree came forth, becauſe *Turks*
might not drink wine themſelves, that neither Jew nor Chriſtian then living in
Constantinople, might drink any wine at all. In like ſort amongſt
Papiſts, faſting at firſt was generally propoſed as a good thing; after,
from ſuch meats at ſet times, and then laſt of all ſo rigorouſly propo-
ſed, to binde the conſciences upon pain of damnation. Firſt Fryday,
ſaith *Erasmus*, then Saturday, & nunc periclitatur dies Mercurii, and
Wednesday now is in danger of a faſt. ^q And for ſuch like toys, ſome
ſo miſerably afflict themſelves, to deſpair, and death it ſelf, rather than
offend, and think themſelves good Chriſtians in it, when as indeed they are
ſuperſtitious Jews. So ſaith *Leonardus Fachſius*, a great Phyſician in his
time, ^r Wee are tortured in Germany with theſe Popiſh edicts, our bodies ſo
taken down, our goods ſo diminished, that if God had not ſent Luther, a wor-
thy man, in time to redreſſe theſe miſchiefs, wee ſhould have eaten hay with
our horſes before this. ^t As in faſting, ſo in all other ſuperſtitious edicts,
wee crucifie one another without a cauſe, barring our ſelves of many
good and lawful things, honeſt diſports, pleaſures and recreations; for
wherefore did God create them but for our uſe? Feaſts, mirth, muſick,
hauling, hunting, ſinging, dancing, &c. non tam neceſſitatibus noſtris
Deus inſeruit, ſed in deliciis amamus, as *Seneca* notes, God would have
it ſo. And as *Plato 2. de legibus* gives out, Deos laborioſam hominum vi-
tam miſeratos, the gods in commiſeration of human eſtate, ſent *Apollo*,
Bacchus, and the *Muſes*, qui cum voluptate tripudia & ſaltationes nobis
ducant, to bee merry with mortals, to ſing and dance with us. So
that hee that will not rejoyce and enjoy himſelf, making good uſe of
ſuch things as are lawfully permitted, non eſt temperatus, as hee will,
ſed ſuperſtitioſus. There is nothing better for a man, than that hee ſhould eat
and drink, and that hee ſhould make his Soul enjoy good in his labour, *Eccleſ. 3.*
24. And as ^{*} one ſaid of hauling and hunting, tot ſolatia in hac ægri-

p Solitus erat
oblectare ſe
ſalibus, & voce
muſica canen-
tium; ſed hoc
omne ſublatus
Sybillæ cujuſ-
dam interven-
tus, &c. Inde
quicquid erat
inſtrumentorum
Symphoniacorum,
auro gem-
miſque egregio
opere diſtincto-
rum comminuit.
& in ignem
injecit &c.
^q Ob id genus
obſervantiuncu-
las videmus ho-
mines miſere
affligi, & de-
nique mori, &
ſibi ipsis Chriſti-
anos videri
quam revera
ſint Judæi
^r Ita in corpora
noſtra fortunaſ-
que decretis ſu-
per ſeviit, ut pa-
rum obſuerat
niſi Deus Lu-
therum virum
perpetua memo-
ria digniſſimum
excitaſſet, quin
nobis ſano max
communi cum
jumentis cibo u-
tendum fuiſſet.
^t The Gentiles
in India will
eat no ſenſible
creatures, or
ought that hath
bloud in it.
^{*} Vandormilins
de Aucupio.
cap. 27

orbis calamitate mortalibus radiis deus objecit, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But wee are some of us too stern, too rigid, too precise, too grossely superstitious, and whilst wee make a conscience of every toy, with touch not, taste not, &c. as those *Pythagoreans* of old, and some *Indians* now that will eat no flesh, or suffer any living creature to bee killed, the *Bannians* about *Guzzerat*, wee tyrannize over our brothers soul, lose the right use of many good gifts; honest * sports, games and pleasant recreations, * punish our selves without a cause, lose our liberties, and sometimes our lives. Anno 1270, at † *Magdeburge* in *Germany*, a Jew fell into a Privy upon a Saturday, and without help could not possibly get out; hee called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbade him to bee pulled out, because it was our Sunday: In the mean time the wretch died before Monday. Wee have myriads of examples in this kinde, amongst those rigid Sabbatarians, and therefore not without good cause, *Intolerabilem perturbationem Seneca* calls it, as well hee might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell it self.

* Some explode all humane authors, arts, and sciences, Poets, histories, &c. so precise, their zeal over-runs their wits, and so stupid, they oppose all human learning, because they are ignorant themselves and illiterate, nothing must

bee read but Scriptures: but these men deserve to bee pittied, rather than censured. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other playes, recreations and games, hauking, hunting, Cock-fightings, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. *Nuda ac tremebunda cruentis Irrepet genibus si candida jussit Ino. Juvenalis Sat. 6.* † *Danster Cosmog. lib. 3. cap. 444. Insidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.* *Dr benefic. 7. 2.*

SUBJECT. 5.

Cure of Religious Melancholy.



O purge the world of Idolatry and superstition, will require some monster-taming *Hercules*, a divine *Æsculapius*, or CHRIST himself to come in his own person, to reign a thousand years on earth before the end, as the Millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that religion in which they have been bred and brought up, that no perswasion, no terrour, no persecution can divert them. The consideration of which, hath induced many common-wealths to suffer them to enjoy their consciences as they will themselves: a toleration of *Jews* is in most Provinces of *Europe*: In *Asia* they have their Synagogues: *Spaniards* permit *Moore's* to live amongst them: the *Mogullians*, *Gentiles*: the *Turks*, all religions. In *Europe*, *Poland* and *Amsterdam* are the common Sanctuaries. Some are of opinion, that no man ought to bee compelled for conscience sake, but let him bee of what religion hee will, hee may bee saved, as *Cornelius* was formerly accepted, *Jew*, *Turk*, *Anabaptists*, &c. If he be an honest man, live soberly and civilly in his profession, (*Volkelius*, *Crellinus*, and the rest of the *Socinians*, that now nestle

nestle themselves about *Crakowe* and *Rakowe* in *Poland*, have renewed this opinion) serve his own God, with that fear and reverence as hee ought. *Sua eniq; civitati (Lali) religio sit, nostra nobis*, Tully thought fit every city should bee free in this behalf, adore their own *Custodes & Topicos Deos*, tutelar and local gods, as *Symmachus* calls them. *Isocrates* advileth *Demonicus*, when hee came to a strange citie, to † worship by all means the Gods of the place, & *numquēq; Topicam deum sic coli oportere, quomodo ipse praeceperit*: which *Cecilius* in † *Minutius* labours, and would have every nation, *sacrorum ritus gentiles habere; & deos colere municipes*, keep their own ceremonies, worship their peculiar gods, which *Pomponius Mela* reports of the *Africans*, *Deos suos patrio more venerantur*, they worship their own gods according to their own ordination. For why should any one nation, as hee there pleads, challenge that universalitie of God, *Deum suum quem nec ostendant, nec vident, discurrentem scilicet & ubique praesentem, in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians do? Let every Province enjoy their libertie in this behalf, worship one God, or all as they will, and are informed. The *Romans* built Altars *Diis Asiae, Europae, Libyae, diis ignotis & peregrinis*: others otherwise, &c. *Plinius Secundus*, as appears by his Epistle to *Trajan*, would not have the Christians so persecuted, and in some time of the reign of *Maximinus*, as wee find it registered in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, *Nullus cogatur invitus ad hunc vel illum deorum cultum*, and by *Constantine* in the 19 year of his reign, as † *Baronius* enformeth us, *Nemo alteri exhibeat molestiam, quod cuiusque animus vult, hoc quisque transigat*, new gods, new lawgivers, new Priests will have new ceremonies, customes and religions, to which every wise man as a good Formalist should accommodate himself.

† *Nomen venerare praesertim quod civitas colit.*
† *Octavio dial.*

† *Annal. tom. 3. ad annum 3241.*

* *Saturnus periiit, perierunt & sua jura,*

* *Ovid.*

Sub Fove nunc mundus, jussa sequare Fovis.

The said *Constantine* the Emperour, as *Eusebius* writes, flung down and demolished all the heathen gods, silver gold statues, altars, Images and temples, and turned them all to Christian Churches, *infestus gentiliū monumentis ludibrio exposuit*; the Turk now converts them again to *Mahometan Meskites*. The like Edict came forth in the reign of *Arcadius* and *Honorius*. † *Symmachus* the Orator, in his dayes, to procure a general toleration, used this argument, * *Because God is immense and infinite, and his nature cannot perfectly bee known, it is convenient hee should bee as diversly worshipped, as every man shall perceive or understand.* It was impossible hee thought for one religion to bee universal: you see that one small Province can hardly bee ruled by one law civil or spiritual; and how shall so many distinct and vast Empires of the world bee united into one? It never was, never will bee. Besides, if there bee infinite planetary and firmamentall worlds, as † some will, there bee infinite *Genii* or commanding Spirits belonging to each of them: and so per consequens, (for they will bee all adored) infinite religions. And therefore let every Territory keep their proper rites and ceremonies, as their *dii tutelares* will, so *Tyrinus* calls them, and according to the quarter they hold, their own institutions,

† *In epist. Sym.*

* *Quia deus immensum quiddam est, & infinitum, cujus natura perfecte cognoscere non potest, equum ergo est, ut diversa ratione colatur prout quisque ali-quid de Deo percipit aut intelligit.*

† *Campaxella, Calcagninus, and others.*

^a *Alternæ beatitudinis consortes fore, qui sancte innocenterque hanc vitam traduxerint, quamcumq; illi religionem sequuti sunt.*

^b *Comment. in 1. Tim. 6. ver. 20. & 21. Severitate cum hereticis agendum, & non aliter.*

^c *Quod silentium hereticis indixerit.*

^d *Ignem & fustem potius agendum cum hereticis quam cum disputationibus; ut alia loquens, &c.*

[†] *Præfat. hist.*

^e *Quidam Conquestus est mihi de hoc morbo, & deprecatus est ut ego illum curarem; ego quaesivi ab eo quid sentiret; respondit, semper imaginor & cogito de Deo & angelis, &c. et ita demersus sum hac imaginatione, ut nec edam nec dormiam, nec negotiis &c. Ego curavi medicina & persuasione, & sic perit res alios.*

revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffely maintained in *Turkie* not long since, as you may read in the third Epistle of *Busbequius*, ^a that all these should participate of eternal happiness, that lived an holy and innocent life, what religion soever they professed: *Rustan Bassa* was a great Patron of it; though *Mahomet* himself was sent *virtute gladii*, to enforce all, as hee writes in his *Alcoran*, to follow him. Some again will approve of this for *Jewes*, *Gentiles*, *Infidels*, that are out of the fold, they can bee content to give them all respect and favour, but by no means to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismatiques, or the like; let the *Spanish Inquisition*, that fourth *Fury*, speak of some of them, the civil wars and Massacres in *France*, our *Marian* times. ^b *Magallianus* the Jesuite will not admit of conference with an heretique, but severity and rigour to bee used, *non illis verba reddere, sed furcas figere oportet*; and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* ^c That hee put all Heretiques to silence. *Bernard. Epist. 190* will have club law, fire and sword for Heretiques, ^d compel them, stop their mouthes, not with disputationes, or refute them with reasons, but with fists; and this is their ordinary practice. Another companie are as milde on the other side, to avoid all heart-burning, and contentious wars and uproars, they would have a generall toleration in every kingdome, no mulct at all, no man for religion or conscience bee put to death, which [†] *Thuanus* the French Historian much favours: our late *Socinians* defend; *Vaticanus* against *Calvin* in a large Treatise in behalf of *Servetus*, vindicates; *Castalio*, &c. *Martin Ballius* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a just Volume. The *medium* is best, and that which *Paul* prescribes, *Gal. 1.* If any man shall fall by occasion, to restore such a one with the spirit of meekness, by all fair means, gentle admonitions: but if that will not take place, *Post unam & alteram admonitionem hereticum devita*, hee must bee excommunicate, as *Paul* did by *Hymeneus*, delivered over to Satan. *Immedicabile vulnus ense recidendum est.* As *Hippocrates* said in Physick; I may well say in Divinity, *Qua ferro non curantur, ignis curat.* For the vulgar, restrain them by lawes, mulcts, burn their books, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for Prophets, dreamers, and such rude silly fellows, that through fasting, too much meditation, preciseness, or by Melancholy are distempered: the best means to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to entermixe Physick. *Hercules de Saxoniâ* had such a Prophet committed to his charge in *Venice*, that thought hee was *Elias*, and would fast as hee did: hee dressed a fellow in Angels attire, that said hee came from heaven to bring him divine food, and by that means staid his fast, administred his Physick: so by the meditation of this forged Angel hee was cured. ^e *Rhasis* an Arabian, *cont. lib. 1. cap. 9.* speaks of a fellow that in like case complained to him, and desired his help: I asked him (saith hee) what the matter was, hee replied, I am continually meditating

ditaring of Heaven and Hell, and mee thinks I see and talk with fiery Spirits, small brimstone, &c. and am so caried away with these conceits, that I can neither eat nor sleep, nor go about my business: I cured him (saith Rhasis) partly by perswasion, partly by Physick, and so have I done by many others. Wee have frequently such Prophets and dreamers amongst us, whom wee persecute with fire and fagot: I think the most compendious cure for some of them at least, had been in Bedlam: *Sed de his satis.*

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MEMB. 2. SUBSECT. I.

Religious-Melancholy in defect; Parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.

IN that other extreame, or defect of this love of God, knowledge, faith, fear, hope, &c. are such as err both in doctrine and manners, Sadduces, Herodians, Libertines, Politicians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are too distrustful and timorous, as desperate persons bee: That grand sin of Atheism or Impiety, ^f *Melancthon* calls it, *monstrosam melancholiam*, monstrous Melancholy; or *venenatam melancholiam*, poisoned Melancholy. A company of Cyclops or Giants, that war with the gods, as the Poets feigned, Antipodes to Christians, that scoff at all Religion, at God himself, deny him and all his attributes, his wisdom, power, providence, his mercy and judgement.

^f De anima, c. de humoribus.

^g *Esse aliquos manes, & subterranea regna,
Et centum, & Stygioranas in gurgite nigras,
Atq; unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum are lavantur.*

^g Juvenal.

That there is either Heaven or Hell, resurrection of the dead, pain, happiness, or world to come, *credat Judæus Apella*: for their parts they esteem them as so many Poets tales, Bugbears, *Lucians Alexander*, *Moses*, *Mahomet* and *Christ* are all as one in their Creed. When those bloody wars in France for matters of Religion (saith ^{*} *Richard Binoth*) were so violently pursued betwixt *Hugenotes*, and *Papists*, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to lose their lives and fortunes, accounting, faith, religion, immortality of the soul, meer fopperies and allusions. Such loose & Atheistical spirits are too predominant in all Kingdomes. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor Devil; but with that *Cylops* in *Euripides*,

*Haud ulla numina expavescunt calitum,
Sed victimas uni deorum maximo,
Ventre offerunt, deos ignorant cæteros.*
They fear no God but one,
They sacrifice to none,

^{*} Lib. 5. Gal. hist. Quamplurimi reperti sunt qui tot pericula subeuntes irridebant; & quæ de fide, religione, &c. dicebant, ludibrio habebant, nihil eorum admittentes de futura vita.
[†] 50000 Albigenses at this day in Paris, Mercennus thinks.

But belly, and him adore,
For Gods they know no more.

*Their God is their belly, as Paul saith, Sancta mater saturitas;
—— quibus in solo vivendi causa palato est.*

The Idol which they worship and adore, is their Mistres, with him in *Plautus, malle[m] hac mulier me amet quam dii*, they had rather have her favour than the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellor, Vanity their fellow-souldier, their Will their law, Ambition their Captain, Custome their Rule: temerity, boldness, impudence their Art, toyes their trading, damnation their end. All their indeavours are to satisfie their lust and appetite, how to please their *Genius*, and to bee merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.

The same condition is of men and of beasts; as the one dieth, so dieth the other, Eccles. 3. 19. the world goes round,

——† truditur dies die,

† *Hor. l. 2. od.*
18.

* *Luk. 17.*

h. wisd. 2. 2.

† *Yers. 6. 7. 8.*

* *Catullus.*

† *Prov. 7. 8.*

Novaque pergunt interire Luna:

* they did eat

and drink of old, marry, bury, bought, sold, planted, built, and will do still. *h. Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave: for wee are born at all adventure, and wee shall bee hereafter as though wee had never been; for the breath is as smok in our nostrils, &c. and the spirit vanisheth as the soft Air. † Come let us enjoy the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life pass by us, let us crown our selves with Rose-buds, before they are withered, &c. * Vivamus mea Lesbia & amemus, &c. † Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.*

Tempora labuntur tacitisq; senescimus annis, For the rest of Heaven and Hell, let children and superstitious fools beleeeve it: for their parts they are so far from trembling at the dreadful day of judgement, that they wish with *Nero, Me vivo fiat*, let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caitiffs in his time in *Rome, Quod nequiter ausi, fortiter executi*: it shall not bee so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, fear and shame, temporal punishment, and their own infamy, they would *Lycaon*-like exenterate, as so many *Cannibals* eat up, or *Cadmus* souldiers, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God, but to swear by it: that expresse nought else but Epicurism in their carriage, or hypocrisie; with *Pentheus*, they neglect and contemn these rites and religious ceremonies of the Gods, they will bee Gods themselves, or at least *socii deorum*;

Divisum imperium cum Fove Caesar habet.

* *Lib. 1.*

Aproyis an *Egyptian* tyrant, grew, saith * *Herodotus*, to that height of pride, insolency and impiety, to that contempt of God and men, that hee held his Kingdome so sure, *ut à nemine deorum aut hominum sibi eripi posset,*

posset, neither God nor men could take it from him. † A certain blasphemous King of Spain (as * *Lansius* reports) made an edict, that no subject of his for ten years space, should beleieve in, call on, or worship any god. And as * *Jovius* relates of Mahomet the second, that sacked Constantinople, hee so behaved himself, that hee beleev'd neither Christ nor Mahomet, and thence it came to pass, that hee kept his word and promise no further than for his advantage, neither did hee care to commit any offence to satisfy his lust. I could say the like of many Princes, many private men (our stories are full of them) in times past; this present age, that love, fear, obey, and perform all civil duties, as they shall finde them expedient or behoveful to their own ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which † *Tacitus* reports of some Germans, they need not pray, fear, hope, for they are secure to their thinking, both from God and men. *Bulco Opiliensis*, sometimes Duke of ⁱ Silesia, was such a one to an hair, hee lived (saith ^k *Aeneas Sylvius*) at † *Uratislavia*, and was so mad to satisfy his lust, that hee beleev'd neither Heaven nor Hell, or that the soul was immortal, but married wives, and turned them up as hee thought fit, did murder and mischief, and what hee list himself. This Duke hath two many followers in our daies: say what you can, dehort, exhort, perswade to the contrary, they are no more moved,

—*quam si dura fulex aut stet Marpesia cautes,*

than so many stocks and stones; tell them of Heaven and Hell, 'tis to no purpose, *laterem lavas*, they answer as *Ataliba* that Indian Prince did Frier Vincent, ^m when hee brought him a book, and told him all the mysteries of salvation, Heaven and Hell were contained in it: hee looked upon it, and said hee saw no such matter, asking withall how hee knew it: they will but scoff at it, or wholly reject it. *Petronius* in *Taetius*, when hee was now by Nero's command bleeding to death, *audiebat amicos nihil referentes de immortalitate anima, ut sapientum placitis, sed levia carmina & faciles ver-*
sus, instead of good counsel, and divine meditations, hee made his friends sing him bawdy verses, and scurrile songs. Let them take Heaven, Paradise, and that future happiness that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meer carnalists, fleshly-minded men, which howsoever they may bee applauded in this life by some few Parasites, and held for worldly wise men, ⁿ *They seem to mee* (saith *Melanthon*) to bee as mad as Hercules was when hee raved and killed his wife and children. A milder sort of these Atheistical spirits there are that profess Religion, but *timide & hesitante*, tempted thereunto out of that horrible consideration of diversity of Religions, which are and have been in the world: (which argument *Campanella*, *Atheismi Triumphati* cap. 9. both urgeth and answers) besides the covetousness, impotence and knavery of Priests, *qua faciunt* (as * *Postellus* observes) *ut rebus sacris minus faciant fidem*; and those religions some of them so phantastical, exorbitant, so violently maintained with equal constancy and assurance, whence they infer, that if there bee so many religious sects, and denied by the rest, why may they not bee all false? or why should this or that bee preferred before the rest? The Scepticks urge this, and

† *M. Monan.*
lib. 1. cap. 4.

* *Orat. Contr.*

Hisp. an. Ne pro-

ximo decessit o-

deum adora-

rent, &c.

* *Talem se ex-*

hibuit, ut nec

in Christum, nec

Mahometem

credere, unde

effectum ut pro-

missa nisi qua-

teus in suum

commodum ce-

derent minime

servaret, nec

ullo scelere pec-

cunatum statueret,

ut suis deside-

ris satisfacere-

ret.

† *Lib. de mor.*

Germ.

ⁱ Or *Breslaw.*

^k *ut que adeo*

insanus, ut nec

inferos, nec su-

peros esse dicat,

animosque cum

corporibus inte-

rire credat, &c.

† *Europa d. sir.*

cap. 24.

^m *Fratres à*

Bry. Awer. par.

6. *librum à*

Vincenzio mo-

nacho datum

abiecit, nihil se

videre ibi hu-

jusmodi dicens,

rogansque unde

hec sciret,

quon de celo

& Tartaro con-

tineri ibi di-

ceret.

ⁿ *Non minus hi*

furum quam

Hercules, qui

conjugem & li-

beros interfecit;

habet hec acas

plura hujusmo-

di videntur in

mensura.

* *De orbis con-*

lib. 1. cap. 7.

† Nonne Romani sine Deo vestro regnant & fruuntur orbe toto, & vos & Deos vestros captivos tenent, &c? Minutius Octavianus.

† Comment. in Genesin copiosus in hoc subiecto.

* Ecce pars vestrum & major & melior alget, fame laborat, & deus patitur, dissimulat, non vult, non potest opitulari suis, & vel invalidus vel iniquus est. Cecilius in Minut. Dum rapiunt mala fata bonos, ignorete fassus, Sollicitor nullos esse putare deos. Ovid.

Vidi ego diis fretos, multos decipi. Plantus Casina act. 2. scen. 5.

† Martialis l. 4. Epig. 21.

* Ser. 30 in 5. cap. ad Ephes. Hic fractis est pedibus, alter fuit, alius ad extremam senectutem progressus omnem vitam paupertate peragit, ille modis gravissimis sunt hac providentia operatus hic superbus, ille mutus, &c.

amongst others it is the conclusion of *Sextus Empericus lib. 8. advers. Mathematicos*: after many Philosophical arguments and reasons *pro* and *con* that there are Gods, and again, that there are no Gods, hee so concludes, *cum tot inter se pugnent, &c. Una tantum potest esse vera*, as *Tully* likewise disputes: Christians say, they alone worship the true God, pity all other sects, lament their case; and yet those old *Greeks* and *Romans* that worshiped the Devil, as the *Chinaes* do now, *Aut Deos Topicos*, their own gods; as *Julian* the Apostate, † *Cecilius* in *Minutius*, *Celsus* and *Porphyrius* the Philosopher object; and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing Common-wealth, better Cities, better Souldiers, better Scholars, better Wits. Their Gods often overcame our Gods, did as many miracles, &c. Saint *Cyril*, *Arnobius*, *Minutius*, with many other antients, of late *Lessius*, *Morneus*, *Grotius de verit. Relig. Christiana*, *Savanarola de verit. fidei Christiana*, well defend, but *Zanchius*, † *Campanella*, *Marinus Marcennus*, *Bozius*, and *Gentillettus* answer all their Atheistical arguments at large. But this again troubles many, as of old, wicked men generally thrive, profess'd Atheists thrive,

* *Nullos esse Deos, inane cælum, Affirmat Selius: probatque, quod se Factum, dum negat hæc, videt beatum;*

There are no Gods, Heavens are toys,
Selius in publick justifies;
Because that whilst hee thus denies
Their Deities, hee better thrives.

This is a prime Argument: and most part your most sincere, upright, honest, and † good men are depressed, *The race is not to the swift, nor the battel to the strong, (Eccles. 9. 11.) nor yet bread to the wise, favour nor riches to men of understanding, but time and chance comes to all.* There was a great plague in *Athens* (as *Thucydides lib. 2. relates*) in which at last every man with great licentiousness did what hee list, not caring at all for Gods or mens Laws. *Neither the fear of God, nor laws of men* (saith hee) *awed any man, because the plague swept all away alike, good and bad; they thence concluded, it was alike to worship or not worship the Gods, since they perished all alike.* Some cavil and make doubts of Scripture it self, it cannot stand with Gods mercy, that so many should bee damned, so many bad, so few good, such have and hold about Religions, all stiff on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other; *It cannot stand with Gods goodness, protection and providence* (as * Saint *Chrysostome* in the Dialect of such discontented persons) *to see and suffer one man to bee lame, another mad, a third poor and miserable all the daies of his life, a fourth grievously tormented with sickness and aches, to his last hour. Are these signs and works of Gods providence, to let one man bee deaf, another dumb? A poor honest fellow lives in disgrace, woe and want, wretched hee is; when as a wicked Caitiff abounds in superfluity of wealth, keeps whores, parasites, and what hee will himself: Audis Jupiter hæc? Talia multa connectentes, longum reprehensionis sermonem erga dei providentiam*

dentiam contextunt. Thus they mutter and object (see the rest of their Arguments in *Marcennus in Genesin*, and in *Campanella*, amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no Religion.

Couzin-germanes to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same (accounting no man a good Scholar that is not an Atheist) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to natural causes, ° contingency of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a peevish Generation of men, that mis-led by Philosophy, and the Devils suggestion, their own innate blindness, deny God as much as the rest, hold all Religion a fiction, opposite to Reason and Philosophy, though for fear of Magistrates, saith † *Vaninus*, they durst not publickly profess it. Ask one of them of what Religion hee is, hee scoffingly replies, a Philosopher, a *Galenist*, an † *Averroist*, and with *Rablais* a Physician, a Peripatetick, an Epicure. In spiritual things God must demonstrate all to sense, leave a pawn with them, or else seek some other creditor. They wil acknowledge nature and fortune, yet not God: though in effect they grant both: for as *Scaliger* defines, *Nature* signifies Gods ordinary power, or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called unnatural: *Fortune* his unrevealed will, and so wee call things changeable that are beside reason and expectation. To this purpose † *Minnius in Octavio*, and † *Seneca* well discourseth with them, *lib. 4. de beneficiis cap. 5, 6, 7.* They do not understand what they say; what is *Nature* but God? call him what thou wilt, *Nature*, *Jupiter*, hee hath as many Names as Offices: it comes all to one pass, God is the fountain of all, the first Giver and Preserver, from whom all things depend, ° *à quo & per quem omnia*,

Nam quodcumque vides Deus est, quocumque moveris,

God is all in all, God is every where, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himself, as mad himself; for hee holds *fatum Stoicum*, that inevitable necessity in the other extream, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremiah* so often thunders, and those Heathen Mathematicians, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian* questionaries, *Novem Judices*, *Albumazer*, *Dorotheus*, &c. and our Countryman † *Estnides*, that take upon them to define out of those great conjunctions of Stars, with *Ptolomeus*, the periods of Kingdomes, or Religions, of all future Accidents, Wars, Plagues, Schisms, Heresies, and what not? all from Stars, and such things, saith *Maginus*, *Qua sibi & intelligentiis suis reservavit Deus*, which God hath reserved to himself and his Angels, they will take upon them to fore-tell, as if Stars were immediate, inevitable causes of all future accidents. *Cesar Vaninus* in his Book *de admirandis natura Arcanis dial. 52. de oraculis* is

° Omnia contingenter fieri volunt. *Melancthon* in *Præceptum primum.*

† *Dial. 1. lib. 4. de admir. nat. Arcanis.*

† *Anima mea sit cum animis Philosophorum.*

† *Deum unum multis designant nominibus, &c.*

† Non intelligis te quum hæc dicis, negare te ipsum nomen dei: quid enim est aliud natura quam Deus?

&c. tot habet appellationes quot muneribus. *Austin.*

* *Principio firmamur.*

more

more free, copious and open in the explication of this Astrological Tenent of *Ptolomy*, than any of our modern Writers, *Cardan* excepted, a true Disciple of his Master *Pomponatius*, according to the doctrine of Peripateticks, hee refers all Apparitions, Prodigies, Miracles, Oracles, Accidents, Alterations of Religions, Kingdomes, &c. (for which hee is soundly lashed by *Marinus Marcennus*, as well hee deserves) to natural causes, (for spirits hee will not acknowledge) to that light, motion, influences of Heavens and Stars, and to the Intelligences that move the Orbs. *Intelligentia qua movet orbem mediante Cælo, &c.* Intelligences do all: and after a long Discourse of Miracles done of old, *si hæc demones possint, cur non & intelligentia cælorum motrices?* And as these great Conjunctions, Aspects of Planets begin or end, vary, are vertical and predominant, so have Religions, Rites, Ceremonies and Kingdomes their beginning, progress, periods, *in Urbibus, Regibus, Religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, & quotidiana docet experientia, ut historias perlegens videbit; quid olim in Gentili lege Fove sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cælestia corpora pro mortalium beneficio religiones adificant; & cum cessat influxus, cessat lex, &c.* And because according to their Tenents, the world is eternal, intelligences eternal, influences of Stars eternal, Kingdomes, Religions, Alterations shall bee likewise eternal, and run round after many Ages, *Atque iterum ad Trojam magnus mittetur Achilles; renascentur Religiones, & Ceremonie, res humana in idem recident, nihil nunc quod non olim fuit, & post sæculorum revolutiones alias est, erit, &c. idem specie,* saith *Vaninus*, non individuo quod *plato* significavit. These (saith mine * Author) these are the Decrees of Peripateticks, which though I recite, *in obsequium Christiana fidei detestor*, as I am a Christian I detest and hate. Thus Peripateticks and Astrologians held in former times, and to this effect of old in *Rome*, saith *Dionysius Halicarnassus*, lib. 7. when those Meteors and Prodigies appeared in the Air, after the banishment of *Coriolanus*, *Men were diversly affected, some said they were Gods just judgements for the execution of that good man, some referred all to natural causes, some to Stars, some thought they came by chance, some by necessity decreed ab initio, and could not bee altered. The two last Opinions of Necessity and Chance were, it seems, of greater note than the rest.*

* *Vaninus dial.*
52. de oraculis.
¶ *Varie homines affecti, alii dei judicium ad tam pii exilium, alii ad naturam referebant, nec ab indignatione dei, sed humanis causis, &c.* 12. Natural. quest. 33.
39.

* *Juv. Sat. 13.*

* *Sunt qui in Fortune jam casibus omnia ponunt, Et mundum credunt nullo rectore moveri, Naturâ volvente vices, &c.*

† *Epist. ad C. Cæsar. Romani olim putabant fortunam regna & imperia dare: Credebant antea mortales fortunam solam opes & honores largiri, idque duabus de causis; primum quod indignus quique dives honoratus, potens, alterum,*

For the first of Chance, as † *Salust* likewise informeth us, those old Romans generally received: They supposed Fortune alone gave Kingdomes and Empires, Wealth, Honours, Offices, and that for two causes, first, because every wicked, base, unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they began upon better advice to think otherwise, that every man made his own fortune. The last of Necessity was *Seneca's* tenent, that God was alligatus causis secundis, so tied to second causes, to that inexorable necessity, that hee could alter nothing of

vix quisquam perpetuo bonis in frui visus. Postea prudentiores didicere fortunam suam quemque fingere. that

that which was once decreed, *sic erat in fatis*, it cannot bee altered, *semel iussit, semper paret Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it, and it must for ever stand good, no prayers; no threats, nor power, nor thunder it self can alter it. *Zeno, Chrysippus*; and those other Stoicks, as you may read in *Tully 2. de divinatione, Gellius, lib. 6. cap. 2. &c.* maintained as much. In all ages, there have been such, that either deny God in all, or in part; some deride him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him. 'Twas so in * *Plato's* times, *Some say there be no gods, others, that they care not for men, a middle sort grant both. Si non sit Deus, unde bona? si sit Deus, unde mala?* So *Cotta* argues in *Tully*, why made hee not all good, or at least tenders not the welfare of such as are good? As the woman told *Alexander*, if hee bee not at leisure to hear Causes, and redress them, why doth hee reign? * *Sextus Empericus* hath many such Arguments. Thus perverse men cavil. So it will ever bee, some of all sorts, good, bad, indifferent; true, false, zealous, Ambodexters, Neutralists, lukewarm Libertines, Atheists, &c. They will see these religious Sectaries agree amongst themselves, bee reconciled all, before they will participate with, or beleieve any: They think in the mean time (which † *Celsus* objects, and whom *Origen* confutes) wee Christians adore a person put to * death, with no more reason than the barbarous *Getes* worshipped *Zamolxis*, the *Cilicians* *Mopsus*, the *Thebans* *Amphiaraus*, and the *Lebadians* *Trophonius*; one Religion is as true as another, new-fangled devices, all for humane respects; great witted *Aristotles* works are as much authentical to them, as Scriptures, subtil *Seneca's* Epistles as Canonical as *Saint Pauls*, *Pindarus* Odes as good as the Prophet *David's* Psalms, *Epictetus* Enchiridion equivalent to wise *Solomons* Proverbs. They do openly and boldly speak this and more, some of them, in all places and companies. ^a *Claudius the Emperour* was angry with Heaven, because it thundered, and challenged *Jupiter* into the field: with what madness, saith *Seneca*? hee thought *Jupiter* could not hurt him, but hee could hurt *Jupiter*. *Diagoras*, *Demonax*, *Epicurus*, *Pliny*, *Lucian*, *Lucretius*,

* 10. de legib. Alii negant esse deos, alii deos non curare res humanas, alii utraq; concedunt.

* Lib. 8. ad mathem.

† Origines contra Celsum l. 3. Nos immerito nobiscum consenseri fuisse declarat. * Crucifixum deum ignominiose *Lucianus* vita *Peregrini* Christum vocat.

^a De ira 16. 34. Iratus celo quod obstreperet, ad pugnam vocans Jovem, quanta dementia? putavit sibi nocere non posse, & senescere tamen Jovi posse.

— Contemptorque Deum *Mezentius*,

professed Atheists all in their times: though not simple Atheists neither, as *Cicogna* proves, lib. 1. cap. 1. they scoffed onely at those Pagan gods, their plurality, base and fictitious Offices. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandal, and there bee those that apologize for *Epicurus*; but all in vain, *Lucian* scoffs at all, *Epicurus* hee denies all; and *Lucretius* his Scholar defends him in it;

* Humana ante oculos fada cum vita jaceret,
In terris oppressa gravi cum religione,
Quae caput à caeli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.

* Lib. 1. l. 1.

When humane kinde was drencht in superstition,
With gasty looks aloft, which frighted mortal men, &c.

Hee

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† Idem status post mortem, ac fuit antequam nasceremur. & Seneca. Idem erit post me quod ante me fuit.

* Lucernæ eadem conditio quum extinguuntur, ac fuit antequam accenderetur; ita & hominis.

† Dissert. cum nunc. syder.

* Campanella cap. 18. Atheism. triumphat.

† Comment. in Genes. cap. 7.

† So that a man may meet an Atheist as soon in his study, as in the street.

* Simonis religio incerto auctore Cracoviae edita 1588. conclusio libri est, Ede itaque, bibes, lude, &c.

Jam deus signum est.

* Lib. de immortal. anime.

† Pag. 645. an. 1238. ad finem Henrici tertii.

Idem Pisterius pag. 743. in compilat. sua.

Hee alone as another *Hercules*, did vindicate the world from that Monster. *Uncle* † *Pliny*, lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55. in express words denies the Immortality of the Soul. * *Seneca* doth little less, lib. 7. epist. 55. ad *Lucilium*, & lib. de consol. ad *Martiam*, or rather more. Some Greek Commentators would put as much upon *Job*, that hee should deny the resurrection, &c. whom *Pineda* copiously confutes, in cap. 7. *Job* vers. 9. *Aristotle* is hardly censured of some, both Divines and Philosophers. *S. Justine* in *Paranetica* ad gentes, *Greg. Nazianzen.* in disput. adversus *Eun.* *Theodoret.* lib. 5. de curat. grac. affect. *Origen.* lib. de principiis. *Pomponatius* justifies in his Tract (so stiled at least) *De immortalitate Animæ*, *Scaliger*, (who would for-swear himself at any time, saith *Patritius*, in defence of his great Master *Aristotle*) and *Dandinus* lib. 3. de animâ, acknowledge as much. *Averroes* oppugnes all spirits and supream powers, of late *Brunus*, (infælix *Brunus*, † *Kepler* calls him) *Machiavel*, *Cesar Vannius* lately burned at *Tolouse* in France, and *Pet. Aretine*, have publickly maintained such Atheistical Paradoxes, * with that Italian *Bocase*, with his Fable of three Rings, &c. ex quo inferri hand posse inter-nosci, quæ sit verior Religio, *Judaica*, *Mahometana*, an *Christiana*, quoniam eadem signa, &c. † *Marinus Mercennus* suspects *Cardan* for his subtilties, *Campanella*, and *Charrons* Book of Wisdome, with some other Tracts, to favour of † *Atheism*: but amongst the rest that pestilent Book de tribus mundi impostoribus, quem sine horrore (inquit) non legas, & mundi Cymbalum dialogis quatuor contentum, Anno 1538. auctore *Peresio*, Parisiis excusum *, &c. And as there have been in all ages such blasphemous spirits, so there have not been wanting their Patrons, Protectors, Disciples and Adherents. Never so many Atheists in Italy and Germany, saith † *Colerus*, as in this age: the like complaint *Mercennus* makes in France, 50000 in that one City of *Paris*. *Frederick* the Emperour, as † *Matthew Paris* records, licet non sit recitabile (I use his own words) is reported to have said, Tres prestigiatōres, *Moses*, *Christus*, & *Mahomet*, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse. (Henry the *Lansgrave* of *Hessen* heard him speak it) Si principes imperii institutioni meæ adharerent, ego multo meliorem modum credendi & vivendi ordinarem.

To these professed Atheists wee may well add that impious and carnal crew of worldly-minded men, impenitent sinners, that go to Hell in a lethargy, or in a dream, who though they bee professed Christians, yet they will *Nulla pallefcere culpa*, make a conscience of nothing they do, they have cauterized consciences, and are indeed in a reprobate sense, past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even with greediness, *Ephes. 4. 19.* They do know there is a God, a day of Judgement to come, and yet for all that, as *Hugo* saith, ita comedunt ac dormiunt, ac si diem judicii evasissent; ita ludunt ac rident, ac si in cælis cum Deo regnarent: they are as merry for all the sorrow, as if they had escaped all dangers, and were in Heaven already:

† *Virg.*

—† Metus omnes, & inexorabile fatum
Subjicit pedibus, strepitumque Acherontis avari.

Those

Those rude Ideots and ignorant persons, that neglect and contemn the means of their salvation, may march on with these, but above all others, those *Herodian* temporizing States-men, politick Machiavillians and Hypocrites, that make a shew of Religion, but in their hearts laugh at it.

Simulata sanctitas duplex iniquitas; they are in a double fault, *that fashion themselves to this world*, which ² Paul forbids, and like Mercury the Plu-² Rom. 12. 2.
net, are good with good, bad with bad. When they are at Rome, they do there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines*, *Formalists*, *Ambodexters*, luke-warm *Laodiceans*. ^a All their study is to please, and their god is their commodity, their labour to satisfy their lusts, and their indeavours to their own ends. ^a Omnis Ari-
Whatsoever they pretend, or in publick seem to do, ^b *With the fool, in* ^b *stippum decuit*
their hearts, they say there is no God. ^c *color, & status*
^c *et res.*
^b *Plal. 13. 1.*

Hens in — de Fove quid sentis?

Their words are as soft as Oyle, but bitterness is in their hearts, like ^c *Alexander* the Sixth, so cunning dissemblers, that what they think, they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressors, as most are, no bribers, no simoniacal Contractors, no such ambitious, lascivious persons, as some others are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*; they rise sober, and go sober to bed, plain dealing, upright honest men, they do wrong to no man, and are so reputed in the worlds esteem at least, very zealous in Religion, very charitable, meek, humble, peace-makers, keep all duties, very devout, honest, well spoken of, beloved of all men: but hee that knows better how to judge, hee that examines the heart, saith, they are Hypocrites, *Gor dolo plenum; sonant vitium percussa malignè*; they are not sound within. As it is with Writers ^a oftentimes, *Plus sanctimonia in libello, quam libelli authore*, more holiness is in the Book, than in the Author of it: So 'tis with them, many come to Church with great Bibles, whom *Cardan* said, hee could not chuse but laugh at, and will now and then *dare operam Augustino*, read *Austin*, frequent Sermons, and yet professed Usurers, meer Gripes, *tota vite ratio Epicurea est*; all their life is Epicurism and Atheism, come to Church all day, and lie with a Curtesan at night.

Qui Curios simulant & Bacchanalia vivunt;

They have *Esaus* hands, and *Jacobs* voice; Yea, and many of those holy Friars, sanctified men, *Cappam*, saith *Hierom*, *& cilicium induunt, sed intus latronem tegunt*. They are wolves in sheeps-clothing;

Introrsum turpes, speciosi pelle decorâ,

Fair without, and most foul within. ^c *Latet plerumque sub tristi ami-* ^c *Hierom,*
ctu lascivia, & deformis horror vili veste tegitur; oft-times under a mourning weed lies lust it self, and horrible vices under a poor coat. But who can examine all those kindes of Hypocrites, or dive into their hearts? If wee may guess at the tree by the fruit, never so many as in these daies; shew mee a plain dealing true honest man; *Et pudor, & probitas, & timor omnis abest*. Hee that shall but look into their lives, and

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see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this Age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurisantes iram Dei*. Besides all such as are *in deos contumeliosi*, blaspheme; contemn, neglect God, or scoff at him, as the Poets feign of *Salmones*, that would in derision imitate *Jupiters* Thunder, hee was precipitated for his pains, *Jupiter intonuit contra, &c.* so shall they certainly rue it in the end (* *in se spuit, qui in cælum spuit*) their doom's at hand, and Hell is ready to receive them.

* Senec. consol.
ad Polyb. c. 21.

Some are of Opinion, that it is in vain to dispute with such Atheistical spirits; in the mean time, 'tis not the best way to reclaim them. Atheism, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptomes, occasions, and must have several cures and remedies. 'Tis true, some deny there is any God, some confess, yet beleeve it not, a third sort confess and beleeve, but will not live after his Laws, Worship and obey him: others allow God and Gods subordinate, but not one God, no such general God, *non talem deum*, but several Topick Gods for several places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.

To describe them in particular, to produce their Arguments and reasons, would require a just volume, I refer them therefore that expect a more ample satisfaction, to those subtil and elaborate Treatises, devout and famous Tracts of our learned Divines (Schoolmen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &c. out of the strength of wit and Philosophy bring irrefragable Arguments to such as are ingenious and well disposed; at the least, answer all cavils and objections to confute their folly and madness, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind; though to small purpose many times. Amongst others consult with *Julius Caesar Lagalla* professor of Philosophy in Rome, who hath written a large Volume of late to confute Atheists: of the Immortality of the Soul, *Hierom. Montanus de immortalitate Animæ*: *Lelius Vincentius* of the same subject: *Thomas Giaminus*, and *Franciscus Collius de Paganorum animabus post mortem*, a famous Doctor of the *Ambrosian* Colledge in *Millain*. Bishop *Fotherby* in his *Atheomastix*, Doctor *Dove*, Doctor *Jackson*, *Abernethy*, *Corderoy* have written well of this subject in our mother tongue: In Latine, *Celerus*, *Zanchinus*, *Paleareus*, *Illyricus*, † *Philippus*, *Faber Faventinus*, &c. But *instar omnium*, the most copious confuter of Atheists, is *Marinus Marcennus* in his Commentaries on *Genesis*: with * *Campanella's Atheismus Triumphatus*. Hee sets down at large the causes of this brutish passion (seventeen in number I take it) answers all their Arguments and Sophisms, which hee reduceth to twenty six heads, proving withall his own Assertion,

† Disput. 4.
Philosophia ad-
ver. Atheos. Vc-
netiis 1627.
quarto.

* Edit. Romæ
fol. 1631.

There

There is a God, such a God, the true and sole God, by five and thirty reasons. His Colophon is how to resist and repress Atheism, and to that purpose hee adds four especial means or waies, which who so will may profitably peruse.

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SUBJECT. 2.

Despair.

Despairs, Equivocations, Definitions, Parties and Parts affected.



Here bee many kindes of desperation, whereof some bee holy, some unholy, as^f one distinguisheth; that unholy hee defines out of Tally, to bee *Aegritudinem animi sine ulla rerum expectatione meliore*, a sickness of the soul without any hope or expectation of amendment: which commonly succeeds fear; for whilst evil is expected, wee fear; but when it is certain, wee despair. According to *Thomas 2. 2a. distinct. 40. art. 4.* it is *Recessus à re desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either yeeld to the passion by death it self, or else attempt impossibilities, not to bee performed by men. In some cases, this desperate humour is not much to be discommended, as in Wars it is a cause many times of extraordinary valour; as *Joseph. lib. 1. de bello Jud. cap. 14.* *L. Danaus in Aphorif. polit. p. 226.* and many Politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent Company become Conquerours in a moment.

^f Abernethy
c. 24. of his
physick of the
Soul.

Una salus victis nullam sperare salutem.

In such courses when they see no remedy, but that they must either kill or bee killed, they take courage, and oftentimes *prater spem*, beyond all hope vindicate themselves. Fifteen thousand *Locrenses* fought against a hundred thousand *Crotonienses*, and seeing now no way but one, they must all die, † thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their Enemies. *Nec alia causa victoriae* (saith *Justin.* mine Author) *quam quod desperaverant.* William the Conqueror, when hee first landed in England, sent back his ships, that his Souldiers might have no hope of retiring back. ‡ *Bodine* excuseth his Countrymens overthrow at that famous Battel at *Agencourt*, in Henry the Fifth his time (*cui simile*, saith *Froissard*, *tota historia producere non possit*, which no History can parallel almost, wherein one handful of *Englishmen* overthrew a Royal Army of *French-men*) with this refuge of despair, *pauca desperati*, a few desperate fellows being compassed in by their Enemies, past all hope of life, fought like so many Devils; and gives a caution, that no souldiers hereafter set upon desperate persons,

† *Omissa spe victoria in destitutam mortem conspirant, tantusq; ardor singulos cepit, ut victores se putarent si non inulti morerentur.* *Justin. l. 20. § Method. hist. cap. 5.*

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† *Hofli abire
volenti iter mi-
nime interfein-
das, &c.*

* *Poster volum.*

h *Super præcep-
tum primum de
Relig. & parti-
bus ejus. Non
loquor de omni
desperatione,
sed tantum de
ea qua despera-
re solent homi-
nes de deo; oppo-
nitur Spei, &
est peccatum
gravissimum,
&c.*

i *Lib. 5. tit. 21.
de regis insti-
tut. Omnium
perturbationum
deteriora.*

k *Reprobi usq;
ad finem perti-
naciter perse-
stunt. Zanchius.*

l *Vitium ab in-
fidelitate pro-
fisciscens.*

m *Abernetbie.*

which after † *Frontinus* and *Vigeti*, *Guicciardine* likewise admonish-
eth; *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his
way. Many such kinds there are of desperation, when men are past
hope of obtaining any suit, or in despair of better fortune; *Desperatio
facit Monachum*, as the saying is, and desperation causeth death it self;
how many thousands in such distress have made away themselves,
and many others? For hee that cares not for his own, is Master of ano-
ther mans life. A *Tuscan* South-sayer, as * *Paterculus* tells the story, per-
ceiving himself and *Fulvius Flaccus* his dear friend, now both carried
to prison by *Opimius*, and in despair of pardon; seeing the young man
weep, *quin tu potius hoc inquit facis*, do as I do; and with that knockt
out his brains against the door-cheek, as hee was entring into Prison,
protinusque illiso capite in carceris januam effuso cerebro expiravit, and so
desperately died. But these are equivocal, unproper. When I speak
of despair; saith h *Zanchy*, I speak not of every kinde, but of that alone
which concerns God. It is opposite to hope, and a most pernicious sin;
wherewith the Devil seeks to entrap men. *Musculus* makes four kinds of
Desperation, of God, our selves, our Neighbour, or any thing to bee
done; but this division of his may bee reduced easily to the former:
all kinds are opposite to hope, that sweet Moderator of Passions, as
Simonides calls it; I do not mean that vain hope which phantasti-
cal fellows feign to themselves, which according to *Aristotle* is in-
sonnium vigilantium, a waking dream; but this Divine hope which
proceeds from confidence, and is an Anchor to a floating soul; *spes alit
agricolas*, even in our temporal affairs, hope revives us, but in spiri-
tual it further animateth; and were it not for hope, wee of all others
were the most miserable, as *Paul* saith, in this life; were it not for hope, the
heart would break; for though they bee punished in the sight of men, (*Wis-
dom 3. 4.*) yet is their hope full of immortality: yet doth it not so reare,
as Despair doth deject; this violent and lowre passion of Despair,
is of all perturbations most grievous, as i *Patritius* holds. Some
divide it into final and temporal; k final is incurable, which befall-
eth Reprobates; temporal is a rejection of hope and comfort for a
time; which may befall the best of Gods children, and it commonly
proceeds l from weakness of Faith, as in *David*, when hee was oppressed,
hee cried out, *O Lord, thou hast forsaken mee*, but this for a time. This
ebbs and flows with hope and fear; it is a grievous sin howso-
ever: although some kinde of Despair bee not amiss; when, saith *Zan-
chius*, wee despair of our own means, and rely wholly upon God:
but that species is not here meant. This pernicious kind of desperation
is the subject of our Discourse, *homicida anima*, the murderer of the
soul, as *Anst*in terms it, a fearful passion, wherein the party oppres-
sed thinks hee can get no ease but by death, and is fully resolved to of-
fer violence unto himself, so sensible of his burthen, and impatient of
his cross, that hee hopes by death alone to bee freed of his calamity
(though it prove otherwise) and chuseth with *Job 6. 8, 9. 17. 5.* Rather
to bee strangled and die, than to bee in his bonds. m The part affected is the
whole soul, and all the faculties of it; there is a privation of joy, hope,
trust, confidence, of present and future good, and in their place succeed
fear,

fear, sorrow, &c. as in the Symptomes shall bee shewed: The heart is grieved, the conscience wounded, and the mind eclyps'd with black fumes arising from those perpetual terrours.

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SUBJECT. 3.

Causes of Despair, the Devil, Melancholy, Meditation, Distrust, weakness of Faith, rigid Ministers, Misunderstanding Scriptures, guilty-consciences, &c.



He principal agent and procurer of this mischief, is the Devil, those whom God forsakes, the Devil, by his permission, laies hold on. Sometimes hee persecutes them with that worm of conscience, as he did Judas, ⁿ Saul, and others. The Poets call it *Nemesis*, but it is indeed Gods just judgement, *sero sed serio*, hee strikes home at last, and setteth upon them as a thief in the night, *1 Thes. 2.* ^o This tempo- ^o *1 Sam. 2. 16.* ^o *Psal. 38.*

rary passion made David cry out, Lord, rebuke mee not in thine anger, neither chasten mee in thine heavy displeasure, for thine arrows have light upon mee, &c. There is nothing sound in my flesh, because of thine anger. Again, I roar for the very grief of my heart; and *Psal. 22.* My God, my God, why hast thou forsaken mee, and art so far from my health, and the words of my crying? I am like to water poured out, my bones are out of joynt, mine heart is like wax, that is molten in the midst of my bowels. So *Psal. 88. 15.* and *16. vers.* and *Psal. 102.* I am in misery, at the point of death, from my youth I suffer thy terrours, doubting for my life, thine indignations have gone over mee, and thy fear hath cut mee off. Job doth often complain in this kinde; and those God doth not assist, the Devil is ready to try and torment, still seeking whom hee may devour. If hee finde them merry, saith Gregory, hee tempts them forthwith to some dissolute act; if pensive and sad, to a desperate end. *Aut suadendo blanditur, aut minando terret*, sometimes by fair means, sometimes again by foul, as hee perceives men severally inclined. His ordinary engine by which hee produceth this effect, is the melancholy humour it self, which is *Balncum Diaboli*, the Devils bath; and as in Saul, those evil spirits get in, ^P as it were, and take possession of us. ^P Black choler is a shooing-horn, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despair, for that such men are most apt by reason of their ill-disposed temper, to distrust, fear, grieve, mistake, and amplifie whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexionem melancholicam* (saith Navarrus cap. 27. num. 282. Tom. 2. cas. conscien.) The body works upon the mind, by obfuscating the spirits and corrupted instruments, which ^q Perkins illu- ^q *Cases of con-* strates by simile of an Artificer, that hath a bad tool, his skill is good, ability correspondent, by reason of ill tools his work must needs bee lame and unperfect. But melancholy and despair, though often, do not alwaies concur; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and grief,

Vers. 9.

Vers. 14.

^P *Inmiscuit se mali genii, Lem. lib. 1. cap. 16.*

^q *Cases of conscience. l. 1. 16.*

† Tract. Melan.
cap. 33. & 34.
C. 3. de me-
tis alien. Deo
minus se curæ
esse, nec ad sa-
lutem prædesti-
natos esse.
Ad desperatio-
nem sepe ducit
hæc melancholia,
& est fre-
quentissima ob
supplicii metum
æternumque
judicium; ma-
ror & metus in
desperationem
plerumque de-
sunt.
† Comment. in
1. cap. Gen. artic.
3. Quia impii
florēt, boni op-
primuntur &c.
alii ex con-
sideratione hujus
seriæ despera-
bundus.
* Lib. 2. c. 17.
Damaatam se
putavit, & per
quatuor menses
gehennæ penam
sentire.
u 1566. ob tri-
ticum diutius
servatum con-
scientiæ stimu-
lis agitur,
&c.
* Tom. 2. c. 27.
num. 282. Con-
versatio cum
scrupulosis, vi-
giliæ, jejunia.
* Solitarios &
superstitiosos
plerumque exa-
gitat conscientia,
non mercatores,
lenones, canpo-
nes, seneca-
tores, &c.
largiorem hi
nasti sunt con-
scientiam. Ju-
venes plerumque
conscientiam
negligunt, senes
autem, &c.

⁊ Annon sentis
julpbur inquit?

grief, but this torment procures them an all extremity of bitterness; much melancholy is without affliction of conscience, as † *Bright* and *Perkins* illustrate by four reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terrour of conscience. † *Felix Plater* so found it in his observations, *de melancholicis alii damnatos se putant, Deo curæ non sunt, nec prædestinati, &c.* They think they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious; and 'tis common to be seen, *Melancholy for fear of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they be immoderate, end often with it.* Intolerable pain and anguish, long sickness, captivity, misery, loss of goods, loss of friends, and those lesser griefs do sometimes effect it, or such dismal accidents. *Si non statim relevantur*, faith † *Mercennus*, *dubitant an sit Deus*, if they be not eased forthwith, they doubt whether there be any God, they rave, curse, and are desperately mad, because good men are oppressed, wicked men flourish, they have not as they think to their desert; and through impatience of calamities are so misaffected. *Democritus* put out his eyes, *ne malorum civium prosperos videret successus*, because hee could not abide to see wicked men prosper, and was therefore ready to make away himself, as * *Agellius* writes of him. *Felix Plater* hath a memorable example in this kinde, of a Painters wife in *Basil*, that was melancholy for her sons death, and for melancholy became desperate, shee thought God would not pardon her sins, and for four months, still raved, that shee was in hell fire, already damned. When the humour is stirred up, every small object aggravates and incenseth it, as the parties are addicted. " The same Author hath an example of a merchant-man, that for the loss of a little wheat, which hee had over-long kept, was troubled in conscience, for that hee had not sold it sooner, or given it to the poor, yet a good Scholar and a great Divine; no perswasion would serve to the contrary; but that for this fact hee was damned; in other matters very judicious and discreet. Solitariness, much fasting, divine meditations, and contemplations of Gods judgments, most part accompany this melancholy, and are main causes, as * *Navarrus* holds; to converse with such kinde of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas inedias, studia & meditationes cælestes, de rebus sacris & religione semper agitant, &c.* Many (faith *P. Forestus*) through long fasting, serious meditations of heavenly things, fall into such fits; and as *Lemnius* adds, lib. 4. cap. 21. * *If they be solitary given, superstitious, precise, or very devout: seldome shall you find a Merchant, a Souldier, an Inne-keeper, a Band, an Host, an Usurer so troubled in minde, they have cheeverel consciences that will stretch, they are seldome moved in this kinde or molested: young men and middle age are more wild, and less apprehensive; but old folks, most part, such as are timorous and religiously given.* *Pet. Forestus observat. lib. 10. cap. 12. de morbis cerebri*, hath a fearful example of a Minister, that through precise fasting in Lent, and overmuch meditation, contracted this mischief, and in the end became desperate, thought hee saw devils in his chamber, and that hee could not be saved; hee smelled nothing, as hee said, but fire and brimstone, was already in hell, and would ask them still, if they did not smell as much. I told him hee was melancholy

melancholy, but hee laughed mee to scorn, and replied, that hee saw devils, talked with them in good earnest, would spit in my face, and ask mee if I did not smell brimstone, but at last hee was by him cured. Such another story I finde in *Plater observat. lib. 1.* A poor fellow had done some foul offence, and for fourteen daies would eat no meat, in the end became desperate, the Divines about him could not ease him, ² but so hee died. Continual meditation of Gods judgements troubles many, *Multi ob timorem futuri judicii, saith Gnatinerius cap. 5. tract. 15. & suspicionem desperabundi sunt:* David himself complains that Gods judgements terrified his Soul, *Psal. 119. part. 16, vers. 8. My flesh trembleth for fear of thee, and I am afraid of thy judgements. Quoties diem illum cogito* (saith ² Hierome) *toto corpore contremisco*, I tremble as often as I think of it. The terrible meditation of hell-fire, and eternal punishment, much torments a sinful silly soul. What's a thousand years to eternity? *Ubi mæror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine*, a finger burnt by chance wee may not indure, the pain is so grievous, wee may not abide an hour, a night is intollerable; and what shall this unspeakable fire then bee that burns for ever, innumerable infinite millions of years, *in omne ævum, in æternum?* O eternity!

* *Æternitas est illa vox,
Vox illa fulminatrix,
Tonitruis minacior,
Fragoribusq; cæli,
Æternitas est illa vox,
---metâ carens & ortu, &c.*

*Tormenta nulla territant,
Quæ finiuntur annis;
Æternitas, æternitas
Versat coquitq; pectus:
Anget hæc pœnas indies,
Centuplicatq; flammæ, &c.*

² Desperabundus misere perit.

² In 17 Johannis. Non pauci se cruciant, & excarnificant in tantum, ut non parum ab sint ab insania, neq; tamen aliud hæc mentis anxietate efficiunt, quam ut diabolo potestatem faciant ipsos per desperationem ad inferos producendi.

² Drexelius Nicet. lib. 2. cap. 11.

This meditation terrifies these poor distressed souls, especially if their bodies bee predisposed by melancholy, they religiously given, and have tender consciences, every small object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, *Many are called, few are chosen. Not every one that saith Lord. Fear not little flock. Hee that stands, let him take heed lest hee fall. Work out your salvation with fear and trembling. That night two shall bee in a bed, one received, the other left. Straight is the way that leads to Heaven, and few there are that enter therein.* The parable of the seed, and of the sower, some fell on barren ground, some was choaked. Whom hee hath predestinated, hee hath chosen. Hee will have mercy on whom hee will have mercy. *Non est volentis nec currentis, sed misereantis Dei.* These and the like places terrifie the souls of many; election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, sollicitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, Gods secrets; they will know more than is revealed by God in his word, humane capacity, or ignorance can apprehend, and too importunate inquiry after that which is revealed; mysteries, ceremonies, observation of Sabbaths, laws, duties, &c. with many such which the Casuists discuss, and School-men broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing;

^b Ecclesiast. l. 1.
 Hand scio an
 majus disci-
 men ab his qui
 blandiuntur, an
 ab his qui terri-
 tant: ingens u-
 trinq; pericu-
 lum: alii ad se-
 curitatem du-
 cunt, alii affli-
 ctionum magni-
 tudine mentem
 absorbent, & in
 desperationem
 trahunt.
^c Bern. sup. 16.
 Cant. 1. Alterum
 sine altero pro-
 ferre non expe-
 dit: recordatio
 solius judicii in
 desperationem
 precipitat, &
 misericordia
 fallax ostenta-
 tio pessimam ge-
 nerat securita-
 tem,
^a In Luc. hom.
 103. Exigunt
 ab aliis chari-
 tatem, benefi-
 centiam, cum
 ipsi nil spectent
 præter libidi-
 nem, invidiam,
 avaritiam.
^e Leo decimus.

doing, and so fall into this gulf. *They doubt of their Election, how they shall know it, by what signs. And so far forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Devil by Desperation to carry them to Hell;* but the greatest harm of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: ^b *and do more harm in the Church (saith Erasmus) than they that flatter; great danger on both sides, the one lulls them asleep in carnal security, the other drives them to despair.* Whereas ^c S. Bernard well adviseth, *Wee should not meddle with the one without the other, nor speak of judgement without mercy; the one alone brings Desperation, the other Security.* But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no salvation, no balsome for their diseased souls, they can speak of nothing but reprobation, hell-fire, and damnation, as they did, *Luke 11. 46.* lade men with burdens grievous to bee born, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens souls with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to ^d *require charity*, as *Brentius* observes, of others, *bounty, meekness, love, patience, when they themselves breathe out nought but lust, envy, covetousness.* They teach others to fast, give alms, do penance, and crucifie their minde with superstitious observations, bread and water, hair-cloaths, whips, and the like, when they themselves have all the dainties the world can afford, lye on a down-bed with a Curtesaw in their arms: *Heu quantum patimur pro Christo*, as ^e *hee said, what a cruel tyranny is this, so to insult over and terrifie mens souls!* Our indiscreet Pastors many of them come not far behinde, whilest in their ordinary Sermons they speak so much of election, predestination, reprobation, *ab aeterno*, subtraction of grace, præterition, voluntary permission, &c. by what signs and tokens they shall discern and try themselves, whether they bee Gods true children elect, *an sint reprobi, prædestinati, &c.* with such scrupulous points, they still aggravate sin, thunder out Gods judgements without respect, intempestively rail at, and pronounce them damned in all auditories, for giving so much to sports and honest recreations, making every small fault and thing indifferent an irremissible offence, they so rent, tear, and wound mens consciences, that they are almost mad, and at their wits ends.

These bitter potions (saith ^f Erasmus) are still in their mouths, nothing but gall and horror, and a mad noise, they make all their auditors desperate: many are wounded by this means, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow Sermons, frequent Lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complain of *Parsons Resolution*, and other books of like nature (good otherwise) they are too tragical, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kinde.

The last and greatest cause of this malady, is our own conscience, sense

sense of our sins, and Gods anger justly deserved, a guilty conscience for some foul offence formerly committed, 699

† ——— *O miser Oreste, quid morbi te perdit?*

† Euripides.

Or: *Conscientia, Sum enim mihi conscius de malis perpetratis.*

A good conscience is a continual feast, but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so *Pierius* in his *Hieroglyph.* compares it) another hell. Our conscience, which is a great ledgier book, wherein are written all our offences, a register to lay them up, (which those *Egyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grindes our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn our own selves. ^h *Sin lies at door,* ^h *Gen 4.* &c. I know there bee many other causes assigned by *Zanchius*, ⁱ *Musculus*, and the rest, as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, ^k *Instar ulceris corpus jugiter percellens*: This scrupulous conscience (as ^l *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, *accuse themselves, and aggravate every small offence, when there is no such cause, misdoubting in the mean time Gods mercies, they fall into these inconveniences.* The Poets call them ^m *Furies*, *Dire*, but it is the conscience alone which is a thousand witnesses to accuse us,

^s *Pierius.*

^h *Gen 4.*
ⁱ *9* Causes
Musculus
makes,

^k *Plutarch.*

^l *Alios misere castigat plena scrupulis conscientia, nodum in serpo quarunt, & ubi nulla causa subest misericordie divine diffident, se orco destinant.*

^m *Caelius lib. 6.*

ⁿ *Juvenal.*

* *Nocte dieq; suum gestant in pectore testem.*

A continual testor to give in evidence, to empanel a Jury to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bayliff to carry us, a Serjeant to arrest, an Attourney to plead against us, a gaolour to torment, a Judge to condemn, still accusing, denouncing, torturing and molesting. And as the statue of *Juno* in that holy city neer *Euphrates* in * *Assyria* will look still towards you, sit where you will in her temple, shee stares full upon you, if you go by, shee follows with her eye, in all sites, places, conventicles, actions, our conscience will bee still ready to accuse us. After many pleasant daies, and fortunate adventures, merry tides, this conscience at last doth arrest us. Well hee may escape temporal punishment; ⁿ bribe a corrupt judge, and avoid the censure of law, and flourish for a time; for ^o *who ever saw* (saith *Chrysostome*) *a covetous man troubled in minde when hee is telling of his mony, an adulterer mourn with his mistress in his arms? wee are then drunk with pleasure, and perceive nothing*: yet as the prodigal Son had dainty fare, sweet musick at first, merry company, jovial entertainment, but a cruel reckoning in the end, as bitter as wormwood, a fearful visitation commonly follows. And the devil that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as hee did by *Cain* and *Judas*, to bring them to despair; every small circumstance before neglected and contemned, will now amplifie it self, rise up in judgement and accuse, the dust of their shooes, dumb creatures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did bear

* *Lucian de dea Syria. Si adstiteris, te afficit: si transeas, visu te sequitur.*

ⁿ *Prima hac est ultio, quod se Judice nemo nocens absolvitur, improba quamvis gratia fallacis praetoris vicerit urnam.* *Juvenal.*

^o *Quis unquam vidit avarum ringi, dum lucrum adest, adulterum dum positur voto, lugere in perpetrando scelere? voluptate sumus ebrii, proinde non sentimus, &c.*

witnels,

witness, to torment their souls for their sins past. Tragical examples in this kinde are too familiar and common: *Adrian, Galba, Nero, Otho, Vitellius, Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them. ^a *Kennectus* King of *Scotland*, when hee had murdered his Nephew *Malcolme* King *Duffes* son, Prince of *Cumberland*, and with counterfeit tears and protestations dissembled the matter a long time, ^b at last his conscience accused him, his unquiet soul could not rest day or night, hee was terrified with fearful dreams, visions, and so miserably tormented all his life. It is strange to read what ^c *Cominaus* hath written of *Lewes* the 11. that *French* King, of *Charles* the 8. of *Alphonsus* King of *Naples*, in the tury of his passion how hee came into *Sicily*, and what pranks hee plaid. *Guicciardine* a man most unapt to beleieve lyes, relates how that *Ferdinand* his fathers ghost who before had died for grief, came and told him, that hee could not resist the *French* King, hee thought every man cried *France, France*; the reason of it (saith *Cominaus*) was, because hee was a vile tyrant, a murderer, an oppressour of his subjects, hee bought up all commodities, and sold them at his own price, sold Abbies to Jews and Falconers; both *Ferdinand* his father, and hee himself, never made conscience of any committed sin; and to conclude, saith hee, it was impossible to do worse than they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero, Otho, Galba*, so persecuted with spirits in every house they came, but for their murders which they had committed? ^d Why doth the devil haunt many mens houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their pallaces, but because of their several villanies? Why had *Richard* the 3. such fearful dreams, saith *Polydor*, but for his frequent murders? Why was *Herod* so tortured in his minde? because hee had made away *Mariamne* his wife. Why was *Theodoricus* the King of the *Gothes* so suspicious, and so affrighted with a fish head alone, but that hee had murdered *Symmachus*, and *Boethius* his son in law, those worthy *Romans*? *Calius lib. 27. cap. 22.* See more in *Plutarch*, in his tract *De his qui sero à Numine puniuntur*, and in his book *De tranquillitate animi*, &c. Yea, and sometimes GOD himself hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation *Perkins* calls it it, *Cas. conf. lib. 1. cap. 8. sect. 1.*) to punish them for their sins. God the avenger, as ^e *David* terms him, *ultor a tergo Deus*, his wrath is apprehended of a guilty soul, as by *Saul* and *Judas*, which the Poets expressed by *Adrastia*, or *Nemesis*:

*Assequitur Nemesisq; virum vestigia servat,
Ne malè quid facias.*

^f *Regina causarum & arbitra rerum, nunc erectas cervices opprimit, &c.*

^g *Alex. Gaguinus catal. reg. Pol.*

And shee is, as ^f *Ammianus lib. 14.* describes her, the *Queen of causes*, and *moderator of things*, now shee puls down the proud, now shee rears and encourageth those that are good; hee gives instance in his *Eusebius; Nicephorus lib. 10. cap. 35. eccles. hist.* in *Maximinus* and *Julian*. Fearful examples of Gods just judgment, wrath and vengeance, are to bee found in all histories, of some that have been eaten to death with Rats and Mice, as ^g *Popelius* the second King of *Poland*, anno. 830. his wife and children; the

^a *Buchanan. lib. 6. Hist. Scot.*
^b *Animus conscientia sceleris inquietus, pulchrum admisti gaudium, sed semper vexatus noctu & interdus per somnum visis horrore plenis pertremfactus, &c.*
^c *De bello Neapol.*

^d *Thireus de locis infestis, part. 1. cap. 2. Nero's mother was still in his eyes.*

^e *Psal 44. 1.*

the like story is of *Hatto* Archbishop of *Meniz*, *Ann.* 969. so devoured by these vermine, which howsoever *Serrarius* the Jesuite *Mogunt. rerum lib. 4. cap. 5.* impugn by 22 arguments, *Tritemius*, ^u *Munster*, *Magdeburgenses*, and many others relate for a truth. Such another example I finde in *Geraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

^u *Cosmog. Munster. & Magde.*

And yet for all these terrours of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearful malady in other Religions, I see no reason at all why a Papist at any time should despair, or bee troubled for his sins, for let him bee never so dissolute a Caitiff, so notorious a villain, so monstrous a sinner, out of that Treasure of Indulgences and merits of which the Pope is Dispensator, hee may have free pardon, and plenary remission of all his sins. There bee so many general pardons for ages to come, 40000 years to come, so many Jubilies, so frequent Gaol-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in severall Churches, so many Altars consecrated to this purpose, that if a man have either mony or friends, or will take any pains to come to such an Altar, hear a Mass, say so many *Pater-nosters*, undergo such and such penance, hee cannot do amiss, it is impossible his mind should bee troubled, or hee have any scruple to molest him. Besides that *Taxa Camera Apostolica*, which was first published to get mony in the daies of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sin, and provoke him to offend, mee thinks, that otherwise would not) such comfortable remission, so gentle and parable a pardon, so ready at hand, with so small cost and suit obtained, that I cannot see how hee that hath any friends amongst them (as I say) or mony in his purse, or will at least to ease himself, can any way miscarry or bee misaffected, how hee should bee desperate, in danger of damnation, or troubled in mind. Their ghostly Fathers can so readily apply remedies, so cunningly string and unstring, winde and unwind their devotions, play upon their consciences with plausible speeches, and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

SUBJECT. 4.

Symptomes of Despair, Fear, Sorrow, Suspition, Anxiety, Horror of conscience, fearful dreams and visions.



AS Shoo-makers do when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes, these of Despair are most violent, tragical and grievous, far beyond the rest, not to bee expressed, but negatively, as it is privation of all happiness, not to bee endured; for a wounded

† Plinius cap.
10. l. 35. Con-
sumptis affecti-
bus, Agamem-
nonis caput ve-
lavit, ut omnes
quem possent,
maximum mœ-
rorem in virgi-
nis patre cogi-
tarent

wounded spirit who can bear it? Prov. 18. 19. What therefore † *Timanthes*, did in his picture of *Iphigenia*, now ready to be sacrificed, when hee had painted *Chalcas* mourning, *Ulysses* sad, but most sorrowful *Menelaus*, and shewed all his art in expressing variety of affections, hee covered the maids father, *Agamemnons* head, with a veil, and left it to every Spectator to conceive what hee would himself; for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphered. What hee did in his picture, I will do in describing the Symptomes of Despair; imagine what thou canst, fear, sorrow, furies, grief, pain, terrour, anger, dismal, gastly, tedious, itksome, &c. it is not sufficient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an Epitome of hell, an extract, a quintessence, a compound, a mixture of all fe-
ral maladies, tyrannical tortures, plagues and perplexities. There is no sickness, almost, but Physick provideth a remedy for it; to every sore, Chirurgery will provide a salve: friendship helps poverty; hope of liberty easeth imprisonment; sute and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chirurgery, what wealth, favour, authority can relieve, bear out, assuage, or expel a troubled conscience? A quiet minde cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concur in this, it is more than melancholy in the highest degree; a burning feavour of the soul; so mad, saith * *Faschinus*, by this misery; fear, sorrow, and despair hee puts for ordinary symptomes of Melancholy. They are in great pain and horreur of mind, distraction of soul, restless, full of continual fears, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

* Pap. 15. in 9.
Rhafis.

† Juu. Sat. 13.

‡ Mentem eri-

pit timor hic;

vultum, totum-

que corporis

habitu immu-

rat, etiam in

delitiis, in tri-

pudiis, in sym-

posis, in am-

plexu conjugis

carissimam

exercet, lib. 4.

cap. 21.

§ Non finit cor-

scientia tales

homines recta

verba proferre,

aut rectis quen-

quam oculis a-

spicere, ab omni

hominum cœtu

eosdem exter-

mirat, & dor-

mientes perter-

refacit. Philoff.

lib. 1. de vita

Apollonii.

¶ Eusebius, Ni-

cephorus ecclef.

hist. lib. 4. c. 17.

• Seneca lib. 18.

epist. 106. Con-

scientia aliud

agere non pati-

tur, perturba-

ram vitam a-

gunt, nunquam

vacant, &c.

† Perpetua impietas, nec mensa tempore cessat,

Exagitat vesana quies, somniq; furentes.

Neither at bed, nor yet at board,

Will any rest despair afford.

Fear takes away their content, and dries the blood, wasteth the marrow, alters their countenance, even in their greatest delights, singing, dancing, dalliance they are still (saith ‡ *Lamnius*) tortured in their souls. It consumes them to nought, I am like a *Pelican in the wilderness* (saith David of himself, temporally afflicted) an Owl because of thine indignation. Psal. 102. vers. 8, 10. and Psal. 55. 4. My heart trembleth within mee, and the terrours of death have come upon mee; fear and trembling are come upon mee, &c. at deaths door, Psal. 107. 18. Their soul abhors all manner of meats. Their § sleep is (if it bee any) unquiet, subject to fearful dreams and terrours. Peter in his bonds slept secure, for hee knew God protected him; and Tully makes it an Argument of *Roscius Amerinus* innocency, that hee killed not his Father, because hee so securely slept. Those Martyrs in the Primitive Church were most ¶ chearful and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can think of nought that is pleasant, • their conscience will not let them bee quiet, in perpetual fear, anxiety, if they bee not yet apprehended, they are

are in doubt still they shall bee ready to betray themselves, as *Cain* did; hee thinks every man will kill him: *And roar for the grief of heart*, *Psal. 38.8.* as *David* did, as *Job* did, *20.3.21.22*, &c. *Wherefore is light given to him that is in misery, and life to them that have heavy hearts? Which long for death, and if it come not, search it more than treasures, and rejoyce when they can finde the grave:* They are generally weary of their lives; a trembling heart they have, a sorrowful minde, and little or no rest.

Terror ubiq; tremor, timor undiq; & undiq; terror.

Fears, terrors, and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter averfantur multi; nodum in scirpo quaritantes; & culpam imaginantes ubi nulla est*, as *Wierus* writes, *de Lamis, lib. 3.c.7.* they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences, where there are none. Gods heavy wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to *Christ Jesus*, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them through impatience, to murmur against God many times, to rave, to blaspheme, turn Atheists, and seek to offer violence to themselves. *Deut. 28.65,66.* *In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and fear of hearts.* † *Marinus Mercennus* in his Comment on *Genesis*, makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, that broke out into most blasphemous Atheistical speeches, too feartfull to relate, when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim; si praesens est, cur non succurrit? cur non me carcere, inedia, squalore confectum liberat? quid ego feci? &c. absit à me hujusmodi Deus.* Another of his acquaintance brake out into like Atheistical blasphemies, upon his Wives death, raved, cursed, said and did hee car'd not what. And so, for the most part, it is with them all, many of them in their extremity, think they hear and see visions, out-crys, confer with Devils, that they are tormented, possessed, and in hell fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condemnation is already past, and not to bee revoked, the Devil will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distrefs of minde, no hope, no faith, past cure, reprobate, continually tempted to make away themselves: Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent; believe, or think a good thought, so far carried, *Ut cogantur ad impia cogitandum etiam contra voluntatem*, said ^a *Felix Plater, ad blasphemiam erga Deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits, and desperate humours, to offer violence to others, their familiar and dear friends sometimes, or to meer strangers, upon very small or no occasion: For hee that cares not for his own, is master of another mans life. They think evil against their wills; that which they abhor themselves; they must needs think, do, and speak. He gives instance in a Patient of his, that when hee would

† *Artic. 3. ca. 12*
fol. 230. quod
horrendum di-
ctu, despera-
bundus quidam
me praesente
cum ad patien-
tiam hortaretur
&c.

^a *Lib. 1. observ.*
cap. 3.

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^g Ad maledicendum Deo.^f Goulart.

^g Dum hec scribo, implorat opem meam monacha, in reliquis sana, & judicio recta, per 5. annos melancholica; damnam se dicit, conscientia stimulis oppressa, &c.
^h Alios conquereutes audivi se esse ex damnatorum numero, Deo non esse curae, aliaq; infuita quae proferre non audebant, vel abhorrebant.

pray, had such evil thoughts still suggested to him, and wicked & meditations. Another instance hee hath, of a woman that was often tempted to curse God, to blaspheme and kill her self. Sometimes the Devil (as they say) stands without and talks with them; sometimes hee is within them, as they think, and there speaks and talks, as to such as are possessed: so *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable example of ^f *Francis Spira* an Advocate of *Padua*, Ann. 1545. that being desperate, by no counsel of learned men could be comforted; hee felt (as he said) the pains of hell in his soul, in all other things hee discoursed aright, but in this most mad. *Frismellica*, *Bullovat*, and some other excellent Physicians, could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, and so hee desperately died. *Springer* a Lawyer hath written his life. Cardinal *Crescence* dyed so likewise desperate at *Verona*, still hee thought a black dog followed him to his death-bed, no man could drive the dog away. *Sleidan. com. 23. cap. lib. 3.* Whilest I was writing this Treatise, saith *Montaltus, cap. 2. de mel.* ^g *A Nun came to mee for help, well for all other matters, but troubled in conscience for five years last past; shee is almost mad, and not able to resist, thinks shee hath offended God, and is certainly damned. Felix Plater* hath store of instances of such as thought themselves damned, ^h forsaken of God, &c. One amongst the rest, that durst not go to Church, or come near the *Rhine*, for fear to make away himself, because then hee was most especially tempted. These, and such like symptoms, are intended and remitted, as the malady it self is more or less; some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.

SUBJECT. 5.

Prognosticks of Despair, Atheism, Blasphemy, violent death, &c.

ⁱ Musculus, Parvritus, ad vim sibi inferendam cogit homines.



^k De mentis alienat. observ. lib. 1.

^l uxor Mercatoris diu vexationibus tentata, &c.

^m Abernethie.

Most part, these kinde of persons ⁱ make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. *A wounded spirit who can bear? Prov. 18. 14.* as *Cain*, *Saul*, *Achitophel*, *Judas*, blasphemed and dyed. *Bede* saith, *Pilate* dyed desperate, eight years after Christ. ^k *Felix Plater* hath collected many Examples. ^l *A Merchants wife that was long troubled with such temptations*, in the night rose from her bed, and out of the window broke her neck into the street: another drowned himself, desperate as hee was, in the *Rhine*; some cut their throats, many hang themselves. But this needs no illustration. It is controverted by some, whether a man so offering violence to himself, dying desperate, may be saved, I or no? If they dye so obstinately and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they dye impenitent. ^m If their death had been a little more lingering, wherein they might have some leisure in their hearts to cry for mercy, charity may judge the best; divers have been recovered

recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if hee have given testimony before of his Regeneration, in regard hee doth this not so much out of his will, as *ex vi morbi*, wee must make the best construction of it, as *Turks* do, that think all fools and mad men go directly to heaven. 705

SUBJECT. 6.

Cure of Despair by Physick, good counsel, comforts, &c.

EXperience teacheth us, that though many dye obstinate and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help, and finde comfort, are taken *è faucibus Erebi*, from the chops of Hell, and out of the Devils pawes, though they have by ^o obligation given themselves to him. Some out of their own strength; and Gods assistance, *Though hee kill mee (saith Job) yet will I trust in him*, out of good counsel, advice, and Physick. ^P *Bellovacus* cured a Monk, by altering his habit, and course of life: *Plater* many by Physick alone. But for the most part they must concur: and they take a wrong course, that think to overcome this feral passion by sole Physick; and they are as much out, that think to work this effect by good advice alone, though both bee forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease:

—— *alterius sic altera poscit opem.*

For Physick, the like course is to bee taken with this, as in other Melancholy: diet, ayre, exercise, all those passions and perturbations of the minde, &c. are to bee rectified by the same means. They must not bee left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to bee applied, as they shall see the parties inclined, or to the causes, whether it be loss, fear, grief, discontent, or some such feral accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life; by hearing, reading of Scriptures, good Divines, good advice and conference, applying Gods Word to their distressed souls; it must bee corrected and counter-poised. Many excellent Exhortations, parænetical Discourses are extant to this purpose, for such as are any way troubled in minde: *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Bolton*, *Culmannus*, *Hemmingius*, *Calius Secundus*, *Nicholas Laurentius*, are copious in this subject: *Azorius*, *Navarrus*, *Sayrus*, &c. and such as have written cases of Conscience amongst our Pontifical Writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few

• *John. Maior*
vitæ patrum:
quidam negavit
Christum, per
Chirographum,
post restitutus.
P Trincavelius,
lib. 3. consil. 46.

† My Brother
George Burton;
M. James
Whitehall,
Rector of
Checkly in
Staffordshire;
my quondam
Chamber-fel-
low, and late
Fellow Student
in Christ Church
Oxon.

^a Scio quam vana sit & inefficax humanorum verborum penes affictos consolatio, nisi verbum Dei audiamur, à quo vita, refrigeratio, solatium, patientia.

^b Antid. adversus desperationem.

^c Tom. 2. c. 27. num. 282.

^d Averso cogitationis à re scrupulosa, contraventione scrupulorum.

such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of Gods Word, knowing, as *Culmannus* saith upon the like occasion, ^a how unavailable and vain mens counsels are, to comfort an afflicted conscience, except Gods Word concur and be annexed, from which comes life, ease, repentance, &c. Presupposing first that which *Beza*, *Greenham*, *Perkins*, *Bolton*, give in charge, the parties to whom counsel is given, bee sufficiently prepared, humbled for their sins, fit for comfort, confessed, tried how they are more or less afflicted, how they stand affected, or capable of good advice, before any remedies bee applied: To such therefore as are so thoroughly searched and examined, I address this following Discourse.

Two main Antidotes ^b *Hemmingius* observes opposite to Despair, good Hope out of Gods Word, to bee embraced; perverse Security and Presumption, from the Devils treachery, to bee rejected; *Illa salus animæ, hæc pestis*; one saves, the other kills, *occidit animam*, saith *Austin*, and doth as much harm as Despair it self. ^c *Navarrus* the Casuist, reckons up ten special cures out of *Anton. 1. part. Tit. 3. cap. 10. 1. God. 2. Physick. 3.* ^d Avoiding such Objects as have caused it. 4. Submission of himself to other mens judgements. 5. Answer of all Objections, &c. All which *Cajetan*, *Gerson*, *lib. de vit. spirit. Sayrus*, *lib. 1. cas. conf. cap. 14.* repeat and approve out of *Emanuel Roderiques*, *cap. 51. & 52.* *Greenham* prescribes six special rules, *Culmannus 7.* First, to acknowledge all help comes from God. 2. That the cause of their present misery is sin. 3. To repent and be heartily sorry for their sins. 4. To pray earnestly to God they may bee eased. 5. To expect and implore the prayers of the Church, and good mens advice. 6. Physick. 7 To commend themselves to God, and relie upon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sick, void of reason almost, over-born by their miseries, and too deep an apprehension of their sins, they cannot apply themselves to good counsel, pray, believe, repent, wee must as much as in us lies, occur and help their peculiar infirmities, according to their severall Causes and Symptomes, as wee shall finde them distressed and complain.

The main matter which terrifies and torments most that are troubled in minde, is the enormity of their offences, the intolerable burthen of their sins, Gods heavy wrath and displeasure so deeply apprehended, that they account themselves Reprobates, quite forsaken of God, already damned, past all hope of grace, incapable of mercy, *diaboli mancipia*, slaves of sin, and their offences so great, they cannot bee forgiven. But these men must know, there is no sin so hainous, which is not pardonable in it self; no crime so great, but by Gods mercy it may be forgiven. Where sin aboundeth, grace aboundeth much more, *Rom. 5. 20.* And what the Lord said unto *Paul* in his extremity, *2 Cor. 11. 9.* My grace is sufficient for thee, for my power is made perfect through weakness; concerns every man in like case. His promises are made indefinite to all Believers, generally spoken to all, touching remission of sins, that are truly penitent, grieved for their offences, and desire to bee reconciled, *Matth. 9. 12, 13.* I came not to call the righteous, but sinners to repentance, that is, such as are truly touched in conscience for their sins. Again, *Mat.*

11. 28. Come unto mee all ye that are heavy laden, and I will ease you. Ezek. 18. 27. At what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance, saith the Lord. Isa. 43. 25. I, even I am hee that put away thine iniquity for mine own sake, and will not remember thy sins. As a father (saith David, Psal. 103. 13.) hath compassion on his children, so hath the Lord compassion on them that fear him. And will receive them again as the Prodigall Son was entertained, Luke 15. If they shall so come with tears in their eyes, and a penitent heart. *Peccator agnoscat, Deus ignoscit.* The Lord is full of compassion and mercy, slow to anger, of great kindenes, Psalm 103. 8. Hee will not always chide, neither keep his anger for ever, v. 9. As high as the heaven is above the earth, so great is his mercy towards them that fear him, v. 11. As farre as the East is from the West, so farre hath hee removed our sins from us, 12. Though Cain cry out in the anguish of his soul, My punishment is greater than I can bear, 'tis not so: Thou lye'st Cain (saith Austin) Gods mercy is greater than thy sins. His mercy is above all his works, Psalm 145. 9. able to satisfie for all mens sins, antilutron, 1 Tim. 2. 6. His mercy is a panacea, a balsom for an afflicted soul, a soveraign Medicine, an Alexipharmacum for all sin, a charm for the Devil; his mercy was great to Solomon, to Manasses, to Peter, great to all Offenders, and whosoever thou art, it may bee so to thee. For why should God bid us pray (as Austin infers) Deliver us from all evil, nisi ipse misericors perseveraret, if hee did not intend to help us? Hee therefore that doubts of the remission of his sins, denies Gods mercy, and doth him injury, saith Austin. Yea, but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Hear Fulgentius, ^e Gods invincible goodnes cannot be overcome by sin, his infinite mercy cannot bee terminated by any: the multitude of his mercy is equivalent to his magnitude. Hear ^s Chrysostome, Thy malice may bee measured, but Gods mercy cannot bee defined; thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy; nay, there is no such proportion to bee given; for the Sea, though great, it may bee measured, but Gods mercy cannot bee circumscribed. Whatsoever thy sins bee then in quantity, or quality, multitude, or magnitude; fear them not, distrust not. I speak not this, saith ^h Chrysostome, to make thee secure and negligent; but to cheer thee up. Yea, but thou urgest again, I have little comfort of this which is said, it concerns mee not: *Inanis pœnitentia quam sequens culpa coinquinat*, 'tis to no purpose for mee to repent, and to do worse than ever I did before, to persevere in sin, and to return to my lusts as a Dog to his vomit, or a Swine to the mire: To what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of an habit? I daily and hourly offend in thought, word, and deed, in a relapse by mine own weakness and wilfulness: My *bonus Genius*, my good protecting Angel is gone, I am fallen from that I was, or would bee, worse and worse, my latter end is worse than my beginning: *Si quotidie peccas, quotidie*, saith Chrysostome, *pœnitentiam age*, If thou daily offend, daily repent: ^k if twice, thrice, and handreth, am age.

^e Magnam injuriam Deo facit qui diffidit de ejus misericordia.

^f Bonitas invicti non vincitur; infiniti misericordia non finitur.

^g Hom 3. De pœnitentia. Tua quidem malitia mensuram habet; Dei autem misericordia mensuram non habet. Tua malitia circumscripta est, &c.

^h Pelagus et si magnum, mensuram habet; Dei autem, &c.

ⁱ Non ut desidiore vos faciam, sed ut alacriores reddam.

^j Pro peccatis veniam postulare, & mala de novo iterare.

^k Si bis, siter, si centies, si centies millies, toties pœnitentiam age.

hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent. As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair it by repentance, call to him for grace, and thou shalt have it; for we are freely justified by his grace, Rom. 3. 24. If thine enemy repent, as our Saviour enjoined Peter, forgive him seventy seven times; and why shouldest thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, hee will do it. My conscience (saith † Anselm) dictates to mee, that I deserve damnation, my repentance will not suffice for satisfaction; but thy mercy, O Lord, quite overcomes all my transgressions. The gods once (as the Poets feign) with a gold chain would pull Jupiter out of Heaven, but all they together could not stir him, and yet hee could draw and turn them as hee would himself; maugre all the force and fury of these infernal feinds, and crying sins, his grace is sufficient. Confer the debt and the payment; Christ and Adam; sin and the cure of it; the disease and the medicine; confer the sick man to the Physician, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as † Bernard enformeth us, to help, than sin to do us hurt; Christ is better able to save, than the Devil to destroy. ^m If hee bee a skilful Physician, as Fulgenius adds, hee can cure all diseases; if merciful, hee will. Non est perfecta bonitas à qua non omnis malitia vincitur, his goodness is not absolute and perfect, if it bee not able to overcome all malice. Submit thy self unto him, as Saint Austin adviseth, ⁿ hee knoweth best what hee doth; and bee not so much pleased when hee sustains thee, as patient when hee corrects thee; hee is Omnipotent, and can cure all diseases when hee sees his own time. Hee looks down from Heaven upon Earth, that hee may hear the mourning of prisoners, and deliver the children of death, Psal. 102. 19, 20. And though our sins bee as red as scarlet, hee can make them as white as snow, Isa. 1. 18. Doubt not of this, or ask how it shall bee done; hee is all-sufficient that promiseth, qui fecit mundum de immundo, saith Chrysostome, hee that made a fair world of nought, can do this and much more for his part: do thou onely beleieve, trust in him, rely on him, bee penitent and heartily sorry for thy sins. Repentance is a soveraign remedy for all sins, a spiritual wing to erear us, a charm for our miseries, a protecting Amulet to expel sins venome, an attractive loadstone to draw Gods mercy and graces unto us. ^o Peccatum vulnus, pœnitentia medicinam: sin made the breach, repentance must help it; howsoever thine offence came by error, sloath, obstinacy, ignorance, exitur per pœnitentiam, this is the sole means to bee relieved. ^p Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. This unlooseth all that is bound, enlighteneth darkness, mends that is broken, puts life to that which was desperately dying: Makes no respect of offences, or of persons. ^q This doth not repel a fornicator, reject a drunkard, resist a proud fellow, turn away an Idolater, but entertains all, communicates it self to all. Who persecuted the Church more than Paul, offended more than Peter? and yet by repentance (saith Chrysologus) they got both Magisterium & Mini-

sterium

† Conscientia mea meruit damnationem, pœnitentia non sufficit ad satisfactionem: sed tua misericordia superat omnem offensionem.

¹ Multo efficacior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad salvandum, quam demon ad perdendum. ^m Peritus medicus potest omnes infirmitates sanare; si misericors, vult.

ⁿ Omnipotenti medico nullus languor insanabilis occurrit: tu tantum doceri te sine, manum ejus ne repelle: novit quid agat; non tantum delecteris cum foveret, sed tolere quum secat.

^o Chrys. hom. 3. de pœnit.

^p Spes salutis per quam peccatores salvantur, Deus ad misericordiam provocatur. Istud. Omnia ligata tu solvis, contrita sanas, confusa lincidas, desperata animas.

^q Chrys. hom. 5. Non fornicatorem abnuat, non ebrium avertit, non superbum repellit, non averfatur Idololatram, non adulterum, sed omnes suscipit, omnibus communicat.

sterium sanctitatis, the Magistery of Holiness. The Prodigal Son went far, but by Repentance hee came home at last. *This alone will turn a Wolf into a Sheep, make a Publican a Preacher, turn a Thorn into an Olive, make a deisto fellow Religious, a Blasphemer sing Halleluja, make Alexander the Copper-smith truly devout, make a Devil a Saint. And him that polluted his mouth with calumnies, lying, swearing, and filthy tunes and tones, to purge his throat with divine Psalms. Repentance will effect prodigious cures, make a stupend metamorphosis. An Hawk came into the Ark, and went out again an Hawk; a Lion came in, went out a Lion; a Bear, a Bear; a Wolf, a Wolf; but if an Hawk come into this sacred Temple of Repentance, hee will go forth a Dove (saith Chrysostome) a Wolf go out a Sheep, a Lion a Lamb. This gives sight to the blind, leggs to the lame, cures all diseases, confers grace, expels vice, inserts virtue, comforts and fortifies the soul. Shall I say, let thy sin be what it will, do but repent, it is sufficient?*

Chrys. hom. 8.

Qui turpibus

cantilenis ali-

quando iniqui-

navit os, divi-

nis hymnis ani-

mum purgabit.

Hom. 5. Intro-

ivit hic quis

accipiter, co-

lumba exit; in-

troivit lupus, o-

vis egreditur,

&c.

Omnes lan-

guores sanat,

caecis visum,

claudis gres-

sum, gratiam

conferit, &c.

† Seneca.

† *Quem paenitet peccasse pene est innocens.*

'Tis true indeed, and all sufficient this, they do confess; if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, beleeve, repent, or be sorry for their sins, they finde no grief for sin in themselves, but rather a delight, no groaning of spirit, but are carried head-long to their own destruction, heaping wrath to themselves against the day of wrath, Rom. 2. 5. 'Tis a grievous case this I do yeeld, and yet not to be despaired; God of his bounty and mercy calls all to repentance, Rom. 2. 4. Thou mayest be called at length, restored, taken to his grace, as the Thief upon the Cross, at the last hour, as Mary Magdalen, and many other sinners have been; that were buried in sin. God (saith Fulgentius) is delighted in the conversion of a sinner, hee sets no time; *prolixitas temporis Deo non praesudicat, aut gravitas peccati*, deferring of time, or grievousness of sin, do not prejudicate his grace; things past and to come are all one to him, as present, 'tis never too late to repent. *This Heaven of Repentance is still open for all distressed souls*, and howsoever as yet no signs appear, thou mayest repent in good time. Hear a comfortable speech of St. Austin, *Whatsoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, hee would surely take thee away, but in sparing thy life, hee gives thee leisure, and invites thee to repentance.* Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy self, patiently abide the Lords good leisure, despair not, or think thou art a Reprobate; hee came to call sinners to repentance, Luk. 5. 32. of which number thou art one; hee came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy Faith be cold and dead, and thou wholly averse from all divine functions, yet it may revive, as Trees are dead in Winter, but flourish in the Spring; these Virtues may lye hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policy to plead against, suppress and

aggravate,

Delectatur

Deus conversio-

ne peccatoris in

omne tempus

vita conversio-

ni deputatur;

pro praesentibus

habentur tam

praeterita quam

futura.

† Austin. Sem-

per penitentie

portus apertus

est ne despere-

mus.

Quicquid se-

ceris, quantum-

cunque pecca-

veris, adhuc in

vita es, unde te

omnino si sana-

re te nollit De-

us, auferret;

parcendo cla-

mat ut rede-

as, &c.

^a Matth. 6. 23.^b Rev. 21. 6.^c Abernethy,
Perkins.^d Non est peni-
tentia, sed Dei
misericordia
annexa.

aggravate; to conceal those sparks of Faith in thee. Thou dost not beleeve, thou sayest, yet thou wouldest beleeve if thou couldest, 'tis thy desire to beleeve; then pray, ^a *Lord help mine unbelief*; and hereafter thou shalt certainly beleeve: ^b *Dabitur scienti*, It shall bee given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a black cloud of sin as yet obnubilates thy soul, terrifies thy conscience, but this cloud may conceive a Rain-bow at the last, and bee quite dissipated by repentance. Bee of good chear; a childe is rational in power, not in act; and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to bee heartily sorry; comfort thy self, no time is over-past, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in Gods acceptance; a willing mind is sufficient. *Blessed are they that hunger and thirst after Righteousness, Mat. 5. 6.* Hee that is destitute of Gods Grace, and wisheth for it, shall have it. *The Lord (saith David, Psal. 10. 17.) will bear the desire of the poor*, that is, of such as are in distress of body and mind. 'Tis true, thou canst not as yet grieve for thy sin, thou hast no feeling of Faith, I yeeld; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should bee so impenitent and hard, thou wouldest have it otherwise; 'tis thy desire to grieve, to repent and beleeve. Thou lovest Gods children and Saints in the mean time, hatest them not, persecutest them not, but rather wishest thy self a true Professor, to bee as they are, as thou thy self hast been heretofore; which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely bee reconciled. *The Lord is near them that are of a contrite heart, Luke 4. 18.* ^c A true desire of mercy in the want of mercy, is mercy it self; a desire of grace in the want of grace, is grace it self; a constant and earnest desire to beleeve, repent, and to bee reconciled to God, if it bee in a touched heart, is an acceptation of God, a reconciliation, Faith and Repentance it self. For it is not thy Faith and Repentance, as ^d *Cbrysostome* truly teacheth, that is vailable, but Gods mercy that is annexed to it, hee accepts the will for the deed: So that I conclude, to feel in our selves the want of grace, and to be grieved for it, is grace it self. I am troubled with fear my sins are not forgiven, *Careless objects*; but *Bradford* answers, they are; *For God hath given thee a penitent and beleeving heart, that is, an heart which desireth to repent and beleeve; for such a one is taken of him (hee accepting the will for the deed) for a truly penitent and beleeving heart.*

All this is true thou repliest, but yet it concerns not thee, 'tis verified in ordinary offenders, in common sins; but thine are of an higher strain, even against the Holy Ghost himself, irremissible sins, sins of the first magnitude, written with a pen of Iron, engraven with the point of a Diamond. Thou art worse than a Pagan, Infidel, Jew, or Turk, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse than *Judas* himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soul to the Devil, as Witches and Conjurers do, *explicit* and

and *implicite*, by compact, band, and obligation (a desperate , a fearful case) to satisfie thy lust, or to bee revenged of thine enemies, thou didst never pray, come to Church, hear, read, or do any divine duties with any devotion, but for formality and fashion sake, with a kinde of reluctancie, 'twas troublesome and painful to thee to perform any such thing, *prater voluntatem*, against thy will. Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness, idolatrie, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldst love, and loving that thou shouldest hate. In stead of Faith, fear, and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his minde, even against God himself, the blessed Trinitie: the * Scripture false, rude, harsh, immethodical: Heaven, hell, resurrection, meer toys and fables, * incredible, impossible, absurd, vain, ill contrived; Religion, Policie, an humane invention, to keep men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there bee any such supream power hee takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else hee is partial, an excepter of persons, author of sin, a cruel, a destructive God, to create our souls, and destinate them to eternal damnation, to make us worse than our dogs and horses, why doth hee not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as shee raved in the † tragedy ——— *pellices cælum tenent*; there they shine,

* *Cæcilius M-
nutio, Omnia
ista signa
malefana reli-
gionis, & in-
cepta solatia à
poetis inventa,
vel ab aliis ob
commodum, su-
persitiosa my-
steria, &c.*

* These temptations and objections are well answered in John Downham's Christian Warfare.
† *Seneca.*

Suasq; Persens aureas stellas habet,
where is his providence? how appears it?

*Marmoreo Licinus tumulto jacet, at Cato parvo,
Pompeius nullo, quis putet esse Deos?*

Why doth hee suffer *Turks* to overcome Christians, the enemy to triumph over his Church, Paganisme to domineer in all places as it doth, heresies to multiply, such enormities to bee committed, and so many such bloudy wars, murders, massacres, plagues, feral diseases? why doth hee not make us all good, able, sound? why makes hee † venomous creatures, rocks, sands, deserts, this earth it self the muckhill of the world, a prison, an house of correction?

† *Mentimur regnare Fovem, &c.* with many such horrible and execrable conceits, not fit to bee uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot some of them but think evil, they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such foul and prodigious suggestions come into their hearts.

† *Vid. Campanella c. 6.
Atheist. Trium-
phar. & c. 2. ad
argumentum 12
ubi plura.
Si Deus bonus
unde colum, &c.
† Lucan.*

These are abominable, unspeakable offences, and most opposite to God, *tentationes fada & impia*, yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have been so

so tempted in some sort, evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the Devil is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearful and violent, the parties cannot avoid them: They are more frequent, I say, and monstrous when they come, for the Devil hee is a spirit, and hath means and opportunity to mingle himself with our spirits, and sometimes more slyly, sometimes more abruptly, and openly, to suggest such devillish thoughts into our hearts; hee insults and domineers in Melancholie distempered phantasies, and persons especially: Melancholie is *balneum diaboli*, as *Serapio* holds, the Devils bath; and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth hee knows not what, the Devil violently compels such crazed souls, to think such damned thoughts against their wills, they cannot but do it; sometimes more continue, or by fits, hee takes his advantage, as the subject is less able to resist, hee aggravates, extenuates, affirms, denies, damns, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The Devil commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties own heart. For if hee or they bee asked, whether they do approve of such like thoughts or no? they answer (and their own soules truly dictate as much) they abhor them as Hell, and the Devil himself, they would fain think otherwise if they could; hee hath thought otherwise, and with all his soul desires so to think again; hee doth resist, and hath some good motions intermixt now and then: So that such blasphemous, impious, unclean thoughts, are not his own, but the Devils; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes which offend his brain: they are thy crosses, the Devils sins, and hee shall answer for them, hee doth enforce thee to do that which thou dost abhor, and didst never give consent to: And although hee hath sometimes so slyly set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor. Therefore bee not overmuch troubled and dismayed with such kinde of suggestions, at least if they please thee not, because they are not thy personal sins, for which thou shalt incur the wrath of God, or his displeasure: contemn, neglect them, let them go as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan; I detest thee and them. Satana est malin-gere-re* (saith *Austin*) *nostrum non consentire*: as Satan labours to suggest, so must wee strive not to give consent, and it will bee sufficient: the more anxious and solicitous thou art, the more perplexed, the more thou shalt

shalt otherwise bee troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable yet, through Gods mercy and goodness they may bee forgiven, if they bee penitent and sorry for them. *Paul himself confesseth, Rom. 7. 19. Hee did not the good hee would do, but the evil which hee would not do, 'tis not I, but sin that dwelleth in mee.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: Comfort thy self then, if thou bee penitent and grieved, or desirous to bee so, these hainous sins shall not bee laid to thy charge; Gods mercy is above all sins, which if thou do not finally condemn, without doubt thou shalt bee saved. *No man sins against the Holy Ghost, but hee that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sin, God of his infinite mercy deliver us.* Take hold of this to bee thy comfort, and meditate withall on Gods word, labour to pray, to repent, to bee renewed in minde, keep thine heart with all diligence, *Prov. 4. 13. Resist the Devil, and hee will flie from thee,* pour out thy soul unto the Lord with sorrowful *Hannab*; pray continually, as *Paul* enjoyns, and as *David* did, *Psal. 1. meditate on his Law day and night.*

Hemingsius.
Nemo peccat in
Spiritu sancto
et non si qui
sua littere & vo-
luntate renun-
ciat Christo, e-
umq. & ejus
verbum extreme
contemnit, sine
quo illa salus,
a quo peccato, li-
beret nos Domi-
nus Je sus Chri-
stus. Amen.

Yea, but this meditation is that that mars all, and mistaken, makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine Treatises, the more they puzzle themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulf: *Many are called, but few are chosen, Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted, strike them with horror, they doubt presently whether they bee of this number or no: Gods eternal decree of predestination, absolute reprobation, and such fatal tables they form to their own ruine, and impinge upon this rock of despair. How shall they bee assured of their salvation, by what signs? *If the righteous scarcely be saved, where shall the ungodly and sinners appear? 1 Pet. 4. 18.* Who knows, saith *Solomon*, whether hee bee elect? This grinds their soul, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the Devil can bee no certainty, for hee is a liar from the beginning: if hee suggest any such thing, as too frequently hee doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as *S. Anthony* did in the wilderness, whom the Devil set upon in several shapes, or as the *Collier* did, so do thou by him. For when the Devil tempted him with the weakness of his faith, and told him, hee could not bee saved, as being ignorant in the principles of Religion; and urged him moreover to know what hee believed, what hee thought of such and such points and Mysteries: the *Collier* told him, he believed as the Church did; but what (said the Devil again) doth the Church believe? as I do (said the *Collier*) and what's that thou believest? as the Church doth, &c. when the Devil could get no other answer, hee left him. If Satan summon thee to answer, send him to Christ: hee is thy liberty, thy protector
against

against cruel death, raging sin, that roaring Lyon; hee is thy righteousness, thy Saviour, and thy life. Though hee say, thou art not of the number of the Elect, a Reprobate, forsaken of God, hold thine own still,

— *hic murus aeneus esto,*

Let this bee as a Bulwark, a Brazen Wall to defend thee, stay thy self in that certainty of faith; let that bee thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, hee will triumph over the Law, vanquish Death, overcome the Devil, and destroy Hell. If hee say thou art none of the Elect, no Believer, reject him, despise him, thou hast thought otherwise, and mayest so be resolved again; comfort thy self; this perswasion cannot come from the Devil, and much less can it bee grounded from thy self; men are lyars, and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruel *David*, have been received; an Apostate *Solomon* may bee converted; no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy self, upon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of Election and salvation on the other side, see Gods good will toward men, hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all, **1 Tim.2.4.** *God wills that all men bee saved, and come to the knowledge of the truth.* 'Tis an universal promise, *God sent not his Son into the world, to condemn the world, but that through him the world might bee saved, John 3. 17.* Hee then that acknowledgeth himself a man in the world, must likewise acknowledge, hee is of that number that is to bee saved: **Ezek.33.11.** *I will not the death of a sinner, but that hee repent and live;* But thou art a sinner, therefore hee will not thy death. *This is the will of him that sent mee, that every man that believeth in the Son, should have everlasting life, John 6.40.* He would have no man perish, but all come to repentance, **2 Pet.3.9.** Besides, remission of sins is to bee preached, not to a few, but universally to all men. *Go therefore and tell all Nations, baptizing them, &c. Matth.28.19.* *Go into all the world, and preach the Gospel to every creature, Mark 16. 15.* Now there cannot bee contradictory wills in God; hee will have all saved, and not all, how can this stand together? bee secure then, believe, trust in him, hope well, and be saved. Yea, that's the main matter, how shall I believe, or discern my security, from carnal presumption? my faith is weak and faint, I want those signes and fruits of Sanctification, ^s sorrow for sin, thirsting for Grace, groanings of the Spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signs bee languishing in thee, and not seated in thine heart, thou must not therefore bee dejected or terrified; the effects of faith and the Spirit are not yet so fully felt in thee; conclude not therefore thou art a Reprobate, or doubt of thine Election, because the Elect themselves are without them, before their conversion. Thou mayest in the Lords good time be converted; some are called at the eleventh hour: Use, I say, the means of thy conversion, expect

pect the Lords leisure, if not yet called, pray thou mayest bee, or at least wish and desire thou mayest bee.

Notwithstanding all this which might bee said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, *Zanchius*, *Beza*, &c. This furious curiosity, needles speculation, fruitless meditation about election, reprobation, free-will, grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed minds, to mitigate those divine Aphorisms (though in another extreme some) our late *Arminians* have revived that plausible doctrine of universal grace, which many Fathers, our late *Lutheran* and modern *Papists* do still maintain, that wee have free-will of our selves, and that grace is common to all that will beleve. Some again, though less orthodoxal, will have a far greater part saved, than shall bee damned (as *Calius secundus* stily maintains in his Book, *De amplitudini regni celestis*, or some Impostor under his name) *beatorum numerus multo major quam damnatorum*.^k Hee calls that other Tenent of special [†]*Election and Reprobation*, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. Hee opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners*, &c. And four especial Arguments hee produceth, one from Gods power. If more bee damned than saved, hee erroneously concludes, [†]the Devil hath the greater Sovereignty; for what is power but to protect? and Majesty consists in multitude. *If the Devil have the greater part, where is his mercy? where is his power? how is hee Deus Optimus Maximus, misericors? &c. Where is his greatness? where his goodness?* Hee proceeds, ^m*wee account him a murderer that is accessory onely, or doth not help when hee can; which may not bee supposed of God without great offence, because he may do what hee will, and is otherwise accessory, and the author of sin. The nature of good is to bee communicated, God is good, and will not then be contradicted in his goodness; for how is hee the Father of mercy and comfort, if his good concern but a few? O envious and unthankful men to think otherwise!* [†]*Why should wee pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an Apple? why should wee acknowledge him for our Governour, that hath wholly neglected the salvation of our souls, condemned us, and sent no Prophets or Instructors to teach us, as hee hath done to the Hebrews?* So *Julian* the Apostate objects. Why should these Christians (*Calius* urgeth) reject us, and appropriate God unto themselves, *Deum illum suum unicum*, &c. But to return to our forged *Calius*. At last hee comes to that, hee will have those saved that never heard of, or beleevved in Christ, *ex puris naturalibus*, with the Pelagians, and proves it out of *Origen* and others. They (saith ⁿ*Origen*) that never heard Gods word, are to bee excused for their ignorance: wee may not think God will bee so hard, angry, cruel or unjust as to condemn any man indi-

animarum nostrarum? Venia danda est eis qui non audiunt ob ignorantiam. Non uest tam iniquus Iudex Deus, ut quenz quam indicta causa damnare velit. Ii solum dammantur, qui oblatam Christi gratiam rejiciunt.

ⁱ See whole books of these Arguments.

^k Lib. 3. fol. 122.

[†] *Præjudicata opinio, invidia, maligna. Et apta ad impellendos animos in desperationem.*

[†] See the Antidote in Charniers Tom. 3.

lib. 7. Downams Christian warfare, &c.

[†] *Potentior est Deo Diabolus & mundi princeps. Et in multitudine hominum sita est majestas.*

^m *Homicida qui non subvenit quum potest, hoc de Deo sine scelere cogitari non potest, utpote quum quod vult licet. Boni natura committuntur. Boni Deus, quomodo misericordie pater, &c.*

[†] *Vide Cyrillum lib. 4. Adversus Julianum, Qui poterimus illi gratias agere qui nobis non misit Moysen & prophetas, & contempsit bona*

Et à causâ. They alone (hee holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy *Greeks* and *Romans*, good moral honest men, that kept the Law of Nature, did to others as they would bee done to themselves, as certainly saved, hee concludes, as they were that lived uprightly before the Law of *Moses*. They were acceptable in Gods sight, as *Job* was, the *Magi*, the *Queen of Sheba*, *Darius of Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philosophers, upright livers, no matter of what Religion, as *Cornelius*, out of any Nation, so that hee live honestly, call on God, trust in him, fear him, hee shall bee saved. This Opinion was formerly maintained by the *Valentinian* and *Basiledian* Hereticks, revived of late in ° *Turkey*, of what sect *Rustan Bassa* was Patron, defended by P *Galeatius Martius*, and some antient Fathers, and of later times favoured by ° *Eraſmus*, by *Zwinglius in exposit. fidei ad Regem Gallia*, whose Tenet *Bullinger* vindicates, and *Gualter* approves in a just Apology with many Arguments. There bee many Jesuites that follow these Calvinists in this behalf, *Franciscus Buchſius Moguntinus*, *Andradius Conſil. Trident.* many Schoolmen, that out of the 1 *Rom. v. 18, 19.* are verily perſwaded, that those good works of the Gentiles did so far please God, that they might *vitam aternam promereri*, and bee saved in the end. *Sesellius*, and *Benedictus Justinianus* in his Comment on the first of the *Romans*, *Matthias Dittmarſh* the Politician, with many others, hold a mediocrity, they may bee *salute non indigni*, but they will not absolutely decree it. *Hofmannus* a *Lutheran* Professor of *Helmſtad*, and many of his Followers, with most of our Church, and Papists, are stiff against it. *Franciscus Collius* hath fully censured all Opinions in his five Books *de Paganorum animabus post mortem*, and amply dilated this question, which who so will, may peruse. But to return to my Author, his Conclusion is, that not onely wicked Livers, Blasphemers, Reprobates, and such as reject Gods grace, but that the Devils themselves shall bee saved at last, a ° *Origen* long since delivered in his works, and our late † *Socinians* defend, *Ostori-dius, cap. 41. institut. Smaltius, &c.* Those terms of all and for ever in Scripture, are not eternal, but onely denote a longer time, which by many Examples they prove. The world shall end like a Comedy, and wee shall meet at last in Heaven, and live in blis altogether; or else in conclusion, *in nihil evanescere*. For how can hee bee merciful that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault, all posterity, so many myriads, for one and another mans offence, *quid meruistis oves?* But these absurd paradoxes are exploded by our Church, wee teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, prævisa fide*, as our *Arminians*, or *ex prævisis operibus*, as our Papists, *non ex præteritione*, but Gods absolute decree *ante mundum creatum* (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus* (or from *Adams* fall, as others will, *homo lapsus objectum est reprobationis*) with *perseverantia sanctorum*, wee must bee certain of our salvation, wee may fall, but not finally, which our *Arminians* will not admit. According to his immutable, eternal,

° *Busbequius*
Lonicerus *Thur.*
hist. To. 1. l. 2.
 P *Clem. Alex.*
 9 *Paulus Jovi-*
us Elog. vir.
Illust.

° *Non homines*
sed & ipsi da-
mones aliquan-
do servandi.
 † *Vid. Pelsii*
Harmoniam art.
 22. P. 2.

eternal, just decree and counsel of saving men and Angels, God calls all, and would have all to bee saved according to the efficacy of vocation: all are invited, but onely the elect apprehended: the rest that are unbelieving, impenitent, whom God in his just judgement leaves to bee punished for their sins, are in a reprobate sence; yet wee must not determine who are such, condemn our selves, or others, because wee have an universal invitation, all are commanded to beleieve, and wee know not how soon or late before our end wee may bee received. I might have said more of this subject; but forasmuch as it is a forbidden question, and in the Preface or Declaration to the Articles of the Church, printed 1633. to avoid factions and altercations, wee that are Universitie Divines especially, are prohibited *all curious search, to print or preach, or draw the Article aside by our own sense and Comments; upon pain of Ecclesiastical censure*, I will surcease, and conclude with † *Erasmus* of such controversies: *Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas; & religiose observandas, velut à Deo profectas, nec esse tutum, nec esse pium, de potestate publicâ sinistram concipere aut serere suspicionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quàm seditiose reluctari.*

† Epist. Erasmi
de utilitate Col-
loquior. ad le-
ctorem.

But to my former task. The last main torture and trouble of a distressed mind, is, not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable pain and grief of heart seizeth on them: to their thinking they are already damned, they suffer the pains of Hell, and more than possibly can bee expressed, they smell brimstone, talk familiarly with Devils, hear and see *Chimeraes*, prodigious, uncouth shapes, Bears, Owls, Antiques, black dogs, feinds, hideous out-cries, fearful noises, shrieks, lamentable complaints, they are possessed, and through impatience they roar and howl, curse, blaspheme, deny God, call his power in question, abjure Religion, and are still ready to offer violence unto themselves; by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a woful case. To such persons I oppose Gods mercy, and his justice, *Judicia Dei occulta, non injusta*: his secret counsel, and just judgement, by which hee spares some, and sore afflicts others again in this life: his judgement is to bee adored, trembled at, not to bee searched or enquired after by mortal men: hee hath reasons reserved to himself, which our frailty cannot apprehend. Hee may punish all, if hee will, and that justly for sin; in that hee doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins, and pray unto him, as *David* did, *Psal. 119. 137. Righteous art thou, O Lord, and just are thy judgements.* As the poor Publican, *Luk. 18. 13. Lord have mercy upon mee a miserable sinner.* To put confidence, and have an assured hope in him, as *Job* had, *13. 15. Though hee kill mee, I will trust in him: Ure, seca, occide O Domine,* (saith *Austin*) *modo servas animam*, kill, cut in peeces, burn my body (O Lord) to save my soul. A small sickness, one lash of affliction, a

† Passata con-
scientia sequi-
tur sensus iræ
divina. (He-
mingius) fre-
mitus cordis;
ingens anima
cruciatu, &c.

little miserie, many times, will more humiliate a man, sooner convert, bring him home to know himself, than all those parænetical discourses, the whole Theory of Philosophy, Law, Physick and Divinity, or a world of instances and examples. So that this, which they take to bee such an insupportable plague, is an evident sign of Gods mercy and justice, of his love and goodness: *periissent nisi periissent*, had they not thus been undone, they had finally been undone. Many a carnal man is lulled asleep in perverse security; foolish presumption, is stupified in his sins, and hath no feeling at all of them: *I have sinned* (hee saith) *and what evil shall come unto mee?* Eccles. 5. 4. and *tush, how shall God know it?* And so in a reprobate sence goes down to Hell.

But here, *Cynthia aurem vellit*, God pulls them by the ear, by affliction, hee will bring them to Heaven and Happines; *Blessed are they that mourn, for they shall bee comforted*, Mat. 5. 4. a blessed and an happy state, if considered aright, it is, to bee so troubled. *It is good for mee that I have been afflicted*, Psal. 119. *Before I was afflicted I went astray: but now I keep thy word. Tribulation works patience, patience hope*, Rom. 5. 4. and by such like crosses and calamities wee are driven from the stake of security. So that affliction is a School or Academy, wherein the best Scholars are prepared to the Commencements of the Deity. And though it bee most troublesome and grievous for the time, yet know this, it comes by Gods permission and providence, hee is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbered, not one of them can fall to the ground, without the expresse will of God: hee will not suffer thee to bee tempted above measure, hee corrects us all † *numero, pondere, & mensura*, The Lord will not quench the smoking flax, or break the buised reed, *Tentat* (saith Austin) *non ut obruat, sed ut coronet*, Hee suffers thee to bee tempted for thy good. And as a Mother doth handle her childe sick and weak, not reject it, but with all tendernefs observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion, support and receive us, whom hee loves, hee loves to the end. Rom. 8. *Whom hee hath elected, those hee hath called, justified, sanctified, and glorified.* Think not then thou hast lost the Spirit, that thou art forsaken of God, bee not overcome with heaviness of heart, but as David said, *I will not fear, though I walk in the shadows of death.* Wee must all go, *non à delitiis ad delitias*, but from the Cross to the Crown, by Hell to Heaven, as the old Romans put Virtues Temple in the way to that of Honour: wee must endure sorrow and misery in this life. 'Tis no new thing this, Gods best servants and dearest children have been so visited and tried. Christ in the Garden cried out, *My God, my God, why hast thou forsaken mee?* his son by nature, as thou art by adoption and grace. Job in his anguish said, *The arrows of the Almighty God were in him*, Job 6. 4. *His terrors fought against him, the venom drank up his spirit*, cap. 13. 26. Hee saith, *God was his enemy, writ bitter things against him*, (16. 9.) *hated him.* His heavy wrath had so seized on his soul. David complains, *His eyes were eaten up, sunk into his head.* Psal. 6. 7. *His moisture became as the drought in Summer, his flesh was consumed,*

† Austin.

sumed, his bones vexed: yet neither *Job* nor *David* did finally despair. *Job* would not leave his hold, but still trust in him, acknowledging him to be his good God. The Lord gives, the Lord takes, blessed be the name of the Lord, *Job* 1. 21. Behold I am vile, I abhor my self, repent in dust and ashes, *Job* 39. 37. *David* humbled himself, *Psal.* 31. and upon his confession received mercy. Faith, hope, repentance, are the sovereign cures and remedies, the sole comforts in this case; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest*, saith *Chrysostome*; the King of *Ninive's* sackcloth and ashes did that which his Purple Robes and Crown could not effect; *Quod diadema non potuit, cinis perfecit*. Turn to him, hee will turn to thee; the Lord is neer those that are of a contrite heart, and will save such as be afflicted in spirit, *Psal.* 34. 18. Hee came to the lost sheep of *Israel*, *Mat.* 15. 14. *Si cadentem intuetur, clementie manum protendit*, hee is at all times ready to assist. *Nunquam spernit Deus Paenitentiam, si sincerè & simpliciter offeratur*, hee never rejects a penitent sinner, though hee have come to the full height of iniquity, wallowed and delighted in sin; yet if hee will forsake his former waies, *libenter amplexatur*, hee will receive him. *Parcam hunc homini*, saith * *Austin* (ex persona Dei) *quia sibi ipse non pepercit; ignoscere, quia peccatum agnovit*. I will spare him, because hee hath not spared himself; I will pardon him, because hee doth acknowledge his offence; let it be never so enormous a sin, his grace is sufficient, *2 Cor.* 12. 9. Despair not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and hee will hear thee, hee will assist, help, and deliver thee; Draw near to him, hee will draw near to thee, *Jam.* 4. 8. *Lazarus* was poor, and full of boils, and yet still hee relied upon God, *Abraham* did hope beyond hope.

* Super *Psa.*
52. Convertar
ad liberandum
eum, quia con-
versus est ad
peccatum suum
punendum.

Thou exceptest, these were chief men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorn wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou mayest perform all these duties, Christian-offices, and be restored in good time. A sick man loseth his appetite, strength and ability, his disease prevail-eth so far, that all his faculties are spent, hand and foot perform not their duties, his eyes are dim, hearing dull, tongue distastes things of pleasant relish, yet nature lies hid, recovereth again, and expelleth all those foeculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou mayest happily recover again, expel those dismal passions of fear and grief; God did not suffer thee to be tempted above measure, whom hee loves (I say) hee loves to the end; Hope the best. *David* in his misery prayed to the Lord, remembering how hee had formerly dealt with him; and with that meditation of Gods mercy confirmed his Faith, and pacified his own tumultuous heart in his greatest agony. O my soul, why art thou so disquieted within mee, &c? Thy soul is ecclipsed for a time, I yeeld, as the Sun is shadowed by a cloud; no doubt but those gracious beams of Gods mercy will shine upon thee again, as they have formerly done; those embers of Faith, Hope and Repentance, now buried

in ashes, will flame out afresh, and bee fully revived. Want of Faith, no feeling of grace for the present, are not fit directions; wee must live by Faith, not by feeling; 'tis the beginning of grace to wish for grace: wee must expect and tarry. *David* a man after Gods own heart, was so troubled himself; *Awake, why sleepest thou? O Lord, arise, cast mee not off; wherefore hidest thou thy face, and forgettest mine affliction and oppression? My soul is bowed down to the dust. Arise, redeem us, &c. Psal. 44. 22.* Hee prayed long before hee was heard, *expectans expectavit*; endured much before hee was relieved, *Psal. 69. 3.* Hee complains, *I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord;* and yet hee perseveres. Bee not dismayed, thou shalt bee respected at last. God often works by contrarieties, hee first kills, and then makes alive, hee woundeth first, and then healeth, hee makes man fow in tears, that hee may reap in joy; 'tis Gods method: Hee that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lamb was eaten with soure herbs; wee shall feel no sweetness of his blood, till wee first feel the smart of our sins. Thy pains are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leisure, hee will not (I say) suffer thee to bee tempted above what thou art able to bear, *1 Cor. 10. 13.* but will give an issue to temptation. He works all for the best to them that love God, *Rom. 8. 28.* Doubt not of thine election, it is an immutable decree; a mark never to bee defaced; you have been otherwise, you may and shall bee. And for your present affliction, hope the best, it will shortly end. *Hee is present with his servants in their affliction, Psal. 91. 15. Great are the troubles of the righteous, but the Lord delivereth them out of all, Psal. 34. 19. Our light affliction which is but for a moment, worketh in us an eternal weight of glory, 2 Cor. 4. 17. Not answerable to that glory which is to come, though now in heaviness, faith 1 Pet. 1. 6. you shall rejoyce.*

Now last of all to those external impediments, terrible objects, which they hear and see many times, Devils, Bugbears, and Mormeluches, noisome smells, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vain fear and crazed phantasie shall suggest and feign, as many silly weak women and children in the dark, sick folks, and frantick for want of repast and sleep, suppose they see that they see not: Many times such terriculaments may proceed from natural causes, and all other senses may bee deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the Devils Bath, by reason of the distemper of humours, and infirm Organs in us: hee may so possess us inwardly to molest us, as hee did *Saul* and others, by Gods permission; hee is Prince of the Air, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, hee may terrifie us, but not hurt; God hath given *his Angels charge over us, hee is*
a wall

a wall round about his people, *Psalm. 91. 11, 12.* There bee those that prescribe Physick in such cases, 'tis Gods instrument, and not unfit. The Devil works by mediation of humours; and mixt diseases must have mixt remedies. *Levinus Lemnius cap. 57, & 58. exhort. ad vit. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris part. 3. cap. 5, & 6. Wierus de prestigiis demonum lib. 5.* to Philip Melancthon, and others, and that Christian-armour which Paul prescribes; hee sets down certain Amulets, herbs, and pretious stones, which have marvelous virtues all *profligandis demonibus*, to drive away Devils and their illusions. Saphyres, Chrysolites, Carbuncles, &c. *Qua mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aereos arcendos, si veterum monumentis habenda fides.* Of herbs, hee reckons us, Pennirial, Rue, Mint, Angelica, Piony: *Rich. Argentine de prestigiis demonum cap. 20.* adds hypericon or S. Johns wort, *perforata herbâ*, which by a divine virtue drives way Devils, and is therefore called *fuga demonum*: all which rightly used by their suffitus, *Demonum vexationibus obsistunt, afflictas mentes à demonibus relevant, & venenatis fumis*, expel Devils themselves, and all devilish illusions. Anthony Musa the Emperour Augustus his Physician, *cap. 6. de Betonia*, approves of Betony to this purpose; † the antients used therefore to plant it in Church-yards, because it was held to bee an holy herb, and good against fearful visions, did secure such places it grew in, and sanctified those persons that carried it about them. *Idem fere Matthiolus in Dioscoridem.* Others commend accurate musick; so Saul was helped by Davids harp. Fiers to be made in such rooms where spirits haunt, good store of lights to bee set up, odours, perfumes, and suffumigations, as the Angel taught Tobias, of brimstone and bitumen, thus, myrrha, briony-root, with many such simples which Wecker hath collected *lib. 15. de secretis cap. 15. R. sulphuris drachmam unam, recoquatur in vitis alba aqua, ut dilutius sit sulphur, detur agro; nam demones sunt morbi* (saith Rich. Argentine *lib. de prestigiis demonum cap. ult.*) Vigetus hath a far larger receipt to this purpose, which the said Wecker cites out of Wierus. *R. sulphuris, vini, bituminis, opoponacis, galbani, castorei, &c.* Why sweet perfumes, fires and so many lights should bee used in such places, Ernestus Burgravius *Lucerna vite & mortis*, and Fortunius Lycetus assigns this cause, *quod his boni Genii provocentur, mali arceantur*, because good spirits are well pleased with, but evil abhor them. And therefore those old Gentiles, present Mahomerans, and Papists have continuall lamps burning in their Churches all day, and all night, lights at funerals, and in their graves, *lucernæ ardentes ex auro liquefacto* for many ages to indure (saith Laxius) *ne demones corpus ledant*; lights ever burning, as those Vestal Virgins, Pythonysse maintained heretofore, with many such, of which read Tostatus in 2 Reg. cap. 6. quest. 43. Thyrens cap. 57, 58, 62, &c. *de locis infestis*, Piëtorius Isagog. *de demonibus, &c.* see more in them. Cardan would have the party affected, wink altogether in such a case, if hee see ought that offends him, or cut the Air with a sword in such places they walk and abide; *gladiis enim & lanceis terrentur, shoot a pistol*

† Antiqui soliti
sunt hanc her-
bam ponere in
cæmeteriis ideo
quod, &c.

at

† Non defunt
nostra etate
sacrificuli, qui
tale quid atten-
tant, sed à ca-
codemone irrisu
padore suffecti
sunt, & re in-
fecta abierunt.
* Done into
English by W.
B. 1613.

at them, for being aerial bodies (as *Calius Rhodiginus lib. 1. cap. 29. Ter-
tullian, Origen, Psellus*, and many hold) if stricken, they feel pain. Papists
commonly injoyne and apply crosses, holy-water, sanctified beads, A-
mulets, musick, ringing of bells, for to that end are they consecrated,
and by them baptized, Characters, counterfeit reliques, so many Mas-
ses, Peregrinations, oblations, adjurations, and what not? *Alexander
Albertinus à Rocha, Petrus Thyrcus*, and *Hieronimus Asengus*, with many
other Pontifical writers, prescribe and set down several forms of exor-
cisms, as well to houses possessed with Devils, as to dæmoniack per-
sons; but I am of † *Lemnius* mind, 'tis but *damnosa adjuratio, aut potius
Indificatio*, a meer mockage, a counterfeit charm, to no purpose, they
are fopperies and fictions, as that absurd * story is amongst the rest, of
a penitent woman seduced by a Magician in France, at *S. Bawn*, exor-
cised by *Domphius, Michaelis*, and a company of circumventing Friars.
If any man (saith *Lemnius*) will attempt such a thing, without all
those juggling circumstances, Astrological elections of time, place, pro-
digious habits, fustian, big, sesquipedal words, spells, crosses, cha-
racters, which exorcists ordinarily use, let him follow the example of
Peter and John, that without any ambitious swelling terms, cured a
lame man, *Act. 3. In the name of Christ Jesus rise and walk*. His Name
alone is the best and onely charm against all such diabolical illusions; so
doth *Origen* advise, and so *Chrysostome*, *Hac erit tibi baculus, hac turris in-
expugnabilis, hac armatura. Nos quid ad hac dicemus, plures fortasse ex-
pectabant*, saith *S. Austin*. Many men will desire my counsel and opini-
on, what's to be done in this behalf? I can say no more, *quam ut verâ
fide, qua per dilectionem operatur, ad Deum unum fugiamus*, let them fly to
God alone for help. *Athanasius* in his book *De variis quest.* prescribes
as a present charm against Devils, the beginning of the 67. *Psalm, Exur-
gat Deus, dissipentur inimici, &c.* But the best remedy is to flie to God,
to call on him, hope, pray, trust, rely on him, to commit our selves whol-
ly to him. What the practice of the Primitive Church was in this behalf,
Et quis demonia ejiciendi modus, read *Wierus* at large, *lib. 5. de Cura Lam-
meles. cap. 38. & deinceps*.

Last of all: If the party affected shall certainly know this malady to
have proceeded from too much fasting, meditation, precise life, con-
templation of Gods judgements (for the Devil deceives many by such
means) in that other extreme hee circumvents Melancholy it self, read-
ing some Books, Treatises, hearing rigid Preachers, &c. If hee shall
perceive that it hath begun first from some great loss, grievous accident,
disaster, seeing others in like case, or any such terrible object, let him
speedily remove the cause, which to the cure of this disease *Navarrus*
so much commends, *avertat cogitationem à re scrupulosa*, by all oppo-
site means, art, and industry, let him *laxare animum*, by all honest recre-
ations, refresh and recreate his distressed soul; let him direct his thoughts,
by himself and other of his friends. Let him read no more such tracts
or subjects, hear no more such fearful tones, avoid such com-
panies, and by all means open himself, submit himself to the advice of
good Physicians and Divines, which is *contraventio scrupulorum*, as hee
calls

calls it, hear them speak to whom the Lord hath given the tongue of the learned, to bee able to minister a word to him that is weary, whose words are as flagons of wine. Let him not bee obstinate, head-strong, peevish, wilful, self conceited (as in this malady they are) but give ear to good advice, bee ruled and perswaded; and no doubt but such good counsel may prove as prosperous to his soul; as the Angel was to *Peter*, that opened the Iron-gates, loosed his bands, brought him out of prison, and delivered him from bodily thralldome; they may ease his afflicted mind, relieve his wounded soul, and take him out of the jaws of Hell it self. I can say no more, or give better advice to such as are any way distressed in this kinde, than what I have given and said. Onely take this for a corollary and conclusion, as thou tendrest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short Precept, Give not way to solitariness and idleness. *Bee not solitary, bee not idle.*

SPERATE MISERI,
CAVETE FOELICES.

Vis à dubio liberari? Vis quod incertum est evadere? Age pœnitentiam dum sanus es; sic agens, dico tibi quod securus es, quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin.

FINIS.

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To the READER.

BE pleased to know (Courteous Reader) that since the last Impression of this Book, the ingenuous Author of it is deceased, leaving a Copy of it exactly corrected, with several considerable Additions by his own hand; This Copy he committed to my care and custody, with directions to have those Additions inserted in the next Edition; which in order to his command, and the Publick Good, is faithfully performed in this last Impression.

H. C.

L O N D O N,

Printed for Henry Cripps, and are to bee sold by him in Popes-head Alley;
 And by Elisha Wallis, at the Golden Horse-shoee in the
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To the Reader.

I have the pleasure to inform you that the first edition of this work, which has been long out of the world, is now reprinted, and is now in the hands of the printer. The copy is committed to my care and custody, and I have the pleasure to have the additions inserted in the new edition, which is in order to his command, and the public good, is faithfully performed in this first edition.

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Printed by J. G. & J. H. G. of the County of Middlesex

